Maladjustment problems of the New Testament (a study in New Testament social psychology)

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MALADJUSTMENT PROBLEMS OF THE NEW TESTAMENT
(A Study in New Testament Social Psychology)

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INTRODUCTION

Difficult life situations are left strangely untouched by the greater part of the program of the church today. For long years the activities of Christian workers had been centred about the conversion of the wanton sinner, but more recently the emphasis of the church has shifted from the winning of the down-and-outer, to the preventive measure of saving children through training in righteous character by means of a comprehensive program of Christian Education. There is no antagonism between this earlier group evangelism emphasis and the later emphasis upon Christian Education. In every situation it may well be said "This ye ought to have done, and not to have left the other undone." Nor may it be inferred that a proper balance between these two emphases is the sum of the whole matter, for there still remain vast areas of human life unprovided for within the program of the church. In this untouched field lie the specific problems of group incompatibility. Those social situations in which maladjustment of individuals has caused interrupted activities, strife among members, and disruption of social ties, are of vast need of consideration within the scope of the church's modus operandi.

The psychology of Freud, Jung and Adler may do much to return emphasis to the recreating of the individual by means of a modified form of the confessional and of intensified efforts in personal evangelism; the modern systems of Christian Education may provide more adequately for the religious development of youth; the recouping of the congregation's spiritual interest through more vital and more personal public-worship programs may go far
toward the deepening of group religious experience - and these are hopeful indications of a striving on the part of religious leaders to meet modern life needs -; still beyond this there is demand for a broader technique. Problems of social maladjustment must be dealt with; they can be ignored no longer. The church must face, and adequately meet, the need of groups which are disturbed and made futile and fruitless by reason of strained, unadjusted social relations.

This paper is an attempt to discover the causes of maladjustment in typical group situations. The case-study method has been applied to problems which arose among the first century followers of Jesus and the New Testament constitutes the field of investigation. The situations that have been selected are those that involve leadership problems. They are presented, analyzed, classified, and their analogues of the present day portrayed. In those incidents wherein adjustment was secured, the factors, which contributed to the resolution of the difficulty, have been noted.

Although the following study does not include the recommendation of a technique for incorporation in the program of the church, it does hope to stimulate further investigation within the same field so that facts may eventually be made available in such abundance as to provide ground for a wider-reaching evangelism.
The pages of the New Testament portray numerous scenes wherein harmony is lacking. The disciples are sometimes represented as decidedly incompatible. Now if social maladjustment existed within so fine a setting, shall one expect an improved condition in our modern day? Is not one wasting his time on such an investigation as this?

This objection sounds plausible, but it may as truly be applied to individuals as to groups. Individuals comprise groups. A study of the life of Simon Peter might be opposed on the same grounds, namely, that his life as an individual follower of Jesus, reveals much that is not ideal even after a walk of three years with his Master. However, it is everywhere conceded that it is the transformation of Peter, and of the Sons of Thunder, and of Matthew and of others which gives grounds for a strong emphasis upon personal evangelism. Accordingly, let it be noted then, that upon the same grounds, the value of this study lies in the fact that the social group which embraced the disciples of Jesus was also radically transformed.

A further objection may now be advanced; namely, that if groups are composed of individuals, then a transformation of individuals is wholly adequate to meet the entire problem and is conclusively the sum of the whole matter. In answer let it first be recognized that individuals who have undergone a radical transformation of life and character have not instantly become adjusted to a new social group. Personal salvation does bring a resolution of the personal problem of
sin, but too often the reorganization of life ends in a splendid isolation from all others. The individual must not merely be changed from an anti-social to a non-social being, for this leads to many evils and ever and again precipitates serious cases of social maladjustment which in turn tend to develop the pseudo-martyr characteristics of the individual or to send him back into the old personality, — a faithless, seemingly-disillusioned individual. Now in further answer let it be noted that personal salvation may not be isolated or anti-social, and still be genuine. Jesus called His followers out of the world in order that He might send them back into the world imbued, not with a non-social or anti-social attitude, but with the same attitude with which He came into the world to do His Father's will.

It is, therefore, altogether proper that the phenomena of social maladjustment among the disciples of Jesus, before and after personal transformation, be investigated so that causes of disturbance may be noted, the characteristics of the situation observed, and the elements affecting readjustment tabulated.
Section One

The Case Studies
Case I  Twelve Men Involved in a Controversy.

A. The Situation

A superficial reading of the gospel narratives will suffice to bring to the attention of the reader, the fact that the twelve men whom Jesus called to follow him, were lacking in that spirit of harmony which is present only in perfectly adjusted groups. A more intimate inquiry will reveal the nature of the social disturbance, its duration, its characteristics and its cause.

In order to pave the way for an investigation of the situation it will be necessary to examine the literary phenomena to which we are indebted for the facts. Space will be taken not for the entire context but merely for the recording of specific data.

(1) "And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? But they held their peace: for they had disputed one with another on the way, who was the greatest."1

(2) "And there came near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left, in thy glory."2

1 Mark 9:33-34  2 Mark 10:35-37
"And when the ten heard it, they began to be moved with indignation concerning James and John." 1

"And there arose also a contention among them, which of them was accounted to be greatest." 2

B Background.

1. Historical

Jesus called twelve men to be his disciples. They came to him from the mountains, from the lake, from the open country, and from the city. There was more skill in the group for the plying of fisher-nets than for the handling of the affairs of state. They lacked formal training in the schools of their day; they were unskilled in military tactics and in diplomacy; yet they were embued with the nationalistic hopes of the Jewish people and shared with them the expectation of an approaching Messiah.

2. Nature of maladjustment

The disciples were aware of the preaching of John the Baptist announcing the imminence of the Kingdom of God and their faith was awakened in Jesus as the Messiah. So soon as the twelve began to organize their lives about the new and dazzling idea that the golden age of the Jewish people was at hand, the foremost question for each of them was naturally that of the relationship which each one of them should bear to the new empire. What places should they occupy? Were not they all of the inner

1 Mark 10:34  2 Luke 22:24
circle with the Messiah? Surely no one would be preferred before them. But which of the twelve should be exalted to the first throne? The maladjustment resulted from this latter question and took the nature of strained relations within the circle of the twelve.

