

The Gospels and Ethics

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It is always a pleasure to speak about the Gospels and it is a special pleasure and honour to be able to do so before you here in Moscow. I am one of many who have been enriched by Russian culture. It was, for instance, Peter Tchaikovsky's Swan Lake and 1812 Overture which first introduced me to classical music and I could say much more.

In this lecture I want to approach the issue of ethics in the Gospels by focusing on a particular passage as we find it in Mark, and then in Matthew and Luke. It is the story about Jesus' encounter with the rich man in Mark 10:17-22, described as the rich *young* man in Matthew (19:16-22), and as the rich *ruler* in Luke (18:18-23). In doing so we shall also reflect on the ethical approach of each gospel, also including John, though John does not recount this story.

I am using the standard Russian Synodal Bible translation (Синодальный перевод), made in the 19th century, but where relevant I shall also draw attention to the most recent editions of the Greek texts, based on the discovery in the last 150 years of many more ancient manuscripts.

The Story in Mark

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²⁰ Он же сказал Ему в ответ: Учитель! всё это сохранил я от юности моей.

²¹ Иисус, взглянув на него, полюбил его и сказал ему: одного тебе недостает: пойди, всё, что имеешь, продай и раздай нищим, и будешь иметь сокровище на небесах; и приходи, последуй за Мною, взяв крест.

²² Он же, смутившись от сего слова, отошел с печалью, потому что у него было большое имение.

As he was setting out on a journey, a man ran up and knelt before him, and asked him,

"Good Teacher, what must I do to inherit eternal life?" 18 Jesus said to him,

"Why do you call me good? No one is good but God alone.

19 You know the commandments:

"Do not murder; Do not commit adultery; Do not steal; Do not bear false witness; Do not defraud; Honor your father and mother'."

20 He said to him, "Teacher, I have kept all these since my youth."

21 Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

22 When he heard this, he was shocked and went away grieving, for he had many possessions (Mark 10:17-22)

The passage raises a number of questions. First we have the rich man's own question. It is perhaps the most important question one can ask. He is asking about eternal life. This is not primarily about life after death, but about receiving the life God gives here and now which is eternal.

Perhaps our most important question in trying to understand the text is: what was missing in the rich man's response? Was he wrong to try to keep all the commandments? Surely not, because that was what Jesus told him to do. Did he miss out on keeping one of the commandments, like "Do not covet" (He желей)? Surely not, because it is Jesus who lists the commandments, not the man. Was Jesus deliberately giving the wrong answer? Surely not. Indeed Mark tells us that Jesus looked at him with some affection, implying that he was right to try to keep the commandments.

Jesus exposes what was missing in the man's response by challenging him to share his wealth with the poor and to follow him. Jesus did not ask everyone to sell their possessions and join his group of followers as they moved around Galilee. He told some people to stay where they were and be disciples, to be his followers but not in a literal sense. Whether they stayed at home or joined him on the road, to live the Jesus way was to keep the commandments with a heart open to the poor. If compassion for the poor is not part of your keeping the commandments, then something is missing. For Jesus, keeping the commandments cannot simply be not doing anything wrong, ticking the boxes. It is about interpreting the commandments as part of loving God and loving one's neighbour. Later in Mark, Jesus responds to a scribe who asks about the greatest commandment by declaring that the greatest commandment is to love God and second greatest, to love one's neighbour as oneself (12:28-34).

Mark and Ethics

In Mark's gospel the way to have and keep eternal life is to keep, above all, the central ethical commandments as understood by Jesus. Mark portrays Jesus as setting aside other commandments, such as those concerned with food laws and purity laws (Mark 7:1-23). In that sense his approach is close to Paul's, though Paul is even more radical in claiming that the basis for ethics is no longer the commandments at all but walking by the Spirit (Gal 5:16-25; Rom 8:1-4). The fruit of the Spirit certainly matches what the commandments demand, but love, its chief fruit, is generated from within by the love first shown to us. So Paul would probably not have answered the rich man's question by citing the commandments, but instead have pointed to a relationship with Jesus through the Spirit.

The Story in Luke

We turn to the version of the story in Matthew and Luke. The most widely accepted understanding of the way the gospels relate to each other is that both Matthew and Luke used Mark as their main source, which they supplemented with some material they shared in common, commonly called "Q" (German: "Quelle" meaning Source) and material distinctive to each. The story comes in the same order in each gospel. Matthew and Luke follow Mark's order.

We look first at Luke's version because it is almost an exact copy of Mark's story. You have the two texts before you, Mark's and Luke's.

Mark 10	Luke 18
<p>As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" 18 Jesus said to him, "Why do you call me good? No one is good but God alone.</p> <p>19 You know the commandments: "Do not murder; Do not commit adultery; Do not steal; Do not bear false witness; Do not defraud; Honor your father and mother'."</p> <p>20 He said to him, "Teacher, I have kept all these since my youth."</p> <p>21 Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."</p> <p>22 When he heard this, he was shocked and went away grieving, for he had many possessions</p>	<p>18 A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?" 19 Jesus said to him, "Why do you call me good? No one is good but God alone.</p> <p>20 You know the commandments: "Do not commit adultery; Do not murder; Do not steal; Do not bear false witness; Honor your father and mother.' "</p> <p>21 He replied, "I have kept all these since my youth."</p> <p>22 When Jesus heard this, he said to him, "There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me."</p> <p>23 But when he heard this, he became sad; for he was very rich.</p>
От Марка 10	От Луки 18
<p>¹⁷ Когда выходил Он в путь, подбежал некто, пал пред Ним на колени и спросил Его: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?</p> <p>¹⁸ Иисус сказал ему: что ты называешь Меня благим? Никто не благ, как только один Бог.</p> <p>¹⁹ Знаешь заповеди: не прелюбодействуй, не убивай, не кради, не лжесвидетельствуй, не обижай, почитай отца твоего и мать.</p> <p>²⁰ Он же сказал Ему в ответ: Учитель! всё это сохранил я от юности моей.</p> <p>²¹ Иисус, взглянув на него, полюбил его и сказал ему: одного тебе недостает: пойдй, всё, что имеешь, продай и раздай нищим, и будешь иметь сокровище на небесах; и приходи, последуй за Мною, взяв крест.</p> <p>²² Он же, смутившись от сего слова, отошел с печалью, потому что у него было большое имение.</p>	<p>¹⁸ И спросил Его некто из начальствующих: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?</p> <p>¹⁹ Иисус сказал ему: что ты называешь Меня благим? никто не благ, как только один Бог;</p> <p>²⁰ знаешь заповеди: не прелюбодействуй, не убивай, не кради, не лжесвидетельствуй, почитай отца твоего и мать твою.</p> <p>²¹ Он же сказал: все это сохранил я от юности моей.</p> <p>²² Услышав это, Иисус сказал ему: еще одного недостает тебе: все, что имеешь, продай и раздай нищим, и будешь иметь сокровище на небесах, и приходи, следуй за Мною.</p> <p>²³ Он же, услышав сие, опечалился, потому что был очень богат</p>

Luke's version is almost identical to Mark's. The differences are minor. He cuts the details at the beginning. He adds that the man was a ruler, probably to explain how he became rich. He omits "Do not defraud" (не обижай) from the list of commandments because it is not in the ten commandments. He omits that Jesus looked on him and loved him. Both Matthew and Luke tend to drop detail about Jesus' emotions. In the list of commandments he puts "Do not commit adultery" first. This is the order in the Septuagint, the Greek translation of the Old Testament. The Hebrew text has "Do not murder" first. This is the order which Matthew follows and also the order found in the best Greek manuscripts of Mark. We shall return to Luke's version and what it tells us about ethics in Luke after first looking at Matthew.

The Story in Matthew

Matthew also follows Mark closely, but also makes some interesting changes. We shall look at a few verses at a time.

Mark 10	Matthew 19
As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" 18 Jesus said to him, "Why do you call me good? No one is good but God alone	Λ Λ Then someone came to him and said, "Λ Teacher, what good deed must I do to have eternal life?" 17 And he said to him, "Why do you ask me about what is good? There is only one who is good.
От Марка 10	От Матфея 19
Когда выходил Он в путь, подбежал некто, пал пред Ним на колени и спросил Его: Учитель благий! что мне делать, чтобы наследовать жизнь вечную? 18 Иисус сказал ему: что ты называешь Меня благим? Никто не благ, как только один Бог.	Λ Λ 16 И вот, некто, подойдя, сказал Ему: Учитель благий! что сделать мне доброго, чтобы иметь жизнь вечную? 17 Он же сказал ему: что ты называешь Меня благим? Никто не благ, как только один Бог.

Like Luke, Matthew drops the detail at the beginning. He slightly changes the man's question so that it focuses on what good the man must do. The rest is identical to Mark. The fuller manuscript tradition now indicates that Matthew's text in these verses did not originally have "Good teacher" (Учитель благий!) but only "teacher" (Учитель!) and had Jesus respond by saying "Why do you ask me about what is good?" (Зачем ты спрашиваешь Меня о благом?). Perhaps Matthew wanted to avoid the danger that people may misunderstood Jesus as saying he was not good.

Mark	Matthew
19 You know the commandments: 'Do not murder;	If you wish to enter into life, keep the commandments." 18 He said to him, "Which ones?" And Jesus said, "You shall not murder;

Do not commit adultery; Do not steal; Do not bear false witness; Do not defraud; Honor your father and mother'."	You shall not commit adultery; You shall not steal; You shall not bear false witness; Л Л 19 Honor your father and mother; also, You shall love your neighbor as yourself."
От Марка 10	От Матфея 19
¹⁹ Знаешь заповеди: не прелюбодействуй, не убивай, не кради, не лжесвидетельствуй, не обижай, почитай отца твоего и мать.	Если же хочешь войти в жизнь [вечную], соблюдай заповеди. ¹⁸ Говорит Ему: какие? Иисус же сказал: не убивай; не прелюбодействуй; не кради; не лжесвидетельствуй; ¹⁹ почитай отца и мать; и: люби ближнего твоего, как самого себя.

Here we can see that Matthew has made some revisions. He has Jesus repeat the substance of the man's question saying to him, "If you want to enter life". He then has the man ask which commandments. Jesus then lists the commandments as in Mark, but with significant minor differences. First, as we noticed in discussing Luke, in the best manuscripts Mark's list begins with "Do not murder" and Matthew follows this. Like Luke, Matthew omits "Do not defraud" (не обижай) because it is not part of the ten commandments. In addition Matthew changes what in Mark (and Luke) is simply "Do not murder, do not commit adultery" to "You shall not murder, you shall not commit adultery". I am not sure that this difference can be reproduced in Russian, but the difference is very clear in Greek: "Do not murder" (*μη̄ φονεύσης* me phoneuseis); "you shall not murder" (*οῡ φονεύσεις* ou phoneuseis). Matthew has changed the Greek so that it exactly cites the form used in the ten commandments. He even adds at the beginning of the list the article τὸ, meaning something like "the ones you know from the ten commandments". Matthew then adds from Leviticus 19:18 "and 'You shall love your neighbour as yourself'" (и: люби ближнего твоего, как самого себя). This addition matches the emphasis on compassion and love which is the point of the story in Mark. Adding it strengthens Jesus' point in what follows.

Mark 10	Matthew 19
20 He said to him, "Teacher, I have kept all these since my youth." 21 Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and	20 The young man said to him, "I have kept all these ЛЛ ЛЛ what do I still lack?" 21 Jesus said to him, "If you wish to be perfect/mature, go, sell your possessions, and give the money to the poor, and

<p>you will have treasure in heaven; then come, follow me.”</p> <p>22 When he heard this, he was shocked and went away grieving, for he had many possessions</p>	<p>you will have treasure in heaven; then come, follow me.”</p> <p>22 When the young man heard this word, he went away grieving, for he had many possessions.</p>
<p>От Марка 10</p> <p>²⁰ Он же сказал Ему в ответ: Учитель! всё это сохранил я от юности моей.</p> <p>²¹ Иисус, взглянув на него, полюбил его и сказал ему: одного тебе недостает:</p> <p>пойди, всё, что имеешь, продай и раздай нищим, и будешь иметь сокровище на небесах; и приходи, последуй за Мною, взяв крест.</p> <p>²² Он же, смутившись от сего слова, отошел с печалью, потому что у него было большое имение.</p>	<p>От Матфея 19</p> <p>²⁰ Юноша говорит Ему: всё это сохранил я от юности моей; чего еще недостает мне?</p> <p>²¹ Иисус сказал ему: если хочешь быть совершенным, пойди, продай имение твое и раздай нищим; и будешь иметь сокровище на небесах; и приходи и следуй за Мною.</p> <p>²² Услышав слово сие, юноша отошел с печалью, потому что у него было большое имение.</p>

The first striking change is that Matthew now describes the rich man as a “young” man (Юноша). Mark has the man look back on his youth. The best manuscripts of Matthew do not have the words “from my youth” (от юности моей) and reflect that Matthew depicts him as a young man. Why? The answer probably lies in Matthew’s next significant addition. Only Matthew has the words, “Jesus said to him ‘If you want to be perfect,’” (Иисус сказал ему: если хочешь быть совершенным). The Greek word used here for “perfect” (совершенным), τέλειος, can also mean “mature” or “grown up”. Matthew is playing with the image of being immature and mature. The young man needs to grow up in his faith. What then follows is similar to what we find in Mark. Matthew’s version also has Jesus expose what was lacking in the young man’s obedience to the commandments. His addition of “And you shall love your neighbour as yourself” (и: люби ближнего твоего, как самого себя) reinforced the message.

Some have divided up Matthew’s passage as though Jesus was suggesting two levels of discipleship: ordinary Christians and perfect Christians. This is unlikely. Earlier in Matthew has Jesus declare: “Be perfect as your heavenly Father is perfect” (5:48). This is directed to all believers and means we are all called to total obedience. There is only one way of obeying God and that is with one’s whole heart and mind and strength. Like Mark, Matthew see this as what it means to have a grown up approach to faith and obedience.

Matthew and Ethics

Matthew’s gospel is written in a community with a strongly Jewish background and probably in a setting under local Jewish administration (23:2). The source which Matthew shares with Luke

alongside Mark, called "Q" has a saying of Jesus which declares that the biblical Law and commandments remain in force.

For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.

Ибо истинно говорю вам: доколе не прейдет небо и земля, ни одна иота или ни одна черта не прейдет из закона, пока не исполнится все. (5:18).

He reinforces this claim both before and after this saying with the words:

Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil

Не думайте, что Я пришел нарушить закон или пророков: не нарушить пришел Я, но исполнить (5:17)

and afterwards:

Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.

Итак, кто нарушит одну из заповедей сих малейших и научит так людей, тот малейшим наречется в Царстве Небесном; а кто сотворит и научит, тот великим наречется в Царстве Небесном. (5:19)

Luke's version is similar:

It is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.

Но скорее небо и земля прейдут, нежели одна черта из закона пропадет. (16:17)

According to Matthew, following Jesus means keeping the whole Law and acknowledging Jesus as its interpreter. Matthew differs from Mark in not setting any of the Law aside. He revises the story in Mark 7:1-23 which Mark interprets as Jesus declaring all foods clean by removing this claim. Instead he depicts Jesus as saying: not so much what enters a person makes a person unclean but what comes out of a person. All laws, including food and purity laws, matter. It is just a matter of priorities. We see this in his statement about tithing:

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practised without neglecting the others.

Горе вам, книжники и фарисеи, лицемеры, что даете десятину с мяты, аниса и тмина, и оставили важнейшее в законе: суд, милость и веру; сие надлежало делать, и того не оставлять. (23:23)

In other words nothing is to be set aside, not even the tithing of tiny plants.

But notice that Matthew does not treat every part of the Law as equal. There are priorities. In all his descriptions of Jesus' ethical teaching Matthew shows love and compassion as what matters most. This is more than concern about actions. It is also concern about attitudes. So not just murder, but also hateful anger. Not just adultery, but adulterous attitudes. Like Rabbi Hillel who declared that the essence of the Law is not doing to another what one would not want done to oneself, Matthew's Jesus declares:

In everything do to others as you would have them do to you; for this is the law and the prophets.

Итак во всем, как хотите, чтобы с вами поступали люди, так поступайте и вы с ними, ибо в этом закон и пророки. (7:12)

Luke and Ethics

Luke’s ethical perspective is similar, though he knows of some exceptions. The only basis for exceptions to keeping all of the Law is where there has been divine intervention to indicate change. Luke depicts this as happening in his second volume, the Book of Acts, where Peter sees a vision which he understands as God telling him it is acceptable for him to visit a Gentile’s house (Acts 10:9-16). His vision persuaded most other believers that they should no longer require that Gentiles be circumcised when joining God’s people, the requirement set out in Genesis 17 (Acts 15:1-21). We learn from Luke’s history but also from reading Paul’s letters, written around 30 years earlier, that the first believers were divided over whether or not to insist that Gentiles keep all the commandments relating to them and, even more importantly, that believing Jews keep all the laws which controlled how they related to gentiles. Paul reports conflict about this in Galatians 2:11-14. Paul insisted that there was a new basis for relating to God through Jesus and that all laws which separated Jews and Gentiles should be set aside. Indeed the basis for ethics is Jesus not the Law. He argued that when people walk in the Spirit of Jesus they more than fulfil all that the Law required (Galatians 5:13-23; Romans 8:1-4).

Mark, as we saw, was similar. He depicted Jesus setting such food and purity laws aside and his narrative celebrated this fact by the way it told the stories of the feedings of the 5000 (6:32-44) and the 4000 (8:1-9). In between them he reports that Jesus set aside the barriers (7:1-23). In the feeding of the 5000 Jesus feeds Jews, symbolised by the 12 baskets being collected afterwards and in the feeding of the 4000 Jesus feeds gentiles, symbolised by the universal figure of 7 baskets of leftovers (8:14-21).

Luke has reinforced the message of Mark’s story of Jesus and the rich man in a very creative way.

Luke 10:25-27	Mark 12:28-34
Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” 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.”	One of the scribes ... asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; 30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.”
Luke 18:18-19	Mark 10:17
A certain ruler asked him, “Good Teacher, what must I do to inherit eternal life?”	As he was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?”
От Луки 10:25-27	От Марка 12:28-34
²⁵ И вот, один законник встал и, искушая Его, сказал: Учитель! что мне делать, чтобы	какая первая из всех заповедей? ²⁹ Иисус отвечал ему: первая из всех заповедей: слушай, Израиль! Господь Бог наш есть Господь

<p>наследовать жизнь вечную? ²⁶ Он же сказал ему: в законе что написано? как читаешь? ²⁷ Он сказал в ответ: возлюби Господа Бога твоего всем сердцем твоим, и всею душою твоею, и всею крепостию твоею, и всем разумением твоим, и ближнего твоего, как самого себя. Luke 10:25-27</p>	<p>единый; ³⁰ и возлюби Господа Бога твоего всем сердцем твоим, и всею душою твоею, и всем разумением твоим, и всею крепостию твоею, -- вот первая заповедь!</p>
<p>От Луки 18</p>	<p>От Марка 10:17</p>
<p>¹⁸ И спросил Его некто из начальствующих: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?</p>	<p>Когда выходил Он в путь, подбежал некто, пал пред Ним на колени и спросил Его: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?</p>

Mark tells two stories: Jesus' encounter with the rich man in Mark 10 and the scribe who asks about the greatest commandment in Mark 12. Luke copies the story from Mark 10, but when you come to look for the story he will have found in Mark 12, it is not there. Instead he has transferred it to earlier in gospel and used it as the basis for introducing the parable of the Good Samaritan in Luke 10:25-29. He has, however, done more than that. Instead of the question which the scribe asks according to Mark, "Which commandment is the first of all?" (какая первая из всех заповедей?) (12:29), he uses the same question which the rich man asked in Mark 10: "What must I do to inherit eternal life?" (что мне делать, чтобы наследовать жизнь вечную?).

In this way Luke addresses the question of how to gain eternal life twice. Both times the answer is similar. In the episode with the rich man in Luke 18, it is about keeping the commandments as Jesus expounds them. In the encounter with the scribe on Luke 10, it is also about keeping the commandments, loving God and loving one's neighbour as oneself.

The parable of the Good Samaritan which immediately follows in Luke 10:30-37, makes the point powerfully in three ways. First it reverses the normal expectations by making a Samaritan's compassion the model in a context where Samaritans were often despised. Second it depicts the people who should have known God's will, the Levites and priests who serve the temple, as failing to follow the commandments as interpreted by Jesus and walking past without helping. They were perhaps more concerned with issues of their own purity, although they were on their way home not on their way to the temple. Thirdly, it begins by having the man ask: "Who is my neighbour?" (а кто мой ближний?) (10:29), but has Jesus turn this around. For instead, after telling the parable, Jesus asks: "Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" (Кто из этих троих, думаешь ты, был ближний попавшемуся разбойникам?) (10:36).

It was not a matter of deciding who is my neighbour and who is not my neighbour, as if one can pick and choose whom to love, but about being a neighbour, oneself, being a person who shows love and compassion to all. The Jewish prophets had already spoken of God's priorities: "For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt-offerings" (Ибо Я милости хочу, а не жертвы, и Боговедения более, нежели всесожжений) (Hosea 6:6). The image of Jesus in Luke is of

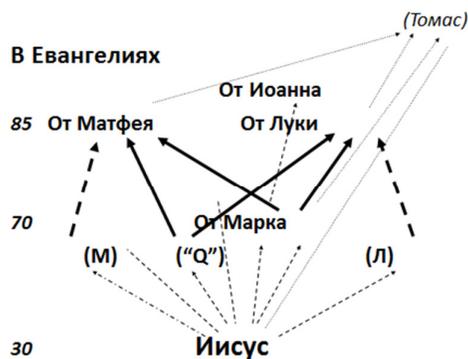
one who reached out in compassion, both to the needy and to sinners. Luke's Jesus speaks of God as compassionate and this is the basic model for ethics in Luke.

John and Ethics

Finally a brief word about John, also like Matthew written in a community with a strongly Jewish background. The biblical Law is never disparaged or set aside. It was God's gift to Israel and foreshadowed what was to come in Jesus (1:16-17). Unlike in Matthew, however, it is no longer at the centre of faith. Those Jewish believers who once hailed the Law as God's Wisdom and Word, as light, life, bread, and water, now see Jesus as alone the one who is God's Wisdom and Word, the true light, life, bread, and water. Love is the dominant theme. God loved the world (3:16). The Father and Son share a relationship of mutual love into which the believers are also incorporated, who are to love one another as Jesus has loved them (13:34-35). All ethical behaviour flows from this, including concrete caring for others' needs in a very material sense (1 John 3:17), and sharing the faith in mission to others.

The Gospels and Ethics

There is a degree of diversity in the way the gospel writers approach ethics, especially the status of biblical law. There is, however, also a unity which doubtless reflects Jesus' own priorities, such as when he said: "The sabbath was made for humankind, and not humankind for the sabbath" (суббота для человека, а не человек для субботы) (Mark 2:27). In his understanding of the nature of God, people always mattered most, above all other concerns such as worship and ritual, which are at their best when they find their place in celebrating this truth.



что мне делать?

какая первая из всех заповедей?
 23 Иисус отвечал ему: первая из всех заповедей: слушай, Израиль! Господь Бог наш есть Господь единый;
 20 и возлюби Господа Бога твоего всем сердцем твоим, и всею душою твоею, и всем разумием твоим, -- вот первая заповедь!
 От Марка 12:28-34

25 И вот, один законник встал и, искушая Его, сказал: Учитель! что мне делать, чтобы наследовать жизнь вечную?
 26 Он же сказал ему: в законе что написано? как читаешь?
 27 Он сказал в ответ: возлюби Господа Бога твоего всем сердцем твоим, и всею душою твоею, и всею крепостию твоею, и всем разумием твоим, и ближнего твоего, как самого себя.
 От Луки 10:25-27

И спросил Его некто из начальствующих: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?
 От Луки 18:18

Когда выходил Он в путь, подбежал некто, лег пред Ним на колени и спросил Его: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?
 От Марка 10:17