**SERIES 02 (PREACHED IN 1900) - THE PREACHING OF G. CAMPBELL MORGAN**

**02. THE ETHICS OF MAN IN RELATION TO MAN by G. CAMPBELL MORGAN**

*"All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."*

*Matthew 7:12*

*"None of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."*

*Romans 14:7*

HAVING CONSIDERED the teachings of Jesus with regard to individual man we are to remember that man is not alone.

Human life is interdependent and God has made us with that end in view. Each man is a centre round whom there are the circles of life. But each man is also part of another man's circumference. There are lines and influences that cross and re-cross and act and interact upon one another. No man liveth unto himself.

Every man desires and needs to be served and ministered to by others. But if I desire to be served, I must also serve; and if I desire that others should minister to me, I must be prepared to minister to them. That is one phase of the great truth that lies within that verse which we speak of as the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." The manner and measure of my service is my need. A man cannot live in this world without coming into contact with other people and being served by them and having to serve them. These are necessities of our nature. What then has Christ to say which conditions this interrelated life and puts the Christian soul into new relations with other men and women?

Individualism and collectivism are often talked about as if they were contradictory terms. One man says, "I am an individualist," and another, "I am a collectivist;" and yet no man is an individualist in the true sense of the word without thereby becoming a collectivist, and no man is a collectivist unless he is indeed also an individualist.

Let me illustrate: The Greek idea was the individualist idea; they devoted themselves to the culture of the individual. What has been the result? The nation and the people perished. Take the other illustration, the idea upon which the whole of the Chinese nation has been built and kept has been the collective idea. In the few short years of Greek history you find more names of individuals of note than in all the centuries of Chinese history. Both these ideas are broken down. We see the awful working out of the collectivist idea apart from the individual realization of personal life in the present outlook in China.

Now Jesus Christ, in His ethical teachings, shows us that of these two neither one can exist without the other. There can be no social life except as we perfect the individual and any attempt to perfect the individual that does not take into account the relation of that individual to the larger whole does not perfect the individual but spoils him and breaks down the type. Jesus Christ has come to create a society which shall be built up of individual men and women who have found their own possibility of personality, and in that finding have found also the law of brotherhood and socialism. These are foundation principles.

God is the same all through the ages, with the same ultimate thought and purpose for man, and failure has never been divine but human, and the divine victory has been marked by the perpetual and marvelous overcoming of human failure and the bringing out of it of a divine movement towards consummation. This redeemed society which Christ came to found is yet to be built, and Christ is working today in and through His church toward that consummation; consequently He has for us some ethical word about our interrelation which shall be the very basis and foundation upon which He shall ultimately realize this great society. What are the words that He speaks?

Matthew 5:43, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven."

Mark 12:28, "One of the scribes ... asked Him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first. The second is this, Thou shalt love thy neighbor as thyself."

Then in Luke 10:25, we have the same summary of the law from a lawyer. "Jesus said to him. This do and thou shalt live. But he, desiring to justify himself, said, Who is my neighbor?" Then we have the story of the Good Samaritan. Jesus answered that man's question in a most remarkable manner. The lawyer asked, "Who is my neighbor?" and Jesus never told him. It is as though Christ had said to him, "You ask me who your neighbor is. My answer is, You be a neighbor to someone else; that is your business; love somebody, and you will make it easy for the other man to keep the law by loving you." That is our Lord's explanation of the law in regard to our neighbor.

Turn from the actual words of our Lord Himself to the word of His apostles: Romans 13:8-10, "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other command, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. "

Galatians 5:14: "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

James 2 :8,9 "Howbeit if ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin. "

How shall we summarize those remarkable Scriptures? Love is the condition of all right action between man and man. The ethical law of Christ that is to condition and govern the interrelation of man with man, is love.