C. Analysis of the Symptoms of the maladjustment.

1. Reaction-Pattern.

The reaction-pattern is as clearly shown as it is mutually shared. It is that of falling into argument and contention over the question, "Who shall be greatest?"

2. Duration and Frequency

In cases where the occasions of disturbance are rare, and where such occurrences are but temporary in duration, there is no need of serious concern. But where the disturbance tends to become permanent or frequent there is need of immediate attention.

The situation depicted in the foregoing quoted passages is characterized by disturbances which were both attenuated and oft-recurring. It is not possible to point out the occasion on which the maladjustment first made itself known, yet it is evident that it had its origin at sometime prior to the outbreak recorded by Mark in the ninth chapter of his gospel. Moreover, it appears as though all the occasions of disturbance are not given but rather that a few typical ones have been cited in the gospels. Together with the three incidents narrated in the quotations there are others which
Matthew and Luke portray. Although some have identified these with the above - and there is much reason for such an identification, yet there are elements not to be so identified. However, the frequency of the disturbance is not only indicated by the recorded incidents, it is further shown that the interval between the disturbances decreased as time went on. The latter two occurred within a brief span of time.

Now the duration of the maladjustment must have been extended over a longer period of time than the quoted evidence would indicate, still from this evidence it was prolonged over a period from the summer of A.D. 29, when the outbreak occurred at Capernaum, until April AD 30 when the disturbance took place at the Feast of the Passover. This gives evidence that the maladjustment continued for nearly a year, at least.

3. Progress and modification.

With each recurrence the maladjustment became less and less favorable. There was a growing sensitivity within the group to every possible stimulus that might tend to provoke the disturbance. The ideas of individual preference or of superiority became emotionally tinged. As time went on personal feeling and the mental set of prejudice became stronger. At Capernaum they fell into an open argument and a dispute over the subject of

greatness. Mark employs the Greek word ἐκφύλισσαν which means "to argue, with the idea of disputing prominent." He also employs the word μεταφέρον which is "used of those who surpass others" as in "excellence, worth, authority, etc." Then came the stage of subtle, secret striving in which two of the disciples sought out Jesus alone and tried to secure from him the promise that they should be given advantage over the other ten. Thus the situation grew worse. It passed from the stage of open argument to secret plotting and 'string-pulling.' Matthew cites the fact that these two men came with their Mother, (who was in favor with Jesus because she was one of those who ministered unto him,) to present their request. Further unfavorable light fell upon the scene when the ten, upon hearing of the request of James and John, were moved with indignation against them. Finally the last recorded out-break of the disturbance took the form of open strife. The word to describe the situation is φιλοσείκα which means "love of strife, eagerness to contend." How far this situation would have gone, had not James intervened, it is not known.

1 Thayer's Greek-English Lexicon
2 Matthew20:20
That which is definitely observable is a gradual deepening of the maladjustment, an increase in the nervous tension among the disciples, a growing sensitiveness, showing itself in more subtlety, and more violent forms of expression.


Aside from the personal and group feelings which were disturbed by the situation, there were painful experiences attending it in the social contacts of those who associated with the group. The feelings of others who might be influenced by their controversy were not considered by the group.

(a) The maladjustment hindered the progress of their teacher. On occasions of vital importance when he aimed to convey to their minds the true nature of the kingdom and to reveal himself as the kind of Messiah he was, their minds were so occupied with the controversy that they could not grasp his meaning.

(b) Furthermore, it separated them from the splendid privilege of fellowship with him that they might have enjoyed and denied to him the sympathy and comfort that they might have imparted to him. But instead of heeding and understanding his predictions of coming death at Jerusalem they wasted their time and strength in futile, heated argument. Instead of discerning his troubled soul's grave struggle in the upper room, they occupied those brief minutes prior to his agony in the garden and his suffering upon the cross, with strife and contention of
of selfish craving for superiority.

(c) They were blind, unsympathetic, selfish, careless of their influence upon each other, or upon their Lord, or upon the people with whom they came in contact. With disregard for the fact that their relationship to each other was growing more and more morbid, they looked not to the future to calculate the possible outcome, but persisted in the fight for the first place.

Now having analyzed the symptoms of the maladjustment and pointed out the reaction pattern, noted its tendency to produce disturbances frequently for a period of time, watched its growth in morbidity, discovered its tendency to increasingly isolate the group from concern for others and for considerations of vital significance to the members of the group, the next question to be faced is: "What is the cause of the maladjustment?"

5. The Cause

The root cause of maladjustment must be found in the fundamental urges of the human organism. In this case it is grounded in the impulse to achieve. This impulse has been called the "Instinct of self-assertion" and "the will to power." Just as any force works destruction when it gets out of control, so this impulse, lacking in proper direction and control, wrought the disturbed situation. In as much as this urge finds expression only within the circle of a social group, it is
dependent upon others for satisfaction. It thrives upon power over others and homage and admiration from others.

This case-study shows that when one or more members of a group are carried off centre by the self-assertive impulse, that the same impulse immediately tends to actuate the other members of the group until all are dominated by it.

Summary.

Twelve disciples of Jesus, who share a common heritage of nationalistic expectation, of a coming earthly kingdom in which the Messiah will sit upon the throne of David, awaken to the realization that Jesus is the Messiah and they begin to dream of the glories of the kingdom which they expect to see set up. The positions of honor and authority in the new kingdom must be filled and it is supposed that Jesus will chose from among his followers those who are to occupy the exalted positions. This situation suffices to stimulate craving for authority. Soon the strivings of one, incites others to like activity. The group becomes a centre of troubled and strained relations. Harmony disappears and strife enters. As time goes on the morbid character of the disturbed relations deepens. The fundamental impulse of self-assertion is the root of the maladjustment.
Case II  Controversy in a Divided Church

A The Situation.

The former case presented a situation in which a controversy was drawn between men who were beset with the lure of superiority. The case under immediate study presents a situation in which controversy is rife within a congregation which is divided into opposing groups each of which claims loyalty to a different leader.

"---for whereas there is among you jealousy and strife are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?"

