

Paper 143 —Going Through Samaria

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 143, in the order in which they appear

- (1) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)
- (2) Ernest F. Scott, D.D., *The Ethical Teaching of Jesus* (New York: The Macmillan Company, 1924)
- (3) Leslie D. Weatherhead, *Jesus and Ourselves* (New York: The Abingdon Press, 1931)
- (4) Ernest Fremont Tittle, *The Religion of the Spirit: Studies in Faith and Life* (New York: The Abingdon Press, 1928)
- (5) Oliver Huckel, S.T.D., *Mental Medicine: Some Practical Suggestions from a Spiritual Standpoint* (New York: Thomas Y. Crowell Company, 1909)¹
- (6) George A. Barton, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (7) “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)
- (8) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner’s Sons, 1904, 1932)
- (9) Rev. Alfred Edersheim, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (10) David Smith, M.A., D.D., *Our Lord’s Earthly Life* (New York: George H. Doran Company, 1925)

Note: This source is coded Smith2.

- (11) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (12) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (13) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

Note: This source is coded **Smith1**.

- (14) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)
- (15) 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.)

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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.

MAP: PALESTINE IN THE TIME OF CHRIST (*Hastings' DB*)

35° 15' x 31° 50' (*HDB*)

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

35° 10' x 31° 55', 35° 20' x 31° 55' (*HDB*)

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

35° 5' x 32° 5', 35° 5' x 32° (*HDB*)

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

34° 55' x 32° 12' (*HDB*)

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.

35° 25' x 32° 5', 35° 25' x 32° 10' (*HDB*)

143:0.2 The people of southern Samaria heard Jesus gladly, 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.

The last week of July Jesus and his associates made ready to depart for the new Greek² cities of *Phasaelis* and *Archelais* near the Jordan.

1. PREACHING AT ARCHELAIS

143:1.1 The first half of the month of August the apostolic party made its headquarters at the Greek cities of Archelais and Phasaelis, where they had their first experience preaching to well-nigh exclusive gatherings of gentiles—Greeks, Romans, and Syrians—for few Jews dwelt in these two Greek towns. In contacting with these Roman citizens, the apostles encountered new difficulties in the proclamation of the message of the coming kingdom, and they met with new objections to the teachings of Jesus. At one of the many evening conferences with his apostles, Jesus listened attentively to these objections to the gospel of the kingdom as the twelve repeated their experiences with the subjects of their personal labors.

XVII: PERMANENT VALIDITY (Scott 120)

It was argued, for instance, in ancient times that

the Christian ethic was fitted only for weaklings and slaves,

while in our day it is often condemned as a bourgeois morality, which leaves the toiling masses out of account (S 120).

[The teaching of Jesus is a religion for everybody, not alone for weaklings and slaves (140:8.29).]

143:1.2 A question asked by Philip was typical of their difficulties. Said Philip:

“Master, these Greeks and Romans make light of our message, saying that

such teachings are fit for only weaklings and slaves.

They assert that the religion of the heathen is superior to our teaching because it inspires to the acquirement of a strong, robust, and aggressive character.

X: NON-RESISTANCE (Scott 71)

[Jesus] believed that nothing but goodness will in the end prove itself real ... To use it towards an enemy is not to yield to him weakly, but to conquer him by a force superior to his own. This is the true answer to the criticism so often urged against the Christian teaching that

it counsels submission instead of brave resistance. Celsus in the early days has nothing but contempt for the Christians who accept all injuries meekly (S 74-75).

They affirm that

we would convert all men into enfeebled specimens of passive nonresisters

who would soon perish from the face of the earth.

They like you, Master, and freely admit that your teaching is heavenly and ideal, but they will not take us seriously. They assert that your religion is not for this world; that men cannot live as you teach. And now, Master, what shall we say to these gentiles?

143:1.3 After Jesus had heard similar objections to the gospel of the kingdom presented by Thomas, Nathaniel, Simon Zelotes, and Matthew, he said to the twelve:

143:1.4 "I have come into this world to do the will of my Father and to reveal his loving character to all mankind. That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation.