Jesus always first deals with a condition and then with acts that grow out of it. When I was a youth at school one of those men that call themselves free thinkers said to me, "You know, while I admire the words of Jesus, they are unreasonable." I asked him for an instance, and he said, "Confucius taught the Chinese this precept, Do justice to thine enemy. Jesus says, Love your enemies. Now the first is possible and the second is impossible." How is that principle of Confucius working out in China today? Confucius says a thing that appeals to the reason of man but it does not work out, because he has not touched the deep underlying necessity of human nature. Christ does not begin with the surface; He gets down into the inner heart, and He says, Love. If a man loves, it is easy and natural to do justice; but unless you love, sooner or later justice will halt and you will wrong your neighbor.

This is the great law and I want you to notice three things about it. First, How is this love to find expression? Second, What is to be the measure of my love for my fellow men? Third, What is the power of love?

**1.** What is the expression of love? Galatians 5:14, "Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." Oh, how far the world is as yet from understanding the first and simplest elements of the teaching of Jesus Christ! The world is in the grip of the devil's conception of greatness! What is that? To be masters. Samuel Chadwick of Leeds began an address at the Southport convention last year with this remarkable sentence, "Christ and the devil are calling men to the same thing"; and we listened. Then he read two texts, the first from Genesis, "You shall be as gods," and the second from Matthew, "Be ye therefore perfect as your Father." "Now," said Mr. Chadwick, "the difference is this, that the devil's conceptions of God and Christ's conception of Him are quite separate; consequently when the devil calls a man to be like God it is one thing, and when Christ calls him to that it is quite another." The devil says, "Get your own way, be masters, be as Gods;" Jesus Christ says, "Be as little children; in love serve one another." Greatness of human character consists not in power to master but in power to minister. If we remember that great lesson all our problems are solved, political and national, and everything else. Serve one another, not out of a sense of duty, but in love. Service is the first expression of love.

Next comes the parable of the Good Samaritan. Serve the man you do not know; if he is in need, go out of your way to help him. First, is mutual service of the saints; and second, is service of the stranger who is wounded and helpless on the highway of life. The priest and the Levite go by on the other side because it would interfere with their dignity. The man who is under the influence of love does not stay to ask questions but finds the man in trouble and lifts him up and binds his wounds.

Now look at Luke 17:4, "If thy brother sin against thee seven times and say, I repent, forgive him." In Matthew 18:21,22, Peter said: "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven." Poor Peter, he was a bit startled at the seven, but I am quite sure that when Pentecost had come Peter was not startled at the four hundred and ninety times. You say, we do forgive but cannot forget. Then you do not forgive. There is one sense in which we have not the faculty of blotting from the tablets of our memory the wrong that was done us, but by the grace of God we can remember only to forgive. Serve, help the helpless, forgive your enemies. These are the great laws that come in the teaching of Christ. This is the expression of love.

What, then, is the measure of love in our relation with one another? 1 John 3:16, "Hereby know we love, He laid down His life for us: and we ought to lay down our lives for the brethren." I am not inclined to say anything about that. I can only ask my Lord to teach us the meaning of that love. People tell us today that God does not require us to lay down our lives prematurely. I am not sure of it. I am not sure that the church is not dying for men that will die for it. At any rate there is the measure of our love. How much are we to love? Go to the cross and find out. Jesus laid down His life for me; I ought to lay down mine for the brethren.

If those be the expressions and that be the measure of love, what is the power of love? 1 John 4:7, "Beloved, let us love one another: for love is of God: and everyone that loveth is begotten of God." The ethical teaching of Jesus is too impossible for any man to hear it, much less obey it, save in the power of a new life begotten of God. It is this new God life within us that makes us love, and what Christ is saying to us is, Love. That is our relation to our fellow men. Obey the impulse, act in the power of your new life and love. Oh, if we had only let that new life have its way with us from the beginning, how we should have loved! The very first consciousness of the new life of God is a thrill and a throb of love, and a desire for others to have this new life. But we have checked it and hindered it, and we have become bitter and malicious sometimes, alas! and the ethics of Jesus has not been obeyed because we have not yielded to the impulse of the power which He gave us. The divine economy is beautiful - first the power, then the teaching. Now obey in the power of that indwelling life.