"---it hath been signified unto me concerning you, my brethren,---that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

"---I hear that divisions exist among you---"

B Background.

1. Historical

The congregation was located at Corinth. It had been organized by the apostle Paul on his second missionary journey. The data concerning the situation is supplied by a letter written by Paul from Ephesus in which he endeavored to deal with the maladjusted situation which had developed there.

1. I Cor. 3:3;4
2. I Cor. 1:11,12
3. I Cor. 11:18
The Corinthian church was composed of Jews and Gentiles and it had been formed under strenuous circumstances for Paul having come from Athens, preached in the synagogue at Corinth until opposition was raised by the Jews. He was then forced to leave and to enter into the home of a proselyte, Titus Justus, who lived next door. Crispus, the ruler of the Synagogue, and other Jews together with Titus Justus and other Gentiles formed the church. Further opposition was caused by the Jews, yet Paul remained for eighteen months laboring at Corinth making his home with Aquila and Priscilla. Desiring to be at Jerusalem for the Passover, Paul departed from Corinth with Aquila and Priscilla who accompanied him as far as Ephesus.

After a time Apollos, a learned Jew of Alexandria who had embraced Christianity, came to Ephesus. He was met by Aquila and Priscilla who instructed him more fully in the knowledge of Christ. In the Christian work at Ephesus he rendered valuable assistance so that when he desired to go to Corinth the Elders at Ephesus commended him to the church of that city. The Corinthian church received him and he became its successful pastor.

How long Apollos remained there it is not known, but while Paul was absent certain Jews, who opposed Paul's message, came to Corinth. They seemed to have denied Paul's apostolic authority, and insisted upon observance of the ceremonial practices of the law which Paul never had imposed upon the Gentiles.
2. Nature of the maladjustment.

There was serious disturbance in the congregation at Corinth when the news came to Paul. Harmony and fellowship were lacking. The members segregated into groups which contended with each other. Controversy instead of worship characterized their services. Instead of peace, there was strife; instead of harmony, there was contention; instead of exaltation of Christ, there was exaltation of their individual groups.

C. Analysis.

1. Reaction-Pattern.

The reaction-pattern here again is clearly shown. Under every circumstance they tended to declare the party name to which they belonged. "I am of Paul; I am of Apollos; I am of Cephas; I am of Christ," these were the bans which they hurled at one another, but they were more than bans, they were cloaks into which they would enfold themselves and thus secure a satisfied feeling. It was with no little sense of pride that the charter members of the church would declare Paul to be their party leader. They were the founders of the church. They had suffered as pioneers. They were the fruit of the earliest Christian activities in that wicked old city. To them subsequent leaders were saltless, they lacked the fervor and the zeal of the heroic apostle. They were not quite sure whether the converts under Apollos were as good as Paul's followers.
It was also with pride that another group pointed to Apollos as their group leader. Apollos was well trained and an orator. His manner was not so sharp as Paul's. Moreover he was a younger man with newer ideas. His converts loved him.

There were Jews who found it hard to break with practices of Jewish ceremony to which they had been accustomed all their lives. It was still harder to have Gentiles come into their fellowship and not observe the ritual and ceremony. The Jewish emissaries from Jerusalem who were displeased by the outcome of the Jerusalem Council had preached against Paul and had exalted Peter, and the Jews at Corinth found it to their liking to make Peter the head of their group.

The Christ party is difficult to define. Possibly they grew up as a reaction against the other three. It appears as though they were more controversial and more strongly opposed to Paul than any others.

Superficially it appears as though the groups were torn by loyalties to different leaders, whereas the fundamental cause of internal strife lay in the effort put forth by each group to gain the recognition from all the rest that they were the preeminent persons. The one group claimed recognition because they were converts of the founder; the second group would be first because they were converts of the best loved preacher; the third group would be acknowledged because followers of the chief apostle; the last group claimed Christ as their party leader and felt that they had won the final argument.
2. Duration and Frequency.

Direct data are lacking. Information is available only from the letter which Paul wrote dealing with the situation. However, Paul founded the church in A.D. 50 or a little later. Apollos went there to preach in the latter part of A.D. 52 at the earliest. Paul returned to Ephesus in A.D. 53 or 54. He wrote the first epistle to the Corinthians sometime prior to leaving that city in A.D. 56 or 57. It is possible that the disturbance began in A.D. 53 or 54 and that it had continued a number of months before Paul heard of it. The frequency of the outbreaks of the controversy cannot be discerned from the data.


The church was unfitted for evangelistic work, for it was so torn by faction and strife that it could accomplish nothing. The only activity which the members carried on was a striving to vindicate their claims as different groups to be superior to the others. The fine sense of having a divine mission was lost in a mess of unworthy bickering. Moreover, the spirit of fellowship which Jesus had set, namely- "By this shall all men know that ye are my disciples if ye have love one for another." Instead of love and those expressions of love which are to be seen in deeds of mercy, kindness and helpfulness; there were appeals to self-justifying argument to prove superiority. It was in this setting that men appealed to the babbling of tongues to prove the presence of the Holy Spirit. It was here that ecstatic emotional experiences,
became the criterion. Paul looked for the love that suffered long, that was kind, that never failed. He was disgusted with the so-called love that was puffed up, that vaunted itself and that surmised evil. The social value of the Corinthian church was lowered by the controversial spirit so that Paul deplored the scandal and danger of it.2

4. The Cause.

Out of the fundamental strivings of man's heart comes the desire to be preeminent, to gain recognition, to be honored. It is this desire that lies back of the maladjustment in the church at Corinth.

D. Summary.

The fine promising congregation established at Corinth by the sacrificing labor of the apostle Paul was torn by party strife. The pioneer efforts of the apostle were forgotten by many and the sense of mission as a divine organization was painfully weakened by discordant claims of loyalty to Christian leaders. The root cause of the maladjustment lay in the desire for social recognition; or in the lure of superiority.

2. I Cor. 1:10-4:31
Case III  The family that tried to deceive a church.

A  The Situation.

"---a certain man named Ananias, with Sapphira his wife sold a possession, and kept back part of the price his wife being privy to it, and brought a certain part, and laid it at the apostles' feet."1

B  Historical Background

The early church in Jerusalem was as a multitude with one heart: "and not one of them said that aught of the things which he possessed was his own; but they had all things common."2 "---for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need."3  Among those who sold their possessions and contributed to the common fund was Joseph of Cyprus, a Levite, whom the disciples named Barnabas. He owned a field and having sold it, brought the money and laid it at the apostles' feet.

It was an inspiring sight to see Barnabas present his gift and the congregation doubtless showed their appreciation of his sacrifice. The gift must have been a large one and the presentation of it must have been unusually impressive for it is the only one especially recorded.

However, it proved to be the occasion which stimulated another person to covet the honor that was bestowed upon Barnabas. The appeal of the community's welfare did not touch his heart; but the idea of being held in honor as a benevolent person, moved him, to make a gift. Yet the sacrifice was too great for him to give all that the return from the sale of his field netted, hence he sought to secure the coveted honor by deceptive means. He aimed to produce the impression that he was giving the entire sale price; but instead of so doing he kept for himself part of the returns from the sale.

C. Analysis

1. Reaction-pattern

The maladjustment there was not evident as in the cases previously noted. Ananias and Sapphira were members of the church but they were apparently as zealous as others and of no seeming difference from the others. But just at this point their reaction pattern is to be discovered. There would never be an outward break of social relationships on their part for their contacts were carefully preserved, yet the disaffection which ultimately revealed them as maladjusted members of their group, indicates a secret, subtle ranker. Their reaction pattern, although not an open contending for the first place, was a hidden striving for that place. Openly, they were contented and happy; secretly, they coveted the honor, the prestige, the favor, that came to others.
2. Nature of the maladjustment.

The duration and the frequency of this disturbance could not be known by reason of its very nature - it was secretive. However, the morbidity of the strained relations of these two members of the group is displayed by the sudden and extreme form which it took. The overt act was virtually one of theft and false pretense. That such sins suddenly came out into the open may be accounted for only upon the ground that disaffection of long duration had been gradually at work.

3. Social character of the maladjustment.

Ananias and Sapphira were not concerned about the effect of their act upon the community of believers. They wanted recognition and they decided to get it, cost what it may. As a result theirs was the first sin recorded within the history of the early church. Just how much influence it had upon the church itself, and the non-christians that the church was striving to win, can only be imagined. Certainly, it must have been a terrific blow to the members of the church who had regarded them as an ideal couple; and to the critical opponents of the church it must have supplied much ammunition for destructive attack. How much the maladjustment of Ananias and Sapphira cost the church, no one can ever know.

4. The Cause.

There could be no more clear evidence for the desire for social recognition than this. Both Ananias and Sapphira wanted to be honored; they coveted praise, they yearned to be acknowledged as superior persons.
A couple beholding the honor accorded to a member of the community of believers who had made a sacrifice gift to the church, covetously desired a similar honor and by misrepresentation they sought to gain it. The instinctive desire for social recognition was the root cause of their evil act.
Case IV  Discord Between two Missionaries.

A. The Situation.

"Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John (Mark) departed from them and returned to Jerusalem."1

"And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fared. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him unto Cyprus: but Paul chose Silas, and went forth---"2

B  Historical Background.

After Paul's conversion on the road to Damascus he attempted"to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them"3 the fact of Paul's conversion and his bold preaching at Damascus.

This kindly act of Barnabas was followed by a further act which displayed his recognition of the force and valuable influence of Paul. Barnabas had been sent down to Antioch to minister to the new church which had sprung up there. Its membership was mixed. Jews and Gentiles both represented. The church grew under his leadership and many converts were added to the group. Finding himself in need of assistance, he went to Tarsus to seek for Paul and having found him he brought him to Antioch. For a whole year they labored together. At the close of that period of time they both were commissioned by the church at Antioch to carry relief unto the brethren in Judea. When they returned from Jerusalem they were separated by the Holy Spirit in the church at Antioch to go out on a missionary journey. They went taking John Mark with them. It is to be noted that Barnabas has been named before Paul in each incident thus far. But in Cyprus the proconsul, Sergius Paulus, called unto Barnabas and Paul and sought to hear the word of God and when they began to speak to him a sorcerer sought to turn the proconsul from the faith. In a flash, Paul turned upon the sorcerer and sent him away in darkness seeking someone to guide him by the hand. This incident so touched the proconsul that he believed; it also made a change in
the missionary company. Paul becomes the leader.
The record now begins.—"---Paul and his company---" and from then on he is described as the chief spokesman and is listed prior to Barnabas. He takes the initiative and even the hearers place him before Barnabas.

It will be noted that John Mark deserted the company just after Paul seems to have assumed command of the missionary company. Paul seems to have assumed leadership just prior to their having sailed from the Island of Cyprus (which was the home of Barnabas) and Mark departed from them so soon as the ship arrived at Perga.

At the conclusion of the first missionary journey Paul and Barnabas were commissioned to go up to the Jerusalem Council. From the account of that gathering, given by Luke, it appears that "Barnabas and Paul both rehearsed the signs and wonders God had wrought among the Gentiles through them." Yet in the report of that same meeting made by Paul in the epistle to the Galatians, Paul depicts himself as the champion of the situation. He went up to Jerusalem with Barnabas and he laid before them the gospel which he preached among the Gentiles. He acknowledged the fact that Barnabas supported him in his position, yet Paul clearly assumes—and that doubtless rightly so—that he is the leader of the company.

The sojourn at Antioch, following the Jerusalem meeting, came to a close and Paul and Barnabas resolved to visit again the churches which they had established on their first journey. Barnabas had planned to take his relative, John Mark, with them, but Paul thought otherwise and opposed taking with them one who had deserted them on their former journey. As a consequence Paul and Barnabas opposed each other with sharp contention which finally resulted in the separation of the two veteran leaders. Barnabas took his relative and they journeyed to Cyprus, the old home of Barnabas. Paul took Silas whom he had met at Jerusalem, and set off on a journey through Syria and Cilicia.

C. Analysis.

1. The Reaction-Pattern

Paul invariably took leadership initiative. In every life situation recorded of him, before and after his conversion, he holds a place of prominence. He is a witness at the stoning of Stephen. It is he who went to the high priest and asked of him letters to Damascus unto the synagogues that he might bring bound to Jerusalem both men and women whom he might find of the Way.1 Of that band who went to Damascus he was the leader and after his conversion the group, with whom he had been traveling, failed to function. Because it had lost its leader it did not go on to Damascus to carry out its program. After his conversion the church had peace and the Christians rejoiced,2 for Paul had been the chief opponent of the early Christians.

1 Acts 9:2  2 Acts 9:21,31
Paul was a leader because he had leadership qualities. Moreover, he felt himself to be superior to others and in his earlier life he prided himself on being superior.

"...if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eight day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless." But these things which he counted gain he later learned to count loss for Christ.

The reaction pattern of Paul is clearly that of dominance and leadership superiority. This observation is, however, merely descriptive and must not be regarded as an evaluation of the man.

The reaction pattern of Barnabas is as clearly evident. He is a mediator. He presents the newly converted Saul of Tarsus to the apostles at Jerusalem. He is chosen to go down to Antioch to deal with a difficult mixed church situation. He is selected to go up to the Jerusalem council as one of the delegates to mediate difficult problems arising out of the emphasis of Paul's gospel and the different emphasis of Jerusalem doctrine. He is a mediator in the present issue between the rugged pioneer and the young recruit.

1 Philippians 3:3-6
2. Nature of the maladjustment.

Duration and frequency of the maladjustment seems out of the question in as much as it appears to have arisen suddenly and precipitated a temporary breach of relationship between the two missionaries. Moreover, since it was of the nature of an agreement to disagree, which time and separation eventually healed, the maladjustment does not retain morbid characteristics.


Unlike the other situations presented thus far for study, this one seems to carry but little disvalue. The maladjustment was limited to two and at most three persons and these, as later literary evidence shows, were not permanently estranged. However, no two prominent leaders in the Christian church can have serious differences of opinion without affecting a community in a negative way. Therefore, although no data are available which describes evil results to the situation, it in itself must be ever regarded as an unfortunate one.

4. The Cause of the Maladjustment.

Barnabas was the natural complement to Paul. The energy and initiative of the latter in assuming leadership of the missionary company did not disturb his peace of mind. He recognized true merit in other men. Paul possessed splendid qualities which needed expression and Barnabas gave room to their employment. However, while Barnabas could graciously permit Paul to increase while he must decrease; he could not acquiesce when a young man,
especially a relative, was required to leave the work in order to please the heroic pioneer. Up to this point the reaction-patterns of Paul and Barnabas supplemented each other; but in the case of the sudden disturbance, it is reaction-patterns that clash. Barnabas is intermediating; Paul is dominating. Now steel strikes steel. Gears do not mesh. Paul acts true to his life history. Barnabas acts true to his life history. The means which each man employs to achieve distinction are in conflict. Neither one can think of surrender. Separation results.

Without evaluating the attitudes of either Paul or Barnabas, the psychological description of the disturbance must be summed up again in the phrase — "the lure of superiority." The urge toward self-assertion is nowhere more clearly evident than in the situation just reviewed.
Case V The Slothful Employee.

A The Situation.

"And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard
man, reaping where thou didst not sow, and gathering where
thou didst not scatter; and I was afraid, and went and hid
thy talent in the earth: lo thou hast thine own. But his
lord answered and said unto him, Thou wicked and slothful
servant, thou knewest that I reap where I sowed not, and
gather where I did not scatter, thou oughtest therefore
to have put my money to the bankers, and at my coming I
should have received back mine own with interest. Take
ye away therefore the talent from him, and give it unto
him that hath the ten talents. For unto every one that
hath shall be given, and he shall have abundantly: but
from him that hath not, even that which he hath shall be
taken away. And cast ye out the unprofitable servant
into the outer darkness: there shall be the weeping and
the gnashing of teeth."

B Background.

There is no genuine historical background to
this situation for it is taken from a parable of Jesus.
Still, in as much as it is uniquely typical, an histor-
ical background may be taken from the parable.

A master delivered his goods unto his servants
prior to his departure for a distant country. To one he
gave five talents, to another two, and to another one;
to each according to his several ability. In his

1 Matthew 25:24-30
absence, two former servants doubled their talents; but the latter servant hid his talent in the ground and upon the master's return gave account in the words recorded above.

C Analysis.

1. The Reaction-Pattern.

The slothful employee made the characteristic surrender reaction. So soon as responsibility was laid upon him he refused to bear it. Competition he could not endure; risk failure he would not, so he concealed his talent in the earth.

2. Nature of the maladjustment.

Failure to function, side-stepping responsibility, fear of competition led to a strained attitude toward his employer. During the long period of his Lord's absence he thought evil concerning him and upon his return he charged him with harshness and dishonesty. This maladjusted state of mind persisted during the long period of time from the hiding of the talent until his Lord's demand for an accounting.

3. Cause of the maladjustment.

The urge toward self-assertion was blocked by fear of the other two servants who, having been granted talents according to their ability, received more than he. These men had business ability; they could produce a return for their labors. Knowing that he could not measure up to their accomplishments he refused to make an effort. To compete with them would have brought his weakness to light; and to be exposed was to
suffer humiliation. Consequently, he resolved to do nothing, for if he did not enter into competition with his fellows, they would not discover the fact that he was an inferior. Hence, in order to hide his weakness, he hid his talent believing that by so doing his lesser ability would be covered and he would suffer no loss of self-esteem. However, in order to hide the talent he must have a good reason. At heart he knew that he was not being fair; he knew that he really was robbing his Lord; but he hid himself of that sentiment by projecting his sins upon his owner. His active brain found satisfying grounds for an accusation against his master for in dividing up his goods he had not shared to each servant a like amount. The slothful servant resolved to make this fact serve as an excuse to cover his laziness. Thus he set his mind at ease by making himself believe that he was the victim of an unfair, dishonest master.

D Summary.

This maladjustment was caused then by blocking of the impulses to self-assertion. The situation varied decidedly from those of the foregoing cases, yet the characteristic features of the maladjustment point to an inhibition of the very same fundamental urge; -the urge to achieve and to gain recognition for that achievement. The blocking of this desire by being placed in competition with men whom he knew to be his superiors, left but one channel open if he would hide his inferiority, namely to keep out of
competition. He took it; and justified himself for so doing, by projecting his unfairness upon another.
Case VI  Two Men Who Would Destroy Human Life.

A. The Situation.

"And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face, and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord wilt thou that we bid fire come down from heaven, and consume them? But he turned and rebuked them. And they went to another village."  

B. Background.

1. Historical

The disciples were accompanying Jesus through Samaria enroute to Jerusalem. Messengers had been sent before in order to make arrangement for the entertainment of the company. But because Jesus had stedfastly set his face to go up to Jerusalem, the Samaritans in that village did not receive him.

2. Nature of the maladjustment.

James and John were offended by the discourteous act of their ceaseless enemies and they desired to pray fire from heaven to consume them.

C. Analysis.

1. Reaction-Pattern.

The effort to remove from their environment persons who were displeasing to them.

2. Duration and Frequency.

This disturbance was not spontaneous. Out of an old and rigid attitude of mind this murderous request flashed like lightening from a thunder cloud. The Jews and Samaritans long hated each other. No race prejudice was ever stronger than that between these two peoples. Like a smouldering fire, the hateful attitude always burned.

3. Cause of the maladjustment.

Superficially the disturbance, which for all intents and purposes was an attempt at the life of the Samaritans, was due to an inhospitable act. Fundamentally, it was caused by blocking of the self-esteem of James and John who in an instant projected all the emotionally tinged feelings of race superiority into the affair. To ask a favor of an inferior people was a humiliating act to begin with; then to have that request refused was sufficient to produce a severe emotional reaction.

D. Summary.

Two men suffered the refusal of entertainment for their party at the hands of a people against whom they had long held a strong feeling of racial superiority. This act was sufficient to provoke a state of emotional excitement so strong that they could have looked with pleasure upon the charred bodies of the offenders. The situation can be accounted for on the grounds that the incident merely opened a channel for the projection of their
own feelings into the act. They interpreted the refusal of entertainment as having been prompted by the very same feelings which they held for the Samaritans.
Section Two

Summary of Case Studies
I Cases Summarized.

A. Review of the Causes of Maladjustment.

Case I. Twelve Men in Controversy
    The desire for preeminence

Case II Controversies in a Divided Church
    The desire for preeminence

Case III The Family that tried to deceive a Church
    The desire for praise

Case IV Controversy between two Missionaries
    The desire for leadership

Case V The Slothful Employee
    Blocked self-assertion

Case VI The Man Who Would Destroy Life
    Thwarted desire for recognition

In every one of the above cases the same instinctive desire is at the bottom of the maladjustment. Whether it be a craving for social recognition or for the position accounted by that social group to be the preeminent one; it is the same desire in modified form. After all, men desire preeminence not for the intrinsic value of that place, but for the esteem that comes to one in such a position. The Social approval of the group to which one does belong or to the group with which one would identify himself, is sought by all, but when this good desire becomes insatiable, so that it demands satisfaction at any cost, maladjustments of infinite variety and disvalue result, as has been illustrated in the few foregoing cases.
This urge, which has proved to be of primary importance in this study, is characterized by some as the "Instinct of self-assertion;" Nietzsche describes it as "the will to power". McDougall believes that it grows out of the sentiment of "Self-regard."

"In the normal man, the two main tendencies of the sentiment, the impulses of self-assertion and submission are dully balanced, and the sentiment is properly called self-respect. When the self-assertive tendency is unduly preponderant and takes the relatively passive form of finding satisfaction in merely contemplating the superiorities of the self, of enjoying the elation brought by the deference and homage of others (whether actual or fancied only), we call the sentiment "pride" and when the superiorities (fancied or real) in which satisfaction is chiefly found are trivial or of the body merely, we call it vanity. When this impulse assumes a more active role and seeks progressively and insatiably to compel the admiration, deference, homage, and submission of an ever larger number of men, we call the sentiment "ambition" or the "will to power" or in extreme cases "megalomania". 

1 Outline of Psychology Page 426
The above listed forms of expression, illustrated by the case studies are as characteristic of life situations today as the sentiment of self-regard is fundamental to human persons.

1. The effort to become preeminent.

There is often an open struggle for the mastery or for the first place within that group with which the individual seeks to identify himself. The struggle may not take the above forms of expression, still it tends to become virulent and subtle. The desire for preeminence is not limited to any one field or walk of life. Every social group is included in its scope, be it politicians contending with one another for priority, or news-boys fighting for the best paper-distributing corner; be it divisive groups contending over the question which of them is the most holy, or thugs contending for the throne of their particular gang-land. Ambition regards no social group as holy ground; neither does it remove its step from the door yard of the lowest of the low or the vilest of the vile.

2. The desire for praise.

"The love of praise, howe'er concealed by art, Reigns more or less and glows in every heart; The proud to gain it toils on toils endure, The modest shun it but to make it sure." 1

"We live by opinion; we esteem and love what is esteemed and loved in the world. Not poverty but pretense harasses and ruins man - it is the struggle 1 E. Young, Poetical Works "The Love of Fame, the
between a proud mind and an empty purse. The recent report of a banker's investigation lays the prevalent dishonesty to the fact that people live higher than they can afford in trying to outshine their neighbors."

The love of praise may not be recognized by the individual. The Pharisee may think that he is praying to God; whereas, his reverent pose, on the street corner, is a public declaration of his desire for social recognition. Did Simeon spend "six and thirty years praying, fasting, and preaching on the top of a pillar thirty or forty feet high, eating only once a week and in fast times not at all," wish to win praise of men or God? However, the social value of the manner by which Simeon gained recognition would doubtless have been higher in his age, than the bald appeals to popular favor displayed in this age by the flag-pole sitter.


Fear of defeat and dread of failure are not excuses for inattention to duty or to the non-shouldering of responsibility, yet in them is the key to the understanding of those who remain inactive in a world of activity, or irresponsible to the appeal of achievement.

1"Universal Passion." quoted by Wayland F. Vaughn in
"The Lure of Superiority."
2. Philip Schaff History of the Christian Church Page 166
4. Thwarted desire for recognition

Those who are sure that they have attained superiority must have others take account of their achievement in order to enjoy it.

The king desires homage of the meanest slave. The white man who feels superior to the black, wants the black man to acknowledge the fact. Johnny can best all boys of his neighborhood in a fist fight and he wants them to show that they realize it.

When superiority is not recognized, then the 'superior' person is 'insulted'. Injured self-esteem is a difficult wound to heal.

Having classified the cases of the maladjustment in the cases studied, the next item of interest must be a classification of the modes of expression illustrated by the cases.

§ Review of the nature of the Disturbances.

Case I Open contention and strife among individuals within a group. As time went on the disturbance became more morbid, subtle, and virulent.

Case II Open contention and strife among groups within a larger group. Projection of individual desire for superiority into the group, and of the group into that particular leader that embodied superiority according to their judgment. Contention and strife, involving cultural and religious ideas and personalities, persisted for some months;
while any commonly accepted criterion was appealed to, to prove the genuineness of their claims and professions.

Case III Covetousness, theft and misrepresentation.

Case IV Contention and final separation between chief friends.

Case V Sloth involving projection of elements of self-condemnation in the form of false accusation of another person.

Case VI Projection into the unimportant act of others, all the evil motives that are to be found in one's own attitude toward the offenders, so that violent retaliation is desired without adequate reason.

The disturbances, illustrated in the cases studied, are varied. Just as no two persons pass through exactly the same experiences when afflicted by the same disease, so the character of the disturbance varies in individual cases. In one situation there is heated controversy, in another there is separation, in another there is side-stepping with projection of the blame; in another there is resort to dishonest practice, and in another there is readiness to cause the death of persons. The fighting reaction, the separation reaction, the resort to deceptive means are conscious reactions and as such they need occasion no further treatment here; but the unconscious process of rationalization and projection which are exemplified in
Cases V and VI are not readily recognized in modern situations.

The slothful servant rationalized the situation until he saw it in a light that satisfied his conscience. His rationalization process took the nature of excluding from consciousness unpleasant mental content. This he accomplished not by denial of its existence but by denying the ownership of it. He firmly convinced himself with the idea that his master was unfair and dishonest.

A similar process took place in the case of the two disciples. They hated the Samaritans with all the fervor of their Jewish pride of superiority. Within their own minds was all the evil motive that they attributed to the Samaritans when the Samaritans were discourteous. They projected upon those people such evil intentions that they were convinced that their death alone could make atonement.

"To impute unto others what is rankling in yourself - such is the gentle art of projection."

"The business man who puts through a shady deal will thus project his own shadiness into others. He will assert stoutly - of course on the basis also of a good deal of observation of others - that everybody has his price. "Do others or they will do you." The Man who slips up in his marital fidelity, shrugs his shoulders and projects his own infidelity into others."
"Its human nature," he says. "We're all like that," Thus each of them, making the others share his guilt, gains for himself the perfect alibi. 1

"This art of projecting our own faults into others takes an ugly form in snobbery. The newly rich join exclusive clubs and refer to others as 'vulgar' 'climbers' 'uncultured.' By loudly proclaiming their own distaste of these qualities, they can to an extent gain credence for their own refinement.

"Again, if persons are overfearful, they tend to project their fears outside themselves. The individual who finds a Bolshevik in every bush is already, for many of us, a sufficiently laughable figure. Being an intellectually timid person himself, and being usually in darkest ignorance, he is like a boy, who, shivering through a graveyard, turns headstones into ghosts, and harmless flowerpots into lurking demons."

So also, individuals tend to project their hatred. If one can project one's own hatred into the person one hates, so that one sees the latter as himself a hater, one's own hate is thereby justified. One can now give it full and glorious swing. 2
Allport gives several interesting illustrations bearing upon the practical applications of the above in the following:

"One of the commonest devices is unconsciously to 'project' into others the hidden motives that we ourselves possess. This accomplishes a double purpose: first, it provides some one to attack, and secondly, it conceals the true motives the more completely showing how righteously opposed one is to people having 'such base purposes.' The German military party thus charged France and England with a conspiracy to conquer Germany and restrict her national life through control of the seas. The real motive behind the charge was the desire of Germany to conquer Europe and possess a maritime power equal to that of England. One of the favorite practices of present-day radicalism is to make itself appear the victim of all manner of oppression. A leaflet was recently circulated by the I.W.W. headquarters describing twenty nine ways in which their members had been unjustly persecuted. References are frequent in these groups to their 'economic oppressors' and to their 'beloved leaders' who are languishing in prison through the injustice of capitalistic regime. Through hatred of this sort crowd members fortify their belief in the absolute righteousness of the crowd principles."

1 Allport, Social Psychology, Page ely
It would be enlightening to know just to what extent the present condemnation of Soviet Russia’s attitude toward religion is due to factual knowledge as to what the Soviets are doing; and just how much of it is due to hatred of the Soviets because they are Soviets. The wish to destroy the destroyer of Russian churches may be hiding behind a religious cloak.

On some far off island an ignorant, irresponsible native shows disrespect to a National Standard. Back through a civilized cultured nation goes up the cry: "To war! To War! The flag has been insulted." Is it the insult, or is it covetous yearnings for crops of sugar-cane, or for facilities for a coal base, or racial hatred that lifts a minor incident into such proportions as to call a nation’s God-given resources into a channel of murderous destruction?

"Chalmers has been murdered!" Down to the Islands go the gun boats. Death dealing flames from the roaring guns rake the South Sea Islands. Some account is set straight, but whose and in what spirit?

How the spirit of revenge has masqueraded itself as loyalty to Jesus. How much enmity toward fellow men is disguised behind a show of fidelity to principle, love of justice, loyalty to the Church, or consideration for the name of our Lord. What manner of spirit are men who employ heavenly resources to hurt and harm their neighbors under the guise of vindicating and protecting the cause of Christ? When the least cause of provocation on the part
of a negro, or a foreigner, or an underling is sufficient to stir feelings against his class or race; when the unintentional remark of a leader is made the signal of attack against him and his followers, by men who secretly hate him; when culture, education, or religion is made a cloak through which to strike death dealing blows; the Spirit of Christ is not there.
Section Three

Conclusions
Conclusion

A. The Basic Instinct.

The study of the foregoing cases has resulted in the discovery of the causes of maladjustment within particular social groups; but it has done more. It has indicated a common cause lying back of these in the form of an instinctive urge:--the instinct of self-assertion.

That but one instinct is thus discovered should not be cause for alarm. It is not a denial of other instincts. Freudians may look in vain for the sex instinct which they expand to include all forms of gratification. Jung's followers may be gratified with the recognition of the "Power" instinct and not object to the omission of the other urge, "Love" in which they believe. Adler's pupils may declare this paper orthodox in as much as it posits the "masculine tendency," or self-assertive instinct. They believe this alone to be the cause of all nervous diseases when over-developed as a compensation for a physical inferiority. But the very nature of the above problems is such as to bring this instinct to the fore and is not a repudiation of any other instinct. The "herd instinct" in which Trotter believes must find its place in the ultimate solution of problems of self-assertion.
B. Implications of the Disturbances.

The variety and extent of the disturbances show definite loss to society as a whole as well as needless, prolonged strife; estranged relations; fruitless activity; and endangered life.

That the above maladjustments were due to the fundamental urge of self-assertion indicates how far reaching in modern society maladjustments in social relations must be due to the same over development of that urge.

C. Elements necessary for solution of problems of maladjustment.

1. Fearless facing of each maladjusted situation.

The New Testament does not deny its problems. It is not partial. It does not gloss over unpleasant situations. Neither does it advertise them. It acknowledges them. Jesus faced the maladjustment within the body of his disciples. Paul faced it within the body of the Corinthian church. To have permitted the continuation of such disturbances would have been to permit them to grow worse.

2. Let the person chosen to deal with the situation be one in whom the parties have confidence.

The fact that Paul did not have the confidence of all parties at Corinth, and the fact that he was not able to be present in person, as well as the fact that he dealt with the situation from 'hear-say' may account for its long duration. However, he did the best thing
open to him. He acted immediately and he acted because he was the only one to do so.

3. Let the factions convict themselves.

Jesus handled a difficult incident most wisely by permitting the guilty persons to convict themselves. The twelve had been arguing upon their perpetual question and at the first favorable opportunity he gave them a chance to bring the problem out in the open. "What were you discussing in the way?" he asked. The sense of guilt came upon them all and none dared speak for shame.

4. Where the evidence is clear in establishing the guilt of any party, promptness of action is required.

The Slothful Employee wickedly accused his lord with false accusations of unfairness and theft. His words were his own condemnation.

The evidence upon Ananias and Sapphira was all too convincing against them and their guilty consciences smote them with such conviction that they died.

In both of these cases denunciation was proper. Without it there would have been found reason for encouragement on the part of others who might have been tempted to offend.

5. Put Emphasis upon positive Things.

Paul in dealing with the situation at Corinth put emphasis upon a higher loyalty than that of loyalty to group leaders. He challenged them in their loyalty to Christ.
6. Separate the Incompatible.

It might be necessary as a final resort to separate two men whose different life experience has wrought in them personalities which determine their mutual exclusion. Paul and Barnabas separated, yet they remained friends, worked for the same cause in different fields, and kept faith in one another.

7. Adhere to the teachings of Jesus.

There came a time when the disciples were as one man. One of the characteristics of that situation was the coming into remembrance of the things that Jesus taught them.

(a) Humility.

McDougall has been quoted as saying that in the normal man, the two main tendencies of the sentiment of self-regard, the impulse of self-assertion and submission are duly balanced.

Jesus indicates the need of the individuals emphasis upon humility, This is indeed of fundamental importance in keeping a check upon selfish achievement.

The "herd instinct" as developed by Trotter also was presupposed by Jesus, for he places fundamental importance upon humility of service to one's fellows.

But Jesus goes still farther in showing that greatness consists not in submitting oneself, merely: nor yet in surrendering to the ideal of the herd. His teaching transcends even this, for he declares that the true greatness consists in living for the good of the herd.
"If any man would be first, he shall be last of all, and servant of all."1

"but whosoever would become great shall be your minister."2

(b) Object Lesson of Humility.

The child in the midst. "Whosoever, therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."3

(c) Parables of Humility.

(1) The Pharisee and the publican praying in the temple. The latter prayed with humble heart. Of him Jesus said, "This man went down to his house justified rather than the other; for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."4

(2) The Lowest Place at the Marriage Feast.

"And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats: saying unto them, When thou art bidden, of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to Thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."5
8. Imparting of attitudes.

It will not alone suffice to give information in connection with a maladjusted situation. There must be an impartation of attitudes.

(a) Attitude of Jesus toward his disciples—his example.

"Learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls." 6

(b) Attitude of Jesus toward suffering.

"Ye know not what ye ask. Are ye able to drink the cup that I am about to drink." 7

(c) His attitude in service.

"---the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." 8

(d) He "---riseth from supper, and layeth aside his garments; and he took a towel, and girded himself; Then he poureth water into the basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." 9

1 Mark 9:34  2 Matthew 20:26  3 Matthew 18:1-4


The impartation of attitudes and of the teachings of Jesus are important but they can be only paving stones toward an adequate and lasting adjustment, which is possible only through surrender to God and faith in Jesus.

The disciples had both of the teaching of Jesus and the impartation of his attitudes, but they did not come into harmony until they surrendered themselves, not to a herd ideal, but to God. The experience at Pentecost brought to them the realization that God had given Jesus to them. The Holy Spirit, as they thought of Jesus indwelling, made possible the "fellowship" into which new converts entered and this fellowship embracing God and fellow believers, was a perfect readjustment of the old disturbed situation of the year before.
Summary

This case-study of maladjusted situations in the New Testament is an initial attempt to discover the cause of social maladjustment, the nature of the disturbances produced, and the implications involved for present day problems of social maladjustment.

Out of the conclusions reached it is hoped that suggestions for further investigation may be found that may pave the way for a broader program of the church in dealing with ever-present problems of adjustment.
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