

143:0, 143:2, 143:4, 143:7

Paper 143 —Going Through Samaria

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Sources for 143:0, 143:2, 143:4, 143:7

- (1) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

Note: This source is coded **Atlas HGHL**.

- (2) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)

- (3) “Samaritans,” by R. A. S. Macalister, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB**.

- (4) William Ernest **Hocking**, Ph.D., *The Meaning of God in Human Experience: A Philosophy Study of Religion* (New Haven: Yale University Press, 1912)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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25 June 2015

Work-in-progress Version 2 Nov. 2013
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 Revised 22 June 2014 and 25 June 2015

PAPER 143 — GOING THROUGH SAMARIA

143:0.1 At the end of June, A.D. 27, because of the increasing opposition of the Jewish religious rulers, Jesus and the twelve departed from Jerusalem, after sending their tents and meager personal effects to be stored at the home of Lazarus at Bethany.

PLATE 24 E4 (*Atlas HGHL*)

Going north into Samaria, they tarried over the Sabbath at **Bethel**.

PLATE 24 E4 (*Atlas HGHL*)

Here they preached for several days to the people who came from **Gophna** and **Ephraim**.

PLATE 23 D3 (*Atlas HGHL*)

A group of citizens from **Arimathea** and **Thamna** came over to invite Jesus to visit their villages.

PLATE 23 C3 (*Atlas HGHL*)

The Master and his apostles spent more than two weeks teaching the Jews and Samaritans of this region, many of whom came from as far as **Antipatris** to hear the good news of the kingdom.

143:0.2 The people of southern Samaria heard Jesus gladly,¹ and the apostles, with the exception of Judas Iscariot, succeeded in overcoming much of their prejudice against the Samaritans. It was very difficult for Judas to love these Samaritans.

PLATE 25 B3 (*Atlas HGHL*)

The last week of July Jesus and his associates made ready to depart for the new Greek cities² of **Phasaelis** and **Archelais** near the Jordan.

2. LESSON ON SELF-MASTERY

143:2.1 The Master was a perfected specimen of human self-control.

Who, when he was reviled, reviled not again;
when he suffered, he threatened not;

but committed *himself* to him that judgeth
righteously: (1 Pet. 2:23)

When he was reviled, he reviled not;
when he suffered, he uttered no threats
against his tormentors;

when he was denounced by his enemies,
he simply committed himself to the
righteous judgment of the Father in
heaven.

143:2.2 At one of the evening conferences, Andrew asked Jesus: “Master, are we to practice self-denial as John taught us, or are we to strive for the self-control of your teaching? Wherein does your teaching differ from that of John?” Jesus answered: “John indeed taught you the way of righteousness in accordance with the light and laws of his fathers, and that was the religion of self-examination and self-denial. But I come with a new message of self-forgetfulness and self-control. I show to you the way of life as revealed to me by my Father in heaven.”³

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Prov. 16:32).

143:2.3 “Verily, verily, I say to you,
he who rules his own self is greater than
he who captures a city.

Self-mastery is the measure of man’s moral nature and the indicator of his spiritual development.

SOURCE OR PARALLEL

URANTIA PAPER 143

[Compare Lk. 5:33.]

In the old order you fasted and prayed; as the new creature of the rebirth of the spirit, you are taught to believe and rejoice.

Therefore if any man *be* in Christ, *he is* a **new creature**:

In the Father's kingdom you are to become **new creatures**;

old things are passed away; behold, all things are become new (2 Cor. 5:17).

old things are to pass away; behold I show you how all things are to become new.

By this shall all men know that ye are my disciples, if ye have **love one to another** (John 13:35).

And by your **love for one another** you are to convince the world that

Because the creature itself also shall be delivered from the **bondage** of corruption into the glorious **liberty** of the children of God (Rom. 8:21).

you have passed from **bondage to liberty**,

from death into life everlasting.

And be not **conformed** to this world:

143:2.4 "By the old way you seek to suppress, obey, and **conform** to the rules of living;

but be ye **transformed**

by the new way you are first **transformed**

by the Spirit of Truth and thereby strengthened in your inner soul

by the **renewing of your mind**,

by the constant spiritual **renewing of your mind**,

and so are you endowed with the power of the certain and joyous performance of

that ye may prove what *is* that good, and **acceptable**, and **perfect**, **will of God** (Rom. 12:2).

the gracious, **acceptable**, and **perfect will of God**.

Whereby are given unto us **exceeding great and precious promises**:

that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust (2 Pet. 1:4).

Know ye not that ye are the **temple of God**, and *that* the Spirit of God dwelleth in you? (1 Cor. 3:16)

But ye are not in the flesh, but in the Spirit, **if so be that the Spirit of God dwell in you** (Rom 8:9).

Wherefore thou art no more a servant, but a **son**; and if a son, then an heir of God through Christ (Gal. 4:7).

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? (Jer. 17:9)

For we ourselves also were sometimes **foolish, disobedient, deceived**,

serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another (Tit.3:3).

Forget not—it is your personal faith in

the **exceedingly great and precious promises** of God

that ensures your becoming **partakers of the divine nature**.

Thus by your faith and the spirit's transformation,

you become in reality the **temples of God**, and his spirit actually dwells within you.

If, then, the spirit dwells within you,

you are no longer bondslaves of the flesh but free and liberated **sons** of the spirit.

The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial.

143:2.5 “Many times, when you have done evil, you have thought to charge up your acts to the influence of the evil one when in reality you have but been led astray by your own natural tendencies.

Did not the Prophet Jeremiah long ago tell you that

the human heart is deceitful above all things and sometimes even desperately wicked?

How easy for you to become self-**deceived** and thereby fall into **foolish** fears,

divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred!

SOURCE OR PARALLEL

URANTIA PAPER 143

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (Tit. 3:5)

[Compare Tit. 3:7.]

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Rom. 5:1)

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thes. 5:23).

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,

perfecting holiness in the fear of God (2 Cor. 7:1).

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Eph. 1:13)

143:2.6 “Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh.

You are justified by faith and fellow-shipped by grace, not by fear and the self-denial of the flesh, albeit the Father’s children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh.

When you know that you are saved by faith, you have real peace with God.

And all who follow in the way of this heavenly peace are destined to be sanctified

to the eternal service of the ever-advancing sons of the eternal God.

Henceforth, it is not a duty but rather your exalted privilege to

cleanse yourselves from all evils of mind and body

while you seek for perfection in the love of God.

143:2.7 “Your sonship is grounded in faith, and you are to remain unmoved by fear.

Your joy is born of trust in the divine word,

and you shall not therefore be led to doubt the reality of the Father’s love and mercy.

SOURCE OR PARALLEL

URANTIA PAPER 143

Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? (Rom. 2:4)

It is the very goodness of God that leads men into true and genuine repentance.

Your secret of the mastery of self is bound up with your faith in the indwelling spirit,

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love (Gal. 5:6).

which ever works by love.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (Eph. 2:8)

Even this saving faith you have not of yourselves; it also is the gift of God.

[See Gal. 4:7 ref in 143:2.4, above.]

And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons of God.

143:2.8 “If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment—true self-mastery.”

4. THE JEWS AND THE SAMARITANS

143:4.1 For more than six hundred years the Jews of Judea, and later on those of Galilee also, had been at enmity with the Samaritans. This ill feeling between the Jews and the Samaritans came about in this way:

XXXV: THE TWELVE SENT FORTH TO PREACH (Matt. 9:35-10:15; Mark 6:7-11.) (Barton 219)

It has already been pointed out that when, in the year 722 B.C., Sargon, king of Assyria, had sacked and destroyed the city of Samaria,

[?]

he transported 27,290 of the inhabitants of the country to distant parts of his empire,

and filled their places in the land with people from distant cities which within a few years he captured. These were brought from the cities of Cutha and Sepharvaim in Babylonia, from Hamath on the Orontes in Syria, and perhaps from other places (B 221).

SAMARITANS. (Hastings' DB 821)

To these colonists Ashurbanipal made considerable additions (Ezr 4:9,10).

The enmity between Jews and Samaritans began to make its appearance immediately after the return from the Captivity.

About seven hundred years B.C., Sargon, king of Assyria,

in subduing a revolt in central Palestine,

carried away and into captivity over twenty-five thousand Jews of the northern kingdom of Israel

and installed in their place an almost equal number of the descendants of the Cuthites, Sepharvites, and the Hamathites.

Later on, Ashurbanipal sent still other colonies to dwell in Samaria.

143:4.2 The religious enmity between the Jews and the Samaritans dated from the return of the former from the Babylonian captivity,

The Samaritans endeavoured to prevent the re-building of Jerusalem (Ezr 4:7, Neh 4:10), and from time to time their subsequent aggressions and insults to the re-founded Jewish State are recorded by Josephus.

After the battle of Issus the Samaritans offered assistance to Alexander,

and were allowed to build a temple on Gerizim,

where they sacrificed after the manner of the Jews—though they were quite ready to repudiate Jewish origin, rite, and prejudice whenever occasion arose (see *Jos. Ant.* XII. v. 5).

This temple was destroyed by John Hyrcanus (H 821).

when the Samaritans worked to prevent the rebuilding of Jerusalem.

Later they offended the Jews by extending friendly assistance to the armies of Alexander.

In return for their friendship Alexander gave the Samaritans permission to build a temple on Mount Gerizim,

where they worshiped Yahweh and their tribal gods

and offered sacrifices much after the order of the temple services at Jerusalem.

At least they continued this worship up to the time of the Maccabees,

when John Hyrcanus destroyed their temple on Mount Gerizim.

The Apostle Philip, in his labors for the Samaritans after the death of Jesus, held many meetings on the site of this old Samaritan temple.

143:4.3 The antagonisms between the Jews and the Samaritans were time-honored and historic; increasingly since the days of Alexander they had had no dealings with each other.

[In the course of religious history it has often happened that a sect has a much stronger **aversion** to those who have separated from them, or from whom they have separated, than they have to men of quite a different religion (B 222).]

The twelve apostles were not **averse** to preaching in the Greek and other gentile cities of the Decapolis and Syria, but it was a severe test of their loyalty to the Master when he said, “Let us go into Samaria.”

But in the year and more they had been with Jesus, they had developed a form of personal loyalty which transcended even their faith in his teachings and their prejudices against the Samaritans.

7. TEACHINGS ABOUT PRAYER AND WORSHIP

143:7.1 At the evening conferences on Mount Gerizim, Jesus taught many great truths, and in particular he laid emphasis on the following:

143:7.2 True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man’s attempt to *socialize* the worship of individual religionists.

[Compare Hocking 342, 345.]

XXVII: THE PSYCHOLOGY OF MYSTICISM (**Hocking** 389)

If worship has any vital function to perform, it **must alternate with** other things, the necessity of rhythm lies somehow in the nature of my practical attention (H 395).

[contd] I am driven therefore to look for further analogies among those normal alternations such as sleeping and waking, **work** and **recreation**, conflict and co-operation, society and solitude, hungers and satisfactions of various types (H 396).

143:7.3 Worship—contemplation of the spiritual—**must alternate with** service, contact with material reality.

Work should alternate with **play**;

religion should be balanced by humor.

Profound philosophy should be relieved by rhythmic poetry. The strain of living—the time tension of personality—should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

XXIX: PRAYER AND ITS ANSWER
(Hocking 428)

In proportion as our prayer is honest, we shall find ourselves less thinking, and more seeing; and we can turn again to meet experience with so much better poise and understanding (H 439).

Mystic insight has been compared by William James with our occasional experiences of realizing, more or less suddenly, the meaning of words, sayings, points of view, which may have been familiar and empty possessions for a long time (H 428).

But the meaning of the mystic experience is prophetic. It anticipates an attainment still to be won; it can be held only by proceeding to that winning.

Worship is false unless it is sanctioned in turn by the life that follows it (H 439).

143:7.4 Prayer is designed to make man less thinking

but more realizing;

it is not designed to increase knowledge but rather to expand insight.

143:7.5 Worship is intended to anticipate the better life ahead

and then to reflect these new spiritual significances back onto

the life which now is.

The second sanction of worship is, that the worshipper does not merely sustain,

but creates... The edge of the tool of will is restored, and it is eager for world-making (H 440).

And this, I believe, is the inward response to prayer. The mystic has reverted to the One,

and now returns to the many, more real than before, more potent (H 440).

XXV: PRELIMINARY DOUBTS OF THE WORTH OF WORSHIP (Hocking 356)

Worship may be regarded as an attempt to detach oneself from everything else in uniting with God... The effort of worship measures the soul's *power of detachment* (H 365).

XXVI: THE MYSTIC'S PREPARATION: THE NEGATIVE PATH (Hocking 369)

A great part of what we commonly know as prayer is, in effect, just such a process of self-reminding. The simplest rational account of prayer would probably be this: a voluntary recollection of those deepest principles of will, or preference, which the activities of living tend to obscure (H 376).

Prayer is spiritually sustaining,

but worship is divinely creative.

143:7.6 Worship is the technique of looking to the One

for the inspiration of service to the many.

Worship is the yardstick which measures the extent of the soul's detachment

from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

143:7.7 Prayer is self-reminding—sublime thinking;

worship is self-forgetting—superthinking.

XXVIII: THE PSYCHOLOGY OF MYSTICISM (*continued*)—THE PRINCIPLE OF ALTERNATION (Hocking 405)

The contrast between mystic experience and 'life' is at the same time a *contrast between effortless attention and effortful attention* (H 413).

All the work of life, with its manifold interests, can be described as the sphere of our voluntary attention and action. This characteristic marks off all our occupation with the **parts** from our occupation with **the whole** in worship, which in the mystic experience itself becomes passive, that is to say, effortless (H 412-13).

A further consequence and symptom [of spiritual checkage] is that our responsible temper finds nothing in the present that satisfies it. It is alienated from its present moment: it is **romantic**, in the sense that it seeks its good elsewhere, far away, in a place very different from anything it finds in experience (H 416).

Worship is **effortless attention**,

true and ideal soul rest, a form of restful spiritual exertion.

143:7.8 Worship is the act of a **part** identifying itself with **the Whole**;

the finite with the Infinite; the son with the Father; time in the act of striking step with eternity.

Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal,

and **romantic** attitudes

by the human soul-spirit.

143:7.9 Although the apostles grasped only a few of his teachings at the camp, other worlds did, and other generations on earth will.

1. See Mark 12:37, “heard him gladly”.

2. Compare 124:6.7.

3. *Self-control does not imply complete suppression of human impulses* but rather the proper and healthful control of the emotions associated with the manifestations of these natural and designedly wholesome and healthful propensities. In other words, character is not formed by denial and suppression or obliteration of human impulses but by their proper control and wise direction. And it is as a contribution to this task of self-control of urges and the guidance and regulation of emotion, that religion comes to man’s rescue and contributes so enormously to the task of bringing animal instinct and primitive emotion under civilized control (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936], p. 1045).