What is this application of this principle of love? First of all, love is the spirit and the soul and the power of justice. It is a dreadful pity that people have put into opposition words and thoughts that never should have come into opposition. Love and justice are one. You cannot possibly have justice apart from love. Love enforces justice. If a man says, I love my brother, and is unjust to him, the man is a liar. Justice is first a recognition of the rights of my fellow men. It is, consequently, the demand made upon me perpetually that I recognize those rights and yield to them.

There is a threefold division of the rights of man - inherent, inalienable rights, acquired rights, and rights of property.

The inherent and inalienable rights are creation rights and redemption rights. Every man has them, whatever his color, whatever his creed, whatever his social condition. Creation rights are the rights to live the life that God has given. There is the familiar threefold division - body, soul, spirit. Paul puts them in their right order of importance, spirit, soul, body. But looking into a man we do not meet with his spirit first; we first come into contract with the body, then we know a little more of him, the soul, the mind, and later, his spirit, the essential fact. Every man has a right to live that threefold life.

The acquired rights are the rights of character and reputation. The rights of property are two and only two: Free gift or something won by toil. If you possess anything that someone did not give you and that you did not work for, you are a thief. Work that out for yourselves. That sweeps gambling into the realm of theft. It sweeps into the region of theft many other things, such as a certain form of business, shrewdness, manipulation of events and things, and a certain kind of action among nations that is called policy and diplomacy. These may be right, but the moment that they begin to be an attempt to acquire land or people that do not belong to them, they are theft.

Now love recognizes these rights of man. You have a right to live. God started you living, and what right have I to interfere with your life or check its development by doing anything to harm it? Second, the character that has become yours through the process of training, and the reputation you have, is yours; and I have no business, by evil word or insinuation, to harm it. Then the right of property. The commandment, "Thou shalt not steal," has within it a recognition of God's seal upon property.

Now love not only recognizes these rights but enforces payment. How? I do nothing that shall hinder his life. That includes no slavery. It also forbids slander that will harm a man's reputation, evil influence that will blight his character or take the bloom off it, as it precludes any form of robbery.

Now a step further. Love and justice set up a claim upon every man on behalf of his brother man. The ethics of Jesus lays upon me and upon you a claim for truth and defense. Truth is, first, sincerity in my present action, veracity with regard to the past, and faithfulness to my future engagements. This is the ethical law that comes out of this little word "love."

The other aspect is that of defense. I am to guard my brother from wrong. Love will defend my brother not merely from wrong I may do him, and from wrong that someone else would do him, but love is to defend him from the wrong he might do himself. My standard of action is not what he expects of me, but what he ought to expect of me. If my brother's moral level is low and he would be willing to let me take some unfair and wrong advantage of the highest possibility of his life, I am not to do it. That is the ethics of love in its outworking between man and man.

Now let me sum up. Any law of social life less than that of love will break down sooner or later. If you are going to deal with your fellow men upon the basis of the foot-rule and the weights and the measures, you will go wrong, but you never will if you deal with your fellow men in response to, and in the power of, and by the unmeasurable measure of love. Why not? Because love is always ahead of you; it has always done a little more. There is no more exquisite description of a beautiful character than that of Joseph. "Joseph was a fruitful bough; his branches ran over the wall." That is the very essence of the ethics of Jesus in relation of man to man; not merely a fruitful bough on your own side, but your branches run over the wall. The unnecessary, the extra, the special, the prodigality of giving which goes beyond the law of mathematical precision, that is the ethics of Jesus.

The same thing is given us in the New Testament. Matthew 5:41, "Whosoever shall compel thee to go one mile, go with him twain." The first mile is compulsion, the second is Christian. If you are going to be strictly correct by the canons by which men try us today, you will go the one mile, and will be sorry you did that; but if you obey the law of love you will go the second; and it is the mile of love. That is the measure of your Christianity.

Thus Jesus comes and He says to all - Oh, that this poor warring earth, in its madness and its folly, could but hear His voice! - He says, "I will solve your social problems and I will bring the peace and rest for which the world waits by laying upon you the strictest ethical law about human relationship. Thou shalt love, and that means thou shalt do justice and thou shalt do the more than justice in the overplus of love, and so justice shall be included in love, and always fulfilled."