But you should not overlook the fact that even divine love has its severe disciplines.

[Compare 142:2.4.]

A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline.

But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship. And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man.

XII: IS THE RELIGION OF JESUS EFFEMINATE? (Weatherhead 149)

[Don't let any man say to you that Christianity is a religion for weaklings (W 18).]

143:1.5 "But who told you that my gospel was intended only for slaves and weaklings?

'Was Paul a real man? ... Was Augustine a real man, whose towering intellect commanded the mind of Western Europe for centuries after he had gone? Was Latimer a real man, saying as he burned at the stake for Christ's sake, "Be of good cheer, Brother Ridley, and let us play the man, for we shall this day, by God's grace, light such a candle in England as I trust shall never be put out"? (W 152)

Do you, my chosen apostles, resemble weaklings? Did John look like a weakling? Do you observe that I am enslaved by fear?

SOURCE OR PARALLEL

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[He began his work with the poor, the very class which had been so neglected by most of the evolutionary religions of preceding times (141:7.8).]

True, the poor and oppressed of this generation have the gospel preached to them. The religions of this world have neglected the poor, but my Father is no respecter of persons.

Besides, the poor of this day are the first to heed the call to repentance and acceptance of sonship.

[“ ... And this kingdom shall include the worshiping souls of Jew and gentile, rich and poor, free and bond ...” (137:8.6).]

The gospel of the kingdom is to be preached to all men—Jew and gentile, Greek and Roman, rich and poor, free and bond—and equally to young and old, male and female.

143:1.6 “Because my Father is a God of love and delights in the practice of mercy, do not imbibe the idea that the service of the kingdom is to be one of monotonous ease. The Paradise ascent is the supreme adventure of all time, the rugged achievement of eternity. The service of the kingdom on earth will call for all the courageous manhood that you and your coworkers can muster. Many of you will be put to death for your loyalty to the gospel of this kingdom.

XVII: THE COURAGE OF JESUS (Title 271)

It is one thing to go into battle with one’s company, one’s battalion, one’s regiment.

It is easy to die in the line of physical battle when your courage is strengthened by the presence of your fighting comrades,

It is another thing to march alone, trying through all the years to be utterly loyal to some noble ideal (T 278).

but it requires a higher and more profound form of human courage and devotion calmly and all alone to lay down your life for the love of a truth enshrined in your mortal heart.

143:1.7 “Today, the unbelievers may taunt you with preaching a gospel of nonresistance and with living lives of nonviolence, but you are the first volunteers of a long line of sincere believers in the gospel of this kingdom who will astonish all mankind by their heroic devotion to these teachings. No armies of the world have ever displayed more courage and bravery than will be portrayed by you and your loyal successors who shall go forth to all the world proclaiming the good news—the fatherhood of God and the brotherhood of men.

Military courage Jesus never had an opportunity to reveal ... But what is called physical courage he did, unquestionably, reveal when, at the earnest request of Mary and Martha, he returned to Judæa, to save Lazarus....

Physical courage, someone says, is only an affair of the nerves.

But, as a matter of fact, it is, in most cases, an affair of the whole man—his nervous system, his emotions, his ideal, his will (T 273-74).

In Jesus one finds, also, intellectual courage....

... He was not afraid of new ideas; we are. He was not bound by tradition; we are (T 274, 276).

But, unquestionably, the one aspect of Jesus' courage which has most profoundly impressed the world was

its moral aspect (T 277).

The courage of the flesh is the lowest form of bravery.

Mind bravery

is a higher type of human courage,

but the highest and supreme is

uncompromising loyalty to the enlightened convictions of profound spiritual realities.

And such courage constitutes the heroism of the God-knowing man. And you are all God-knowing men; you are in very truth the personal associates of the Son of Man.”

143:1.8 This was not all that Jesus said on that occasion, but it is the introduction of his address, and he went on at great length in amplification and in illustration of this pronouncement. This was one of the most impassioned addresses which Jesus ever delivered to the twelve. Seldom did the Master speak to his apostles with evident strong feeling, but this was one of those few occasions when he spoke with manifest earnestness, accompanied by marked emotion.

143:1.9 The result upon the public preaching and personal ministry of the apostles was immediate; from that very day their message took on a new note of courageous dominance. The twelve continued to acquire the spirit of positive aggression in the new gospel of the kingdom. From this day forward they did not occupy themselves so much with the preaching of the negative virtues and the passive injunctions of their Master’s many-sided teaching.

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;

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

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

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?³ 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.

143:2.3 “Verily, verily, I say to you,

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).

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.

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

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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).

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

but be ye **transformed**

by the **renewing of your mind,**

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

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).

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you have passed from **bondage** to **liberty,**
from death into life everlasting.

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

by the new way you are first **transformed**
by the Spirit of Truth and thereby strengthened in your inner soul

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

and so are you endowed with the power of the certain and joyous **performance** of the gracious, **acceptable,** and **perfect will** of God.

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.

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

Did not the Prophet Jeremiah long ago tell you that the human heart *is* deceitful above all things and sometimes even desperately wicked?

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

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

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

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

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)

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

That being *justified by his grace*, we should be made heirs according to the hope of eternal life (Tit. 3:7).

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.

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

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

And the very God of *peace* *sanctify* you wholly;

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

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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)

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)

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

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

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.

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, which ever works by love.

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

[*Compare:* If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit (143:2.4).]

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.”

3. DIVERSION AND RELAXATION

143:3.1 About this time a state of great nervous and emotional tension developed among the apostles and their immediate disciple associates. They had hardly become accustomed to living and working together. They were experiencing increasing difficulties in maintaining harmonious relations with John’s disciples. The contact with the gentiles and the Samaritans was a great trial to these Jews. And besides all this, the recent utterances of Jesus had augmented their disturbed state of mind. Andrew was almost beside himself; he did not know what next to do, and so he went to the Master with his problems and perplexities. When Jesus had listened to the apostolic chief relate his troubles, he said:

“Andrew, you cannot talk men out of their perplexities when they reach such a stage of involvement, and when so many persons with strong feelings are concerned. I cannot do what you ask of me—I will not participate in these personal social difficulties—but I will join you in the enjoyment of a three-day period of rest and relaxation. Go to your brethren and announce that all of you are to go with me up on Mount Sartaba, where I desire to rest for a day or two.

143:3.2 “Now you should go to each of your eleven brethren and talk with him privately, saying: ‘The Master desires that we go apart with him for a season to rest and relax. Since we all have recently experienced much vexation of spirit and stress of mind, I suggest that no mention be made of our trials and troubles while on this holiday. Can I depend upon you to co-operate with me in this matter?’ In this way privately and personally approach each of your brethren.” And Andrew did as the Master had instructed him.

143:3.3 This was a marvelous occasion in the experience of each of them; they never forgot the day going up the mountain. Throughout the entire trip hardly a word was said about their troubles.

V, I: THE GOSPEL OF RELAXATION
(Huckel 169)

Upon reaching the top of the mountain, Jesus seated them about him while he said: “My brethren, you must all learn the value of rest and the efficacy of relaxation.

You must realize that

A man has some **hard problem to solve**. He gets into a **highly wrought** nervous condition over it, and it becomes more and more difficult and no nearer solution. In despair he leaves it; he relaxes; he goes about something else.

the best method of **solving some entangled problems** is to forsake them for a time.

And **when after a time he comes back,**

Then **when you go back** fresh from your rest or worship,

the **problem seems to solve itself**. In reality, it is because he has allowed subconsciousness to work, and also has come back to it with **clearer brain** and rested nerves (H 172-73).

you are able to attack your troubles with a **clearer head** and a steadier hand, not to mention a more resolute heart.

Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body.”

143:3.4 The next day Jesus assigned to each of the twelve a topic for discussion. The whole day was devoted to reminiscences and to talking over matters not related to their religious work. They were momentarily shocked when Jesus even neglected to give thanks—verbally—when he broke bread for their noontide lunch. This was the first time they had ever observed him to neglect such formalities.

143:3.5 When they went up the mountain, Andrew’s head was full of problems. John was inordinately perplexed in his heart. James was grievously troubled in his soul. Matthew was hard pressed for funds inasmuch as they had been sojourning among the gentiles.

Peter was **overwrought** and had recently been more temperamental than usual. Judas was suffering from a periodic attack of sensitiveness and selfishness. Simon was unusually upset in his efforts to reconcile his patriotism with the love of the brotherhood of man. Philip was more and more nonplused by the way things were going. Nathaniel had been less humorous since they had come in contact with the gentile populations, and Thomas was in the midst of a severe season of depression. Only the twins were normal and unperturbed. All of them were exceedingly perplexed about how to get along peaceably with John's disciples.

143:3.6 The third day when they started down the mountain and back to their camp, a great change had come over them. They had made the important discovery that many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension. They had learned that all such perplexities are best handled by being forsaken; by going off they had left such **problems to solve themselves.**

143:3.7 Their return from this holiday marked the beginning of a period of greatly improved relations with the followers of John. Many of the twelve really gave way to mirth when they noted the changed state of everybody's mind and observed the freedom from nervous irritability which had come to them as a result of their three days' vacation from the routine duties of life. There is always danger that monotony of human contact will greatly multiply perplexities and magnify difficulties.

143:3.8 Not many of the gentiles in the two Greek cities of Archelais and Phasaelis believed in the gospel, but the twelve apostles gained a valuable experience in this their first extensive work with exclusively gentile populations. On a Monday morning, about the middle of the month, Jesus said to Andrew: "We go into Samaria." And they set out at once for the city of Sychar, near Jacob's well.

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).

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.

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.

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 (*HDB* 821).

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,

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.

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

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.

5. THE WOMAN OF SYCHAR

X: THE TWO DAYS' MINISTRY IN SAMARIA. (*A Harmony of the Gospels* 40)

§32. DISCOURSE WITH THE WOMAN OF SAMARIA. John 4:4-26.

4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's well was there.

Jesus therefore, being wearied with his journey, sat thus by the well.

143:5.1 When the Master and the twelve arrived at Jacob's well,

Jesus, being weary from the journey, tarried by the well

[Probably John **remained** with the Master. They would scarcely have left Him alone, especially in that place; and the whole narrative reads like that of one who had been present at what passed (**Edersheim** 406).]

It was about the sixth hour.

[There was abundance of water at Sychar but, issuing from the calcareous base of Mount Ebal, it was hard and then as now the folk would visit the distant Well and fetch home pitchersful of the sweet, cool, healthful water which its deep spring supplied (**Smith** 67).]

7 There cometh a woman of Samaria to draw water:

Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food.

while Philip took the apostles with him to assist in bringing food and tents from Sychar, for they were disposed to stay in this vicinity for a while.

Peter and the Zebedee sons would have **remained** with Jesus,

but he requested that they go with their brethren, saying: "Have no fear for me; these Samaritans will be friendly; only our brethren, the Jews, seek to harm us."

And it was almost six o'clock

on this summer's evening when Jesus sat down by the well to await the return of the apostles.

143:5.2 The water of Jacob's well was less mineral than that from the wells of Sychar and was therefore much valued for drinking purposes.

Jesus was thirsty, but there was no way of getting water from the well.

When, therefore, a woman of Sychar came up with her water pitcher and prepared to draw from the well,

Jesus said to her, "Give me a drink."

III, VIII: JESUS AT THE WELL OF SYCHAR. (Edersheim 404)

Even if He had not spoken, the Samaritaness would have recognised the Jew *by His appearance and dress*, if, as seems likely, He wore the fringes on the border of His garment (E1 409).

XX: AT THE WELL OF SYCHAR (Norwood 247)

[*Woman at the well:*] “ ... You are from Galilee, for you talk like a Galilean” (N 254).

She was tall, slender, dark, and lovely of face (N 253).

9 The Samaritan woman therefore saith unto him,

How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10 Jesus answered and said unto her,

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink;

thou wouldest have asked of him, and he would have given thee living water.

This woman of Samaria knew Jesus was a Jew *by his appearance and dress*,

and she surmised that he was a Galilean Jew from his accent.

Her name was Nalda

and she was a comely creature.

She was much surprised to have a Jewish man thus speak to her at the well and ask for water, for it was not deemed proper in those days for a self-respecting man to speak to a woman in public, much less for a Jew to converse with a Samaritan.

Therefore Nalda asked Jesus,

“How is it that you, being a Jew, ask for a drink of me, a Samaritan woman?”

Jesus answered:

“I have indeed asked you for a drink,

but if you could only understand,

you would ask me for a draught of the living water.”

11 The woman saith unto him,

Sir, thou hast nothing to draw with, and the well is deep:

whence then hast thou that living water?

12 Art thou greater than our father Jacob, who gave us the well,

and drank thereof himself, and his sons, and his cattle?

13 Jesus answered and said unto her,

Every one that drinketh of this water shall thirst again:

14 but whosoever drinketh of the water that I shall give him shall never thirst;

but the water that I shall give him shall become in him a well of water springing up into eternal life.

15 The woman saith unto him,

Sir, give me this water, that I thirst not, neither come all the way hither to draw.

XX: AT THE WELL OF SYCHAR
(Norwood 247)

[*Woman at the well:*] “... Still, I must say that I am taken unawares at being sought by a Galilean Jew, even though he is tall, young, and handsome.”

Her words ended on a giggle, as she eyed him with new interest (N 255).

Then said Nalda:

“But, Sir, you have nothing to draw with, and the well is deep;

whence, then, have you this living water?

Are you greater than our father Jacob who gave us this well,

and who drank thereof himself and his sons and his cattle also?”

143:5.3 Jesus replied:

“Everyone who drinks of this water will thirst again,

but whosoever drinks of the water of the living spirit shall never thirst.

And this living water shall become in him a well of refreshment springing up even to eternal life.”

Nalda then said:

“Give me this water that I thirst not, neither come all the way hither to draw.

Besides, anything which a Samaritan woman could receive from such a commendable Jew would be a pleasure.”

143:5.4 Nalda did not know how to take Jesus' willingness to talk with her. She beheld in the Master's face the countenance of an upright and holy man, but she mistook friendliness for commonplace familiarity, and she misinterpreted his figure of speech as a form of making advances to her. And being a woman of lax morals, she was minded openly to become flirtatious,

16 Jesus saith unto her,

when Jesus, looking straight into her eyes, with a commanding voice said,

Go, call thy husband, and come hither.

"Woman, go get your husband and bring him hither."

This command brought Nalda to her senses. She saw that she had misjudged the Master's kindness; she perceived that she had misconstrued his manner of speech. She was frightened; she began to realize that she stood in the presence of an unusual person, and groping about in her mind for a suitable reply, in great confusion,

17 The woman answered and said unto him,

she said,

"But, Sir, I cannot call my husband,

I have no husband.

for I have no husband."

Jesus saith unto her,

Then said Jesus:

Thou saidst well, I have no husband:

"You have spoken the truth,

18 for thou hast had five husbands;

for, while you may have once had a husband,

and he whom thou now hast is not thy husband: this hast thou said truly.

he with whom you are now living is not your husband.

Better it would be if you would cease to trifle with my words and seek for the living water which I have this day offered you.”

143:5.5 By this time Nalda was sobered, and her better self was awakened. She was not an immoral woman wholly by choice. She had been ruthlessly and unjustly cast aside by her husband and in dire straits had consented to live with a certain Greek as his wife, but without marriage. Nalda now felt greatly ashamed that she had so unthinkingly spoken to Jesus, and she most penitently addressed the Master,

19 The woman saith unto him, Sir (ERV mg.: Or, *Lord*),

saying: “My Lord,

I repent of my manner of speaking to you,

I perceive that thou art a prophet.

for I perceive that you are a holy man or maybe a prophet.”

VI: THE WORLD’S DEEPEST WELL (Poling 25)

And she was just about to seek direct and personal help from the Master when she did what so many have done before and since—dodged the issue of personal salvation by turning to the discussion of theology and philosophy.

She had turned the conversation into the old channel of theological controversy and debate (P 29).

She quickly turned the conversation from her own needs to a theological controversy.

Pointing over to Mount Gerizim, she continued:

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Our fathers worshiped on this mountain, and yet you would say that in Jerusalem is the place where men ought to worship;

which, then, is the right place to worship God?"

143:5.6 Jesus perceived the attempt of the woman's soul to avoid direct and searching contact with its Maker, but he also saw that there was present in her soul a desire to know the better way of life. After all, there was in Nalda's heart a true thirst for the living water; therefore he dealt patiently with her,

21 Jesus saith unto her,

Woman, believe me,

the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22 Ye worship that which ye know not:

we worship that which we know: for salvation is from the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth:

for such doth the Father seek to be his worshippers.

24 God is a Spirit:

saying:

"Woman, let me say to you that

the day is soon coming when neither on this mountain nor in Jerusalem will you worship the Father.

But now you worship that which you know not,

a mixture of the religion of many pagan gods and gentile philosophies.

The Jews at least know whom they worship;

they have removed all confusion by concentrating their worship upon one God, Yahweh.

But you should believe me when I say that

the hour will soon come—even now is—when all sincere worshipers will worship the Father in spirit and in truth,

for it is just such worshipers the Father seeks.

God is spirit,

and they that worship him must worship in spirit and truth.

and they who worship him must worship him in spirit and in truth.

Your salvation comes not from knowing how others should worship or where but by receiving into your own heart this living water which I am offering you even now.”

143:5.7 But Nalda would make one more effort to avoid the discussion of the embarrassing question of her personal life on earth and the status of her soul before God. Once more she resorted to questions of general religion,

25 The woman saith unto him,

saying:

I know that Messiah cometh

“Yes, I know, Sir, that John has preached about the coming of the Converter,

(who is called Christ):

he who will be called the Deliverer,

when he is come, he will declare unto us all things.

and that, when he shall come, he will declare to us all things”—

26 Jesus saith unto her,

and Jesus, interrupting Nalda, said with startling assurance,

I that speak unto thee am *he*.

“I who speak to you am he.”

[*Compare:* As the conversation is reported to us, the writer of the Gospel represents Jesus as telling this woman, a perfect stranger, that he was the Messiah. As this was something that his Disciples did not yet know, we can only set down this feature of the report to the author’s loss of perspective on this point (Barton 272).]

143:5.8 This was the first direct, positive, and undisguised pronouncement of his divine nature and sonship which Jesus had made on earth; and it was made to a woman, a Samaritan woman, and a woman of questionable character in the eyes of men up to this moment,

but a woman whom the divine eye beheld as having been sinned against more than as sinning of her own desire and as now being a human soul who desired salvation, desired it sincerely and wholeheartedly, and that was enough.

§33. THE GOSPEL IN SYCHAR. John 4:27-42.

143:5.9 As Nalda was about to voice her real and personal longing for better things and a more noble way of living, just as she was ready to speak the real desire of her heart,

27 And upon this came his disciples;

the twelve apostles returned from Sychar, and coming upon this scene

of Jesus' talking so intimately with this woman—this Samaritan woman, and alone—

and they marvelled that he was speaking with a woman;

they were more than astonished.

They quickly deposited their supplies and drew aside,

yet no man said, 'What seekest thou? or, Why speakest thou with her?'

no man daring to reprove him,

while Jesus said to Nalda: "Woman, go your way; God has forgiven you. Henceforth you will live a new life. You have received the living water, and a new joy will spring up within your soul, and you shall become a daughter of the Most High."

28 So the woman

And the woman,

perceiving the disapproval of the apostles,

left her waterpot, and went away into the city,

left her waterpot and fled to the city.

143:5.10 As she entered the city,

and saith to the men (ARV txt.: people),

she proclaimed to everyone she met:

29 Come,

"Go out to Jacob's well and go quickly,

SOURCE OR PARALLEL

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see a man, who told me all things that *ever* I did:

can this be the Christ?

30 They went out of the city, and were coming to him.

for there you will see a man who told me all I ever did.

Can this be the Converter?"

And ere the sun went down,

a great crowd had assembled at Jacob's well to hear Jesus.

And the Master talked to them more about the water of life, the gift of the indwelling spirit.

143:5.11 The apostles never ceased to be shocked by Jesus' willingness to talk with women, women of questionable character, even immoral women. It was very difficult for Jesus to teach his apostles that women, even so-called immoral women, have souls which can choose God as their Father, thereby becoming daughters of God and candidates for life everlasting. Even nineteen centuries later many show the same unwillingness to grasp the Master's teachings. Even the Christian religion has been persistently built up around the **fact** of the death of Christ instead of around the **truth** of his life. The world should be more concerned with his happy and God-revealing life than with his tragic and sorrowful death.

143:5.12 Nalda told this entire story to the Apostle John the next day, but he never revealed it fully to the other apostles, and Jesus did not speak of it in detail to the twelve.

[See 143:5.4, above.]

143:5.13 Nalda told John that Jesus had told her “all I ever did.” John many times wanted to ask Jesus about this visit with Nalda, but he never did. Jesus told her only one thing about herself, but his look into her eyes and the manner of his dealing with her had so brought all of her checkered life in panoramic review before her mind in a moment of time that she associated all of this self-revelation of her past life with the look and the word of the Master. Jesus never told her she had had five husbands. She had lived with four different men since her husband cast her aside, and this, with all her past, came up so vividly in her mind at the moment when she realized Jesus was a man of God that she subsequently repeated to John that Jesus had really told her all about herself.

6. THE SAMARITAN REVIVAL

143:6.1 On the evening that Nalda drew the crowd out from Sychar to see Jesus, the twelve had just returned with food,

31 In the mean while the disciples prayed him, saying, Rabbi, eat.

and they besought Jesus to eat with them

instead of talking to the people, for they had been without food all day and were hungry. But Jesus knew that darkness would soon be upon them; so he persisted in his determination to talk to the people before he sent them away.

When Andrew sought to persuade him to eat a bite before speaking to the crowd,

32 But he said unto them,

Jesus said,

I have meat to eat that ye know not.

“I have meat to eat that you do not know about.”

SOURCE OR PARALLEL

33 The disciples therefore said one to another,

Hath any man brought him *ought* to eat?

34 Jesus saith unto them,

My meat is to do the will of him that sent me, and to accomplish his work.

35 Say not ye, There are yet four months, and *then* cometh the harvest?

behold,

I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

36 He that reapeth receiveth wages, and gathereth fruit unto life eternal;

that he that soweth and he that reapeth may rejoice together.

37 For herein is the saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

URANTIA PAPER 143

When the apostles heard this, they said among themselves:

“Has any man brought him *ought* to eat?

Can it be that the woman gave him food as well as drink?”

When Jesus heard them talking among themselves, before he spoke to the people,

he turned aside and said to the twelve:

“My meat is to do the will of Him who sent me and to accomplish his work.

You should no longer say it is such and such a time until the harvest.

Behold

these people coming out from a Samaritan city to hear us;

I tell you the fields are already white for the harvest.

He who reaps receives wages and gathers this fruit to eternal life;

consequently the sowers and the reapers rejoice together.

I am now sending you to reap that whereon you have not labored; others have labored, and you are about to enter into their labor.”

For herein is the saying true: ‘One sows and another reaps.’

[Very rich were the first-fruits which the Lord reaped at Sychar. So eager were its people, prepared as they were by the preaching of John, to hear His word that, at their entreaty, He tarried with them two days ... (Smith 78-79).]

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days.

41 And many more believed because of his word;

42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

This he said in reference to

the preaching of John the Baptist.

143:6.2 Jesus and the apostles went into Sychar and preached two days

before they established their camp on Mount Gerizim.

And many of the dwellers in Sychar believed the gospel

and made request for baptism, but the apostles of Jesus did not yet baptize.

143:6.3 The first night of the camp on Mount Gerizim the apostles expected that Jesus would rebuke them for their attitude toward the woman at Jacob's well, but he made no reference to the matter. Instead he gave them that memorable talk on "The realities which are central in the kingdom of God." In any religion it is very easy to allow values to become disproportionate and to permit facts to occupy the place of truth in one's theology. The fact of the cross became the very center of subsequent Christianity; but it is not the central truth of the religion which may be derived from the life and teachings of Jesus of Nazareth.

V: THE FRIENDLY CHRIST (Fiske & Easton 24)

[T]heir Master told story after story, each with its special lesson, thus gradually making them understand the whole body of his teaching, slowly bringing them to think of God as Friend and Father, even as he himself was Friend and Brother (F&E 29-30).

[Truth is a liberating revelation, but love is the supreme relationship (143:1.4).]

143:6.4 The theme of Jesus' teaching on Mount Gerizim was:

That he wants all men to see God as a Father-friend just as he (Jesus) is a brother-friend.

And again and again he impressed upon them that

love is the greatest relationship in the world—in the universe—just as truth is the greatest pronouncement of the observation of these divine relationships.

143:6.5 Jesus declared himself so fully to the Samaritans because he could safely do so, and because he knew that he would not again visit the heart of Samaria to preach the gospel of the kingdom.

143:6.6 Jesus and the twelve camped on Mount Gerizim until the end of August. They preached the good news of the kingdom—the fatherhood of God—to the Samaritans in the cities by day and spent the nights at the camp. The work which Jesus and the twelve did in these Samaritan cities yielded many souls for the kingdom and did much to prepare the way for the marvelous work of Philip in these regions after Jesus' death and resurrection, subsequent to the dispersion of the apostles to the ends of the earth by the bitter persecution of believers at Jerusalem.

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.

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).

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

but **creates**.... The man is able to fight, to oppose and suffer; he is endowed with grit, with faith (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).

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.

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**.

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).

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).

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.

Worship is **effortless attention**,

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

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).

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,

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).

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. Sadler used this book as a source for his 1912 book *Physiology of Faith and Fear*.

2. I have found no indication in Bible dictionaries or elsewhere that Phasaelis and Archelais were "Greek" cities whose inhabitants were "Roman citizens". On the contrary, as George A. Barton wrote in his *Jesus of Nazareth*:

During the journey of the third day the little company passed two other places of note, Phasaelis and Archelais. The former had been built by Herod the Great and named for his brother, the latter by Archelaus and named for himself. Both were surrounded by famous palm-orchards, and their architecture, in contrast

to the rough Jewish buildings of the time, was strikingly attractive (Barton 92).

Sadler gleaned from this passage when writing 124:6.7. However, he didn't refer to Phasaelis and Archelais by name, calling them only "two villages which had recently been built by Herod." (See my parallel chart for Paper 124.) In Paper 143, Sadler mentioned Phasaelis and Archelais by name and apparently decided to describe them as "Greek" cities so as to prepare the scene for the rejection of Jesus' gospel by the "Greeks and Romans" of those towns. Perhaps he inferred that the two cities were Greek because of Barton's description of their strikingly attractive architecture, "in contrast to the rough Jewish buildings of the time." In any case, the Greco-Roman cities in the area were the ten cities of the Decapolis, which included Scythopolis, Philadelphia, Damascus, etc. Phasaelis and Archelais were not part of the Decapolis.

3. Compare:

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).