

Chapter 1 : Library Resource Finder: Location & Availability for: The theology of the Samaritans

At the time of Christ the Samaritans practiced a Patrilineal/Patriarch theology. The meeting between the woman at the well and Taheb is based on a replication of the marriage of Isaac and Rebekah (Genesis 24).

He healed the lame and blind rather than commanding his men to exterminate them as David did in 2 Sam 5: Jesus opposes the temple—what else can the running out of those who sell the animals necessary for sacrifice be? And while in Jerusalem, Jesus says to his disciples in Mark This praying for the temple mount to be cast into the sea can be understood in light of Samaritan opposition to the Jerusalem temple. There is a connection between Christianity and Samaritanism that is unexplored. We take for granted that the Jews are the authentic people of God who were right in their worship because the books of Kings say so. The books of Kings tell us that the tyrant king Solomon was a wonderful godly man despite having a billion whores and turning away from God and being an idolater and that God chose his temple as the only place of worship and those nasty Northern tribes the Samaritans went off the reservation and made their own altar up there on Mt. But the Samaritan story is the opposite, namely that the place that God chose to be the only place of sacrifice was Mt. Gerizim and that them dirty southern tribes wen off the reservation and made that temple when David and Solomon the tyrants incited them to it. A simple earthen altar on a mountain as opposed to an overly ornate bordering on pagan altar in a grandeous temple makes sense, especially since God dwelleth not in temples made with hands as Isaiah says. According to Wikipedia article on Ebal the Samaritan version of Deuteronomy instructs them in Deuteronomy What we have therefore is that the altar to be constructed after crossing into the promised land was to be constructed on Gerizim not Ebal. Therefore, the Samaritan place of worship precedes the Jerusalem temple duh. I must therefore question in John 4: It would imply that one can be saved by the temple cult in Jerusalem, but Jesus opposes the temple cult! Salvation is not of the Jews but of Jesus himself. And he is not saying the Samaritans should leave Gerizim for Jerusalem but that both Jews and Samaritans should leave their designated places of worship for spiritual worship that requires no set place and that is not carnal like sacrifices. Ye [both Jews and Samaritans] worship ye know not what: God is a Spirit: He condemns both Jews and Samaritans as not truly knowing God. Their worship is carnal. But we Jesus and the apostles know that God is spirit and must be worshiped in spirit and truth.

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Those who are saved delight in hearing them for several reasons. First of all, in that one remote area they have spiritually arrived. No one is more comfortable during an invitation to salvation than the one who is saved. The message sails comfortably over our heads to those who really need it. In the meantime, subjects like sanctification and the spiritual life areas in which we are miserable failures are neglected. Finally, we feel that if the preacher is laying the gospel on people, we need not devote ourselves to it. In spite of what little comfort is derived from the hearing of evangelistic preaching, a Christian does not long enjoy the luxury of comfort. We know that the Bible commands us to be witnesses of our faith. We are guilt-ridden because of our failures and frustrations in sharing our faith. If you are like me, you could share far more on your failures than on your triumphs in evangelism. To be perfectly honest, most of us are just plain frightened by our obligation to give witness to our faith. The similarities in these two encounters are few, while the contrasts are numerous. In both cases, our Lord is presenting Himself to individuals as the promised Messiah of Israel. Here is where the similarities end, however. Nicodemus was a man, the Samaritan was a woman. Nicodemus was an orthodox, conservative Jew, the woman a half-breed apostate from Judaism. Nicodemus was a prominent, highly-regarded leader, perhaps one of the best-known religious teachers of his day. The woman was well-known, too, but her reputation had to do with the number of men she had lived with. So far, all the pluses seem to be in favor of Nicodemus. But we should not fail to point out some additional contrasts. The conversation with Nicodemus had no impact on the lives of his peers. Indeed, Jesus had to leave Judea because of the Pharisees John 4: But the woman brought back nearly the whole town with her testimony, and Jesus was invited to stay on 4: While Jesus spoke of Himself to the Jews in veiled terms cf. The Jews had already begun to reject Him, but the Samaritans received Him as the Savior of the world 4: Let us look, then, to this account of the conversion of a Samaritan city, for lessons from the Master in sharing our faith, even across tremendous cultural barriers. The Conversion of the Samaritan Woman 4: Our Lord was passing through Samaria, retreating from Judea to Galilee. The Pharisees were attempting to capitalize on the greater popularity of the ministry of Jesus than of John. They sought to promote a rift. Technically, it was not a necessity at all, and culturally, it was not customary to do so. If you will look at a map, you will see that Samaria lies between Galilee on the north and Judea to the south. The shortest distance between points is obviously a straight line, which would mean passing through Samaria to get from Judea to Galilee. But because of the animosity which existed between these two peoples, scrupulous Jews 78 chose to avoid passing through Samaria by traveling around it to the east, crossing the Jordan and passing through the friendlier territories of Peraea and Decapolis. In what sense was Jesus compelled to pass through Samaria? In part, our Lord may have done so to express His contempt for the narrow bigotry of some of the Jews of His day. Certainly from the divine perspective, He did so in order to bring many Samaritans to faith. But the Jewish historian, Josephus, used exactly the same expression in the sense of necessity for rapid travel. From the human, it was the shortest and most sensible route. Racial prejudice and bigotry were no consideration at all to our Lord, who came as the Savior of the world, of Jews and Gentiles cf. The journey from Judea to Sychar was a hot and dusty one. After a grueling 20 miles, our Lord was tired, thirsty, and hungry. His disciples left him 80 sitting by a well 81 dug by Jacob many years before while they went on into Sychar 82 for provisions. That was putting it mildly. There had been bitter feelings between Jews and Samaritans for centuries. According to Assyrian figures, nearly 30, Israelites were deported, being replaced by heathen captives from all over the Assyrian empire cf. It was not long before the purity of the Israelites was defiled, not only racially, but spiritually. Ultimately, Samaritan theology differed greatly from that of orthodox Judaism. The Samaritans accepted only the Pentateuch the first five books of the Old Testament as inspired and authoritative. They rejected the Psalms, the prophets, and other books of the Old Testament. When the Babylonian exiles returned

to the Holy Land, the Samaritans made efforts toward merger, but were rebuffed and rejected and rightly so. As a result, open hostility sprung up from time to time. The Samaritans held that the center of worship was at Mt. Gerizim, while the Jews maintained that it was Jerusalem cf. The Samaritans actually tampered with the Scriptures to substantiate their theology. Such was the background to this conversation between Jesus and the woman. Evidence to the friction between the Jews and the Samaritans is easily found. The woman is now willing to converse, paving the way for further penetration with the Gospel. Notice that Jesus neither defended Jewish bigotry, nor did He explain how He differed with them. His actions spoke decisively enough. Concentration on such issues would not convert this woman. The barrier to evangelism was now one of disinterest or apathy. The need was to make the Gospel both relevant to this woman as well as desirable. To do this, our Lord worked upon her sense of curiosity and physical need. This statement generated interest on two fronts. First of all, who was He? There had been no formal introduction. To make a claim to be Messiah without substantial proof would appear insane. Jesus haunts her sense of curiosity. Second, what was He trying to offer? No doubt this woman had heard a lot of approaches before, and yet it appeared that this Man was trying to give, not to get. What was His angle? She chose to set aside the question of identity and to get to the bottom line. As Nicodemus had done, so she took the words of Jesus strictly literally. Whatever Jesus meant, she thought, He could not be speaking of water from this well, for it was at least 75 feet deep and He had nothing with which to draw from it vs. This led her to pursue another line of questioning? Do You think You are better than Jacob? Do You think Your well better than his? Her question was far more profound than she could have imagined compare John 8: The water which our Lord offered was of a far different kind. It was not a literal drink, but the life-giving gift of the indwelling, presence of God by the Spirit, Who produces a continual refreshing and sustaining source of strength and blessing vs. Not yet comprehending the meaning of His words, the woman is ready to receive what He has to offer. She thought He offered the equivalent of hot and cold running water, and she was ready for that. She had a sense of physical need. What was lacking was a conviction of spiritual need. She tried to tactfully evade the issue. There is in this verbal exchange some skillful use of words. Our Lord cut through the cover-up by informing her that she was technically correct. She did not have a husband, but she had a lover, and he was not number one, but number 6. Whereas this woman would not have had any interest in spiritual things, now she welcomed the subject. Far better than dwelling on the realities of her moral life! He claimed to be greater than Jacob. He spoke with divine insight. I do not know whether or not this woman was deliberately changing the subject though we surely would have been inclined to do so , but for whatever reasons she brought the conversation around to the theological issue which divided Jews and Samaritans. Where was the central place of worship? Was it Mount Gerizim? No doubt she pointed to the mountain with the ruins of their former temple in sight. Or, was it at Jerusalem, where the Jews insisted? The question was irrelevant, for with the coming of Messiah, all of that was to change.

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They also held to the five books of Moses as the law of God. The books of Ezra and Nehemiah describe an adversarial relationship between the Jews who returned from exile and the Samaritans. This animosity persists into the New Testament era as seen in places like John 4. Today there are very few Samaritans left. However, by the end of the Old Testament and certainly into the New, the Samaritans were a large and significant ethnic and religious group. History of the Samaritans In 1 Kings 12 tells us how, after the death of King Solomon, the kingdom of Israel broke apart with the nation of Israel to the north, and the nation of Judah to the south. Judah was ruled by the line of David in Jerusalem. It is from the nation of Judah that Judaism and the Jewish people arose. The northern nation of Israel was governed by their kings from the city of Samaria. The kings who followed him never turned from this. They were conquered and taken into captivity by the nation of Assyria. God, however, punished the new inhabitants for their idolatry so severely that the king of Assyria brought back some of the Israelite priests to teach the new residents to worship the God of Israel. In the overall historical narrative of Scripture, this seems to be where the Samaritans find their origin and where they began to develop into the distinct people we find later in Scripture. The ancient Jewish historian Josephus concurs with this assessment. We worship what we do know, because salvation is from the Jews. Belief and Practices of the Samaritans There is a general creed held by the Samaritans which states: The Location of the Temple: One of the most distinctive beliefs of the Samaritans is their rejection of the Jewish temple in Jerusalem and their insistence that God instead appointed Mount Gerizim as the proper place for His worship. This belief even features in the conversation Jesus has with the Samaritan woman in John 4, when she says: Our fathers worshiped on this mountain, yet you Jews say that the place to worship is in Jerusalem," John 4: This Samaritan belief is so strong that their version of the Torah adds it into the Ten Commandments. The Samaritans accept only the Torah, or the five books of Moses from Genesis to Deuteronomy, as authentic scripture. They reject the rest of the Old Testament. Their version of the Torah is in most places very similar to the Jewish Torah but does contain some substantial differences, including obvious additions that establish their religious distinctives like the Samaritan temple doctrine. The Samaritan doctrine of the scriptures became one of the chief divides between them and the Jews. The Samaritans operate on an entirely different calendar. This places their festivals or feast days on different days than those of the Jews, festivals that also differ notably from Jewish practice. While modern Samaritans deny that they ever practiced magic, and indeed it may never have been formally condoned by Samaritan leadership, archaeology has unearthed a variety of amulets⁹ and astrological texts¹⁰ which show that magic and superstition were a part of the everyday lives and practices of many Samaritans. We see this also in Acts 8 where Phillip brings the gospel to a Samaritan city where the people had previously been devoted to a man named Simon because of his acts of sorcery. For example, he compares Jesus to Moses in John 1: All of this seems to point us back to Jesus being the Prophet like Moses of Deuteronomy

Chapter 4 : The Samaritans – Black Swan Theology

Later Samaritan theology. In later Samaritan theology Gnosticism play a big part, possibly because of the heresies of Simon of Samaria (Acts). There are also strong relationships between the Samaritans and the Essenes in the area dealing with the future, as evidenced by some of the DSS.

Iron Age[edit] The narratives in Genesis about the rivalries among the twelve sons of Jacob are viewed by some as describing tensions between north and south. They were temporarily united in the United Monarchy , but after the death of Solomon, the kingdom split in two, the Kingdom of Israel with its last capital city Samaria and the Kingdom of Judah with its capital Jerusalem. The Deuteronomistic history , written in Judah, portrayed Israel as a sinful kingdom, divinely punished for its idolatry and iniquity by being destroyed by the Assyrians in BCE. The tensions continued in the postexilic period. The Books of Kings are more inclusive than Ezra’s Nehemiah since the ideal is of one Israel with twelve tribes, whereas the Books of Chronicles concentrate on the Kingdom of Judah and ignore the Kingdom of Israel Samaria. They had their own sacred precinct on Mount Gerizim and claimed that it was the original sanctuary. Moreover, they claimed that their version of the Pentateuch was the original and that the Jews had a falsified text produced by Ezra during the Babylonian exile. During the New Testament period, the tensions were exploited by Roman authorities as they likewise had done between rival tribal factions elsewhere, and Josephus reports numerous violent confrontations between Jews and Samaritans throughout the first half of the first century. From a photo c. According to historian Lawrence Schiffman , throughout the Persian Period, Judeans and Samaritans fought periodically with one another. The Samaritans were a blend of all kinds of people – made up of Israelites who were not exiled when the Northern Kingdom was destroyed in BCE – of various different nationalities whom the Assyrians had resettled in the area. The inhabitants worshiped the Pagan gods , but when the then-sparsely populated areas became infested with dangerous wild beasts, they appealed to the king of Assyria for Israelite priests to instruct them on how to worship the "God of that country. According to Chronicles During the First Temple, it was possible for foreigners to help the Jewish people in an informal way until tension grew between the Samaritans and Judeans. This meant that foreigners could physically move into Judean land and abide by its laws and religion. According to Ezra, this rejection precipitated a further interference not only with the rebuilding of the Temple but also with the reconstruction of Jerusalem. There had always been a division between the north and the south and this instance perfectly illustrates that. We do know that Samaritan and Jewish alienation increased and that the Samaritans eventually built their own temple on Mount Gerizim, near Shechem. The rebuilding of the Jewish Temple in Jerusalem took several decades. The project was first led by Sheshbazzar ca. The work was completed in BCE. The term "Kuthim" applied by Jews to the Samaritans had clear pejorative connotations, implying that they were interlopers brought in from Kutha in Mesopotamia and rejecting their claim of descent from the ancient Tribes of Israel. According to many scholars, archaeological excavations at Mount Gerizim indicate that a Samaritan temple was built there in the first half of the 5th century BCE. His policy was to Hellenize his entire kingdom and standardize religious observance. According to 1 Maccabees 1: The universal peril led the Samaritans, eager for safety, to repudiate all connection and kinship with the Jews. The request was granted. This was put forth as the final breach between the two groups, being alleged at a much later date in the Christian Bible John 4: We therefore beseech thee, our benefactor and saviour, to give order to Apolonius, the governor of this part of the country, and to Nicanor, the procurator of thy affairs, to give us no disturbances, nor to lay to our charge what the Jews are accused for, since we are aliens from their nation and from their customs, but let our temple which at present hath no name at all, be named the Temple of Jupiter Hellenius. Samaria was a largely autonomous state nominally dependent on the Seleucid Empire until around BCE, when the Jewish Hasmonean ruler John Hyrcanus destroyed the Samaritan temple and devastated Samaria. Only a few stone remnants of it exist today. Samaritans appear briefly in the Christian gospels, most notably in the account of the Samaritan woman at the well and the parable of the Good Samaritan. In the latter, it is only the Samaritan who helped the man stripped of clothing, beaten, and left on the road half dead, his Abrahamic covenantal circumcision implicitly evident.

The priest and Levite walked past. But the Samaritan helped the naked man regardless of his nakedness itself religiously offensive to the priest and Levite [60] , his self-evident poverty, or to which Hebrew sect he belonged which was unclear to any, due to his nakedness. A building dated to the second century BCE, the Delos Synagogue , is commonly identified as a Samaritan synagogue, which would make it the oldest known Jewish or Samaritan synagogue. Samaritan Revolts This period is considered as something of a golden age for the Samaritan community, the population thought to number up to a million. The Emperor went to Neapolis Shechem , gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and re-built the synagogue as a church. Zeno then took for himself Mount Gerizim , where the Samaritans worshiped God, and built several edifices, among whom a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in , the Samaritans revolted. The rebels attacked Sichem, burned five churches built on Samaritan holy places and cut the finger of bishop Terebinthus, who was officiating the ceremony of Pentecost. Here several Christians were killed and the church of St. Justa celebrated the victory with games in the circus. According to John Malalas , the dux Palaestinae Asclepiades, whose troops were reinforced by the Caesarea-based Arcadiani of Rheges, defeated Justa, killed him and sent his head to Zeno. Zeno rebuilt the church of St. Procopius in Neapolis Sichem and the Samaritans were banned from Mount Gerizim, on whose top a signalling tower was built to alert in case of civil unrest. With the help of the Ghassanids , Emperor Justinian I crushed the revolt; tens of thousands of Samaritans died or were enslaved. The Samaritan faith, which had previously enjoyed the status of *religio licita* , was virtually outlawed thereafter by the Christian Byzantine Empire ; from a population once at least in the hundreds of thousands, the Samaritan community dwindled to tens of thousands.

Chapter 5 : Faith and Theology: The parable of the Good Samaritan: the unexpurgated postscript

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This motif permeates the Gospel: They do not see how Jesus can offer them his body as bread John 6: They think they know where he is from Nazareth, John 1: All of this is certainly relevant for thinking about work. Whatever we think of the intrinsic good of a steady water supply and every drink we take confirms that it is indeed a good thing! But the curse on labor Genesis 3: We should not conclude, however, that Jesus comes to free us from work in the grimy material world so that we can bathe in the sublime waters of spiritual serenity. The fact that we reckon first with the Creator, then with the creation, is no slight on the creation, especially since one function of creation is to point us toward the Creator. We see something similar in the aftermath of the story, where Jesus uses reaping as a metaphor to help the disciples understand their mission in the world: But I tell you, look around you, and see how the fields are ripe for harvesting. More than that, Jesus directly dignifies labor in this passage. Others have labored, and you have entered into their labor. Part of the answer seems to be, surprisingly, the woman at the well, who is remembered more for her spiritual slowness than for her subsequent effective testimony for Jesus. The disciples will simply be reaping where the woman has sown. Yet there is still another worker here: The field of Samaria is ripe for harvest in part because Christ has labored there. Evangelism is one of the many forms of human work, neither higher nor lower than homemaking or farming. It is a distinctive form of work, and nothing else can substitute for it. The same may be said of drawing water and harvesting grain. That is, in the Septuagint, the ancient Greek translation of the Hebrew Bible. Help us finish the year strong. We ask that you prayerfully consider joining us in this work!

Chapter 6 : Who are the Samaritans? | blog.quintoapp.com

Good Samaritan =Christ Binding of wounds =Restraint of sin Oil =Comfort of good hope Wine =Exhortation to spirited work Animal =Body of Christ Inn =Church Two denarii =Two commandments to love Innkeeper =Apostle Paul Return of the Good Samaritan =Resurrection of Christ. Perhaps you see some problems already.

Samaritan traditions[edit] Samaritan and the Samaritan Torah Samaritans believe that God authored their Pentateuch and gave Moses the first copy along with the two tablets containing the Ten Commandments. Jews have traditionally connected the origin of the Samaritans with the later events described in 2 Kings One view is that the Samaritans are the people of the Kingdom of Israel who separated from the Judaites people of Judah. Others believe that the real schism between the peoples did not take place until Hasmonean times when the Gerizim temple was destroyed in BCE by John Hyrcanus. Samaritans employ the Samaritan alphabet which is derived from the Paleo-Hebrew alphabet used by the Israelite community prior to the Babylonian captivity. Afterwards, Jews adopted a script based on the Aramaic alphabet that developed into the Hebrew alphabet. Originally all manuscripts of the Samaritan Pentateuch consisted of unvocalized text written using only the letters of the Samaritan alphabet. Beginning in the 12th century, some manuscripts show a partial vocalization resembling the Jewish Tiberian vocalization used in Masoretic manuscripts. The Pentateuchal text is divided into paragraphs. Divisions between sections of text are marked with various combinations of lines, dots or an asterisk; a dot is used to indicate the separation between words. More *matres lectionis* in the Samaritan Pentateuch to indicate vowels compared with the Masoretic. The Samaritan version of the Ten Commandments commands that an altar be built on Mount Gerizim on which all sacrifices should be offered. And when it so happens that LORD God brings you to the land of Canaan, which you are coming to possess, you shall set up there for you great stones and plaster them with plaster and you write on the stones all words of this law. And it becomes for you that across the Jordan you shall raise these stones, which I command you today, in mountain Gerizim. Not you shall wave on them iron. The mountain this is across the Jordan behind the way of the rising of the sun, in the land of Canaan who is dwelling in the desert before the Galgal, beside Alvin-Mara, before Sechem. The future tense "will choose" is used in the Masoretic. The Samaritan Pentateuch uses less anthropomorphic language in descriptions of God with intermediaries performing actions the Masoretic version attributes directly to God. Where the Masoretic describes Yahweh as a "man of war" Exodus For example, the Samaritan text in the Book of Exodus on multiple occasions records Moses repeating to Pharaoh exactly what both the Samaritan and Masoretic record God instructing Moses to tell him. The result is repetitious, but the Samaritan makes it clear that Moses spoke exactly as God commanded him. For example, Exodus For example, Genesis The Vulgate translates this phrase as in terram visionis "in the land of vision" which implies that Jerome was familiar with the reading "Moreh", a Hebrew word whose trilateral root suggests "vision. The Talmud records Rabbi Eleazar b. Simeon condemning the Samaritan scribes: Cyril of Alexandria , Procopius of Gaza and others spoke of certain words missing from the Jewish Bible, but present in the Samaritan Pentateuch. Roman Catholics showed a particular interest in the study of the Samaritan Pentateuch on account of the antiquity of the text and its frequent agreements with the Septuagint and the Latin Vulgate, two Bible translations to which Catholics have traditionally ascribed considerable authority. Ebal, which is barren and the mountain for proclaiming curses amongst other arguments. German scholar Wilhelm Gesenius published a study [38] of the Samaritan Pentateuch in which biblical scholars widely embraced for the next century. He argued that the Septuagint and the Samaritan Pentateuch share a common source in a family of Hebrew manuscripts which he named the "Alexandrino-Samaritanus". In contrast to the proto-Masoretic "Judean" manuscripts carefully preserved and copied in Jerusalem , he regarded the Alexandrino-Samaritanus as having been carelessly handled by scribal copyists who popularized, simplified, and expanded the text. He concluded that the Samaritan Pentateuch preserves "many genuine old readings and an ancient form of the Pentateuch. These discoveries have demonstrated that manuscripts bearing a "pre-Samaritan" text of at least some portions of the Pentateuch such as Exodus [45] and Numbers [46] circulated alongside other manuscripts with a "pre-Masoretic" text. The

scroll shares all the major typological features with the SP, including all the major expansions of that tradition where it is extant twelve, with the single exception of the new tenth commandment inserted in Exodus 20 from Deuteronomy 11 and 27 regarding the altar on Mount Gerizim. He views the Samaritan Pentateuch as having emerged from a manuscript tradition local to Palestine. The Hebrew texts that form the underlying basis for the Septuagint branched from the Palestinian tradition as Jews emigrated to Egypt and took copies of the Pentateuch with them. Cross states that the Samaritan and the Septuagint share a nearer common ancestor than either does with the Masoretic, which he suggested developed from local texts used by the Babylonian Jewish community. His explanation accounts for the Samaritan and the Septuagint sharing variants not found in the Masoretic and their differences reflecting the period of their independent development as distinct Egyptian and Palestinian local text traditions. In light of recent research "it is now clear that the Samaritan layer is very thin. Dead Sea Scroll fragment 4Q41 contains a text of Deuteronomy 5: The New Testament also agrees with the Masoretic version designating Jerusalem as the "chosen place". Its creation was motivated by the same need to translate the Pentateuch into the Aramaic language spoken by the community which led to the creation of Jewish Targums such as Targum Onkelos. Affinities that the oldest of these textual traditions share with the Dead Sea Scrolls and Onkelos suggest that the Targum may originate from the same school which finalized the Samaritan Pentateuch itself. Despite earlier suggestions that it was merely a series of Greek scholia translated from the Samaritan Pentateuch, [15] scholars now concur that it was a complete Greek translation of the Samaritan Pentateuch either directly translated from it or via the Samaritan Targum. Although the text was modified to suit the Samaritan community, it still retained many unaltered Jewish readings. Manuscripts containing this translation are notable for their bilingual or trilingual character; the Arabic text is accompanied by the original Samaritan Hebrew in a parallel column and sometimes the Aramaic text of the Samaritan Targum in a third. Samaritans attach special importance to the Abisha Scroll used in the Samaritan synagogue of Nablus. It consists of a continuous length of parchment sewn together from the skins of rams that, according to a Samaritan tradition, were ritually sacrificed. I, Abishua, "the son of Phinehas, the son of Eleazar, the son of Aaron, unto them be accorded the grace of YHWH and His glory" wrote the holy book at the entrance of the tabernacle of the congregation, at Mount Gerizim, in the year thirteen of the possession by the children of Israel, of the Land of Canaan according to its boundaries [all] around; I praise YHWH. Western scholarship[edit] Genesis 5: This manuscript, now known as Codex B, was deposited in a Parisian library. Subsequently, Archbishop Ussher and others procured additional copies which were brought to Europe and later, America. An extensive critical apparatus is included listing variant readings found in previously published manuscripts of the Samaritan Pentateuch. His work is still regarded as being generally accurate despite the presence of some errors, but it neglects important manuscripts including the Abisha Scroll which had not yet been published at the time. Giron-Blanc published Codex Add. More recently a two volume set edited by Abraham Tal appeared featuring the first critical edition based upon all extant manuscripts containing the Targumic text.

Chapter 7 : The Samaritan Religion (Bible History Online)

Therefore, the Samaritan place of worship precedes the Jerusalem temple (duh). It is not the case (as Kings would have it) that the Samaritans went heretic during the reign of Solomon's two sons, but rather the Judeans went heretic during David's reign.

The Good Samaritan Luke The seminary then arranged for a man to feign a heart attack on the sidewalk in front of the students, as they were on their way to preach the sermon. You probably remember the story of Jessica Hawn, and recall what her boss, a prominent televangelist, did to her. You would find it difficult to forget the story of little Jessica McClure, who was rescued from a well in West Texas. Background The story of the Good Samaritan is told by our Lord. It is meant to be understood in the context of what has already been said in Luke chapter You may remember that in praising the Father, Jesus has just said: The Samaritan is no scholar at all, but he is the hero of our text. The story of the Good Samaritan helps us to see the difference. Our text has two basic structural divisions, each of which is prompted by a question. We shall ponder the answer to these two questions in our study of this text. He is not the kind of lawyer who goes to court with us for a traffic ticket or to bail someone out of jail. We might say that this person is an Old Testament scholar, specializing in the Law of Moses. We find it only in the Gospels, in Luke 10 and Matthew It is a hypocritical question, because he appears to be a seeker, but he is not. He is not really seeking to be taught by Jesus, nor is he interested in finding the way to eternal life. He believes he understands all these things. He does not believe that Jesus, an uneducated man so far as Judaism viewed Him—see John 1: First of all, Jesus does not relinquish His claim to authority. Jesus would not pretend to be other than Who He was—the Messiah. Our Lord is the Master; this man is not, even though he is commonly regarded as a scholar. So what does Jesus immediately do? He does not answer his question. I must tell you that this is the great temptation for anybody who is a teacher: You may remember what Jesus says in Matthew 23 which is not a bad commentary on this individual in particular or on Judaism in general. That is why we are told that he is a lawyer; he is an Old Testament scholar and thus a teacher of the law. Is this not an amazing thing to hear from our Lord? They say one thing, and they do something else. Jesus refrains from giving an answer to his question. Instead, He asks a question, and the lawyer responds. There is no difference of opinion about what the law teaches in terms of the essence of the law. Jesus asks the question; the man gives the answer. Unfortunately, the New International Version does not indicate this, but you will notice the capital letters in the New American Standard Version, which indicate that it is a citation from Leviticus Do it and live. Keep on doing it and live. They not only require that one keep the law; they require that one keep the whole law perfectly. You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind. You must not only love your neighbor, you must love him as yourself. The law must be kept, all of it, without any omissions or failures. In other words, in order to be justified under the law, one must be perfect. This is certainly not what this lawyer wanted to hear. If the lawyer believed that Jesus was making eternal life too easy, by requiring only one thing, he just fell into the trap of saying by the words he quoted that his system made eternal life impossible, for no one could possibly keep the whole law perfectly. And this is exactly what the law required. Listen to what the apostle Paul writes on this point: It is at this point that our expert in the law becomes downright uneasy. Here is where beads of sweat must have started to form on his brow. Jesus has not yet told this man anything new. He simply asks the man how he reads the law, and the man reads the law exactly as Jesus does. The law commands us to do what we cannot and persistently do not do. If you want to be saved by your works, by law keeping, then you must be saved by keeping the whole law; not most of the time, but all of the time; not in most of its commands, but in all of its commands. This is when beads of sweat should begin to form on all of our brows as well. It is very important that we understand this: Jesus is not teaching works as a means of salvation here; He is actually teaching that doing good works law keeping cannot save anyone, because no one can keep the law perfectly. The system he is seeking to defend, is a system that cannot save anyone. In seeking to condemn Jesus, the lawyer has just condemned himself and the whole world. And now, suddenly and unexpectedly, it is the lawyer who is on the spot. He now feels obligated

to justify himself. And he attempts to do this by asking Jesus a second question. Some people never learn! When you read this book, you find that the love men have for God is expressed by their love for their fellow man. I suspect that the reason this lawyer is so uneasy about the command to love his neighbor is because he knows his love for his neighbor is deficient. The lawyer of the Old Testament law now begins to do what some lawyers do so well—look for a technicality in the law itself. He is seeking to find some excuse from the law that gets him off the hook. Neither will Jesus allow Himself to be drawn into a debate with this lawyer. How fortunate for the lawyer! Jesus could have argued with this lawyer, and won! We know what the Jewish answer was: Look with me at Leviticus I want you to look at this verse for a moment: First, we are told elsewhere in the law in the study of which this man is regarded as a scholar that God loves the alien; that is, God loves the non-Israelite Deuteronomy God defends the cause of the fatherless and the widow and He loves the alien. God loves the non-Israelite as well as the Israelite. In the Jewish mind, the law belonged to the Jews and no one else. There are not two sets of laws, one for Israelites and one for the Gentiles: You and the alien shall be the same before the Lord. In this story, we can be tempted to assume things that are not said. While Jesus makes it clear that the two travelers the priest and the Levite are Jewish, and that the hero is a Samaritan, we are not told the racial origins of the victim. And if it mattered to the first two travelers, it should not matter to us. The man had been mugged. Robbers overtook him, beating him badly and stripping him of his clothes, and then leaving him lying by the road, half-dead. This man needed help, badly. There is a human being lying by the road, who is seriously wounded and who desperately needs help. I take it that this means they did not have any pressing business, which might have hindered them from stopping to render aid. These two men—the priest and the Levite—belonged to an elite Jewish class; both of them were religious professionals. If anybody was expected to carry out the Old Testament law, it would be these men. The priest came upon the injured victim first. He could see the man lying by the side of the road as he approached. Rather than to get involved, the priest deliberately walked on the other side of the road, so as not to get too close to the battered victim. I suspect that the priest carefully focused his eyes straight ahead or in the opposite direction of the injured man, so that he would not see his suffering. He did not check to see if the man was alive or dead. He did not ask the man if he needed help. For this priest, ignorance was indeed bliss. The Levite was no different than the priest. He came upon the injured man some time after the priest. His actions were a virtual re-play of the scene with the priest. He passed by the suffering traveler on the other side, so that he would not feel obligated to do anything to help him. If the priest and the Levite felt any emotion at the sight of this man, it was probably revulsion at the sight of his injuries and deplorable condition. The critical difference between the Samaritan, the priest, and the Levite is their compassion, or lack of it. So far as the attitude of the three travelers toward this man and his condition this the only difference the text indicates.

Chapter 8 : Islamic Doctrines in Samaritan Theology

The Samaritans, as do the Jews looked for their eschatological redemption. Whilst the Jews looked for the Messiah, The anointed One, 'Great David's Greater Son', the Samaritans looked for a redeemer, the restorer, a liberator like Moses, who would bring forth springs of water at his side.

March 5, Intro We have a number of lectionary readings on a regular basis that make reference to the people called Samaritans. For example without understanding a good deal of the depth of this in reading the account of the woman at the well in John Chapter 4, the real point of the account is lost. So I decided I should put together some of the background understanding of the Samaritans, so that maybe a few more people will get a few more things.

Geography Perhaps the first thing that should be said is that Samaria is a place. Perhaps they are to us, however to the people who heard these stories first these places all had meaning. As you can see on the Map Samaria is somewhat west of the main route between Galilee and Jerusalem. The most direct route passed through Samaria, but common practice if you were travelling to Jerusalem was to cross the Jordan and so not pass through Samaria.

History The Samaritan region has been inhabited for a very long time, and their ancestors were similar to the tribal folk of the rest of the land. The Samaritans took to themselves to count Abraham as their Father, and enjoyed as canonical scripture the Torah, the first five books of the the Bible. They rejoiced that God had led Abraham to this point and Jacobs well on the Holy Mountain they celebrated as the place to worship God. The Northern Territories were often referred to as Israel, and the Southern areas as Judah, and their was considerable rivalry, Around years BC there arose David, whose unique contribution was to unite the unruly tribes of the North and South and establish the Federated Kingdom of Israel, and they captured Jerusalem which David made the capital, and proceeded to build the temple there, and brought the ark of the covenant to Jerusalem, and God who had happily lived in the tent had to take up residence in a temple. The Samaritans had no time for this, for they held that they had been told to worship on the Holy Mountain, the place decreed by God to their forefather Abraham. This meant of course that the Jews had much in common with the Samaritans, though they preferred to focus on the differences. They were after all hill folk. They had no great architecture, and were basically treated as second class. The Samaritans did not take the rest of the writings of the prophets for they were largely focussed on Jerusalem. Samaritan women of course were down another notch. The place of water for the Samaritans was very important. This story played out again in a slightly different way as Moses led the people out of slavery through the waters of the Red Sea.

Waters of Life In the depths of an abundant spring is the life of the world. Let us rise with understanding to drink from its waters! We thirst for the waters of life. There are great rivers here before us. Blessed be God who brought into being all kinds of creatures for the sake of Adam. Worthy is the form which is in the Image of God! The form of the heart is not the form of the appearance! This background helps us understand the context social context that the passages are written in, and the purpose nd meaning that was intended to be understood

The Woman at the Well John 4: Jesus is in Samaritan heartland. This was a return from, not a journey to Jerusalem, The conversation, which seems cheeky, is in fact cheeky that it happened at all. For a Jew to ask anything of a Samaritan was unthinkable, and a Samaritan Woman only underlined the issue. The conversation quickly turns to the big issue between Jews and Samaritans, was worship to be offered on the Holy Mountain or in Jerusalem? The context of the discussion is the well, and there is a lot of water in the story, however the point here is that Jesus is not simply the Jewish Messiah , he is also the Samaritan Redeemer, and the passage concludes with the declaration that he is the Saviour of the World. The problem for the Jews was that they did not want God to save the Samaritans, after all they were hill living peasants who did not recognise the importance of Jerusalem.

The Good Samaritan Luke Your salvation may well come from the wrong place. Sometimes what we need is neither rules nor religion, but an actual helping hand. This is the person whom you would not help, helping you. It is uncomfortable, but true, and requires a radical re-shift in our thinking.

The Peter Visit Acts 8: This was a massive mind shift and this is part of the working out of the repercussions of the day of Pentecost. These first Christians were Jews, and they were looking gentiles as bother and sisters, and not only gentiles, but even Samaritans. This of course did not come

easily and needed them to go again and again. Yet here again in acts they need to learn this lesson again. I think that one of the problems is that we are still learning this lesson. Not possible, not thought of, but this is how God chooses to act. Something unexpected that causes us to radically re-think our understanding.

Chapter 9 : Brindle: The Origin and History of the Samaritans

kept the Samaritan nation small, but Samaritans still claim to carry out the ancient customs according to the Mosaic Law. 23 Thus, Judaism is an extension of Eli's heresy through Samuel.

Islamic Doctrines in Samaritan Theology The number of researchers in the field of Samaritanism is by no means large, and indeed the serious study of this important religious sect is fairly recent. Before the beginning of the twentieth century a few Semitists and students of comparative religion had written of the history, literature and religious practices of the Samaritans, but little more than sketchily. Material for such research was scanty and there was a paucity of available sources. Today the situation is much improved and hundreds of manuscripts of Samaritan chronicles, genealogies, liturgies, Bible commentaries and other works, found in various museums and libraries, have become known. However, no serious study of outside influences on their philosophic and religious beliefs has been presented. A few students have penned uncritical and unjustified references to Samaritan obligation to Jewish sources e. Some Samaritanists have felt inclined to regard Samaritanism as a possible source for the early development of Christian thought and of the later Islamic thought as well. The present writer has come to a different point of view after considering the religious and doctrinal development of the Samaritan religion itself. He has come to the conclusion that Samaritans, even if they represent the oldest continuously surviving sect in the world, have consciously or unconsciously derived inspiration for the development of their thought from Christian and Islamic sources. If any borrowing has taken place from orthodox, normative Judaism, it is extremely difficult to discover reliable evidence of it. The reasons for the above claim of Samaritan dependence on other religions can only be truly appreciated after a glance at their historical situation. The Samaritans, first appearing in history as a distinctive group having their own traditions, beliefs and practices, in the time of Nehemiah and Ezra their origins being obviously much older, have lived under the shadow of their sacred mountain, Mount Gerizim in Palestine, now in Jordan, for no less than 2, years and perhaps over 3, They had their periods of literary, theological, and liturgical revival chiefly in the fourth, eleventh, fourteenth and, to some degree, the eighteenth centuries. When literature flourished among their overlords there was usually peace, and they themselves were enabled, or at any rate permitted, to pursue a course of cultural and philosophical development. Especially was this true under the aegis of Islam. When Arabic literature reached great heights of expression, the Samaritans too achieved advancement in literary production and philosophical and theological concepts. Though there were times of severe persecution and cultural and religious repression under the overlords above-mentioned, and under the Christians and Jews in earlier times, they survived as a people and continued to develop their ideas about God, about the world and about life. The present writer holds that the Samaritans were the recipients, rather than the bestowers, of new ideas. He has reached this conclusion after following various paths. The chief and most searching factor in deciding thus has been a comparative study of the Samaritan fourth-century A. Defter with the later and fuller expression of Samaritan theology. The Defter is the Samaritan Book of Common Prayer, composed of ancient collects and prayers for various occasions in the religious calendar. It contains chiefly fourth-century compositions, themselves based on the ideas of Samaritanism of possibly the third century B. The whole Defter, in its modern form, contains in addition a number of liturgical compositions which can be dated to priests living between the fourth and fourteenth centuries. The later liturgical material is mostly of fourteenth-century authorship. It is here that we find, for the first time, clear exposition of the Samaritanism of the late medieval and modern worlds. The fourteenth-century material is strongly colored by Islamic and Christian ideas; the fourth-century material is almost entirely devoid of these. It is on this fact that the present writer has mainly based his claims in this paper. There are possible signs of the influence of the New Testament Johannine writings and of the Epistle to the Hebrews; this influence will be discussed elsewhere. In the earlier material there are no signs of any distinctively Islamic theological concepts! Thus we have the earliest Samaritan doctrine free of Islamic teaching and the mature fourteenth-century doctrine considerably colored by it. Why this should be so will be seen below. Indeed the very rubrics of the Defter include only one Arabic musical expression no doubt of medieval origin, while the seventeenth-century and

later manuscripts of the liturgies contain scores, if not hundreds, of such technical words and expressions in Arabic. Our judgment is that the internal evidence speaks for itself. The period between the fourth and fourteenth centuries was the period of gradual development within Samaritanism, development which included the incorporation of many Christian and Islamic theological concepts. Our concern here is with the influences of Islamic teaching on Samaritan thought as the present writer has perceived them. It is no part of our purpose to give a wholesale comparison of Islam and Samaritanism, nor to include the points of agreement found also in normative Judaism and Christianity. We are concