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MASTERSHIP AND BROTHERHOOD.

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"One is your Master, even Christ: and all ye are brethren."—*Matthew xxiii. 8.*

THESE are personal veins—if you cut them they bleed, Jesus Christ claims the supreme position as Sovereign Master of Life. He is the Person of the "invincible supremacy." The ultimate authority over life lies not in the Christian consciousness nor in the Church, nor even in the Bible, but in the Christ of God. I link up with the Church because it is His agency for carrying out His purpose and plans; I accept the Bible because it comes from Him and leads infallibly to Him, but the supremacy over life and all life is vested in and claimed by Jesus Christ our Lord. He is Lanier's "Sovereign Seer of time," the Fujiyama of history, peerless, commanding, absolute in His authority and power. This being so, like Charles Lamb, if Solomon, Solon, Shakespeare or any of the world's worthies came into the room where I write I should rise, but if Jesus Christ came in I should kneel in adoration and worship and as an acknowledgment of His claim of Mastership and Lordship.

A simple study of this word Master as used of our Blessed Lord reveals helpful facts known to most of the readers of this magazine, and therefore the briefest reference only is necessary as a background.

The English word is used as the translation of five different Greek words in the Gospels as the Concordance will show.

1. "διδάσκαλος" = Teacher, as in *Matthew viii. 19.* "Master, I will follow Thee whithersoever Thou goest." This word is used forty-six times in the Gospels concerning Christ.

2. "ἐπιστάτης" = Superintendent—one who stands over, as in *Luke viii. 24.* "Master, Master, we perish." Used six times.

3. "κύριος" = Lord or Sir, as in *Matthew vi. 24.* "No man can serve two masters." Used five times.

4. "ραββί" = my Teacher (from the Hebrew), as in *Mark ix. 5.* "Master, it is good for us to be here." Used eight times.

5. "καθηγητής" = *Leader* and *Guide.* *Matthew xxiii. 8* and *10*, the key verse at the head of this article. This is the only place where this word is used.

All these words are needed to show forth the power and authority of the commanding Personality of Christ.

Look at the implications in the words "Leader" and "Guide."

(a) *Leader.* This suggests a Campaign and a Battlefield. "I have given Him for a Witness to the people, a Leader and Commander to the people" (*Isaiah lv. 4*). HE is the Master of strategy. HE alone has the plan of battle—knows the power of the enemy—the secret of victory. Therefore HE is our Commander with complete authority who calls for absolute obedience.

(β) *Guide*. We think of a Pilgrimage over an unknown way with unknown perils. HE alone knows the way and the perils, yea, HE is the Way who provides us with His unerring Chart, the Bible, and His perfect Pilot—the Holy Spirit. Therefore implicit trust and submission are necessary. His way moreover is a Way of Glory and a Path of Service. HE alone can reveal the glories of the way and the opportunities for service.

All that Mastership means, is included in this word *καθηγητής*—Leader—Guide—Owner—Commander—Teacher with all its implications and demands. “One is your Master, even Christ: and all ye are brethren.” The long debate is over. With such a claim there is no argument. Silence and obedience are imperative. Let us seek to fix our gaze on this Personality in Whom is vested final and complete authority as we consider the Result or Demand of Christ’s Mastership in the realm of relations.

BROTHERHOOD.

“All ye are brethren.” Brotherhood is a word much in vogue to-day, not always rightly understood or expressed, but *if* rightly interpreted and practically applied it meets the fundamental need of the world to-day: it is the solution of the supreme problem confronting the Church.

Let us consider then the *Meaning*, the *Need*, the *Secret*, and the *Expression* of Brotherhood.

1. *The Meaning*. This carries us to a very narrow and a very sacred circle in the nature of the case, does it not? Yes! to the smallest and most sacred circle, where we have the common tie of blood, a common relationship to a common father, and where there should be the expression of a common spirit manifesting itself in all the details and concerns of life. While Love perhaps is the larger and more comprehensive term, yet for our purpose here Love and Brotherhood may be used interchangeably. Listen, then, once again to that incomparable definition which St. Paul gives in 1 Corinthians xiii. And may I change the word for a moment? “‘*Brotherhood*’ suffereth long and is kind; brotherhood envieth not; brotherhood vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. ‘*Brotherhood*’ never faileth.” When we accept this conception of Brotherhood and project it into all life’s relationships: individual—family—racial—national—international—social and religious—we are made to realize that we have the essential principle of life which if applied will be the solvent of our problems. Brotherhood is the spirit of love at work, impelling, compelling, restraining, constraining, and is essentially a Christian virtue.

2. *The Need*. It is almost superfluous to dwell on this point. Does this old world of ours need the principle of Brotherhood?—this war-scarred earth with its wars and rumours of wars, with

its hatreds, its small nationalisms, its misunderstandings: with its unnatural social and class distinctions, its industrial and economic problems? One of my most thrilling experiences was in connection with the General Strike in Winnipeg during the spring of 1919. As president of the Christian Men's Federation of the city it fell to my lot to have dealings with those representing both sides in that struggle. It was admitted by striker and capitalist that the spirit of Brotherhood was absent, and when the issue was faced it was recognized that such strikes could only be prevented by the application of that same spirit of Brotherhood. Yes! the world certainly needs Brotherhood.

And what of the Church?—does not the Church need a baptism of Brotherhood?—with her differences and divisions, her antagonisms and her jealousies, her economic waste, her failure to accomplish speedily her world-wide purpose of witnessing to a sin-cursed world, and her frequent misrepresentations of her Saviour and Lord?

Brotherhood is the fundamental need of the Church at this present moment. Is not this the initial step in the direction of that Unity which our Master desires and for which He prayed? Is not this the spirit that will quicken the Missionary Vision of the Church, intensify her missionary activities and unify them? Is not this the supreme apologetic of the Christian Church—"By this shall all men know that ye are my disciples if ye love one another"? Is not this the spirit in which the Church is to express herself and deliver the truth—"to speak the truth in love"? and is not this the final testimony of the world to the Church—"see how these Christians love one another"?

A ministerial friend of mine was once conducting a series of special services in his church. One night he had visions in which God spoke to him and revealed the wondrous beauty of John iii. 16, as he had never seen it before. This friend is a calm, sane, well-balanced man, but his sleep was disturbed by this revelation and his emotions overcame him as he understood the expression of God's marvellous love in that verse. The next morning he said to himself, "What does this mean?" He thought of several men in his community who had broken away from the Church and from God. "I think it means," said he, "that I ought to go and see these men personally." He went to a chemist in his laboratory, an engineer in the round-house, a business man in his office, and spoke to each in the spirit of John iii. 16, and can you wonder that these men came back not only to the Church but to Christ? Brotherhood won. Whichever way we look—at the individual, the Church or the world—above all other needs stands this—imperious in its demands, universal in its application, glorious in its results—the need for Brotherhood.

3. *The Secret.* Does the secret lie in natural affections and relationships? It ought to and I believe in the plan of God was intended to, but sin has laid its hand on even the most sacred of relationships of life and spoiled them. Cain and Abel were brothers in the flesh, but that did not prevent Cain from murdering his

brother. Abraham and Lot were more like father and son than uncle and nephew, for Lot owed everything he possessed to Abraham, but notwithstanding he acted with unspeakable meanness to his uncle. Esau and Jacob were brothers, but that did not prevent Jacob from acting in a despicable way towards his brother, nor Esau from planning the murder of Jacob. No! a new revelation of Brotherhood was needed, and it is given in the religion of the Lord Jesus Christ. Brotherhood to be real, vital and effective must be religious. But not all religions express themselves in Brotherhood. When as a youth I went to North-West Canada and lived for three years alone among the Indians, I believe I was possessed with the desire to recognize whatever of good there was in their religions. It became quite obvious that brotherhood was not a characteristic of those beliefs. And when, after my graduation and ordination, I went to South China to work among the students and other young men, I was possessed with the same desire to see the good in the religions of China, but in the light of facts the spirit of brotherhood was not there as a controlling principle. We are driven to the conclusion that the religion of Christ is the only one which contains the secret of Brotherhood, yea, that Christ Himself is the Secret.

There is much talk in these days concerning the Fatherhood of God and the Brotherhood of man, but I am convinced that in many cases the supreme factor is left out and the theory becomes a delusion and a snare. That Supreme Factor is Jesus Christ our Saviour and Elder Brother. When I come to the place where I as a son of man recognize that I have broken with Father and Home, and have wandered into a far country and lost my way back—and when by the grace of God I find that the only way back is through my Saviour and Elder Brother—and when I believe in Jesus “the Way, the Truth and the Life” and so come Home, it seems to me that then I get a real conception of what the Fatherhood of God means and what the Brotherhood of man means. When I look around upon the sons of men they become my brothers in a newer and deeper sense. Lost? Yes! Strayed away? Yes! But they are my brothers because His children, not only by creation, but by right of purchase; and what He wants me to be and do is to live and love and labour that, through me and other redeemed children, the brotherliness of Christ may be so manifested that these lost sons may be brought back to a Father’s Home and a Father’s Love. Therefore the Secret of Brotherhood is not in natural relationships; it is a supernatural Grace—not simply natural affection but “the Fruit of the Spirit which is Love.”

4. *The Expression.* This principle of Brotherhood is for life in all its relationships. Our eyes turn again to Jesus our Master and Elder Brother, who made that incomparable claim, “One is your Master, even Christ”; and I listen again as I hear Him say, “I am among you as He that serveth.” *The World’s Master is the World’s Servant.* This gives a new meaning and understanding to service. Service becomes a Divine and Christlike thing, spiritual

in its motive, sacrificial in its expression, and saving in its results.

There are three currents in every life—the inward, the outward, and the upward—"inward, youward and Godward"—and these three currents were in the human life of Jesus our Master. We ask, which were the three keynotes of His life of service along these currents? For these must be our keynotes. "It is enough for the disciple that he be as his Master." Christlikeness can never be gainsaid. Our message is our character and Christ says to you and to me, "Through Me God is your Father: in Me ye are all brothers: in My love go and serve one another."

The first keynote in its application to *Himself* is just this:

(a) *Self-denial*. The Master denied Himself. Of course as Son of God and Revealer of the Father He made certain tremendous and fundamental claims, but as man, brother and servant He denied Himself. There is nothing self-assertive about the Man from Nazareth. There is no egotism about Jesus the Son of Mary. Yet, though the meekest of men, He was the strongest and most forceful. "Let this mind be in you which was in Christ Jesus." That mind that led Him unto death, even the death of the Cross.

Is not this the first demand to-day? The inward application of this supreme principle of self-denial? "Let him deny himself," is the expression of discipleship and brotherhood.

What was the keynote of our Lord's service in regard to *Others*?

(β) *Self-sacrifice*. You cannot read the life of our Lord without learning that His attitude to others was one of unstinted generous love. There was a tenderness of touch and a gentleness of voice, a sympathy of heart that characterized all His relationships. His life was the perfect illustration of His own declared purpose—"the Son of Man came not to be ministered unto but to minister." That spirit of self-sacrifice reached its climax and its crown on the Cross when He gave Himself for the Redemption and Regeneration of man. And is not this the urgent need of to-day? Is not self-love the greatest of all problems? Probably you remember that striking illustration which the Bishop of Ripon used when as Canon Burroughs he wrote one of his prophetic war books—"The Valley of Decision." He tells us the familiar story concerning London, how that in 1666 after the fire Sir Christopher Wren was asked to prepare a plan for the reconstruction of a new London to centre in St. Paul's Cathedral from which broad highways would radiate in all directions. The plan was accepted by the powers that be but never carried out. Why? Because of the selfishness of men. Because individual citizens insisted on having their own little houses in their own little plots built exactly as they had been before the fire. And as a result you have London with its crooked and narrow streets to-day instead of broad roads radiating from a common centre. And so where is that great wave of selflessness which we thought would sweep over our own land after the Great War which should express itself in self-sacrifice? Only through such a spirit will our cities, towns and villages approximate

to the City of God, with their broad highways of truth and righteousness and brotherhood, all radiating from and centring in the Worship of the Triune God.

And the last thought is this. What was the keynote of our Lord's ministry in relation to *God*?

(*γ*) *Self-Surrender*. Jesus surrendered His life to the Father and consequently He was Spirit-controlled from first to last. This is the Source of the Stream. This is the secret of His self-denial and self-sacrifice. And that must be your secret and mine.

Is this Ideal too great? Does it seem too far above us? Remember that Divine precepts are backed up by Divine power. "God's commands are His enablings," and all that He asks is the surrendered life, so that He may take possession and express Himself through us in self-denial and self-sacrifice. Let us acknowledge afresh His Mastership and Supreme Authority, and let there be an act of self-surrender, so that we may go forth to our life and service possessed by the Spirit of Christ, the Spirit of Brotherhood, and so help bring in the Day of the Lord when the Mastership of Christ and the Brotherhood of Man shall be universal.

SIX MAXIMS TREASURED BY HIS MAJESTY THE KING. London: *Williams & Norgate, Ltd.* 1930. (2s. and 3s. 6d. net.)

The Reverend F. J. Baker, Vicar of St. Stephen, Coleman Street, E.C., has taken Six Maxims which hang upon the walls of the King's Library and business room at Sandringham, and with His Majesty's permission, used them as texts for a Course of Sermons during last Lent. Sir William A. Waterlow, the ex-Lord Mayor of London, has prefixed a Foreword to the Series of Addresses. With undoubted skill Mr. Baker has interwoven his own reflections upon such already clear maxims as "Teach me to be obedient to the rules of the game"; "Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other"; "Teach me neither to proffer nor to receive cheap praise"; "Neither to cry for the moon nor over spilt milk." His practical suggestions are useful, and the book is dedicated to his former Vicar at Holy Trinity, Brighton, Canon R. J. Campbell.

The British Broadcasting Corporation has issued a collection of Forms of Prayer under the title of *Services for Broadcasting* (1s. and 2s. net). A wide selection has been made of Prayers from our own Services in the Church of England, and to these has been added a collection of special Prayers dealing with particular subjects and occasions. Those who are familiar with the services from the Broadcasting Stations will know how carefully these services are drawn up, and how effective they are. The volume is well produced in good type and will be welcomed by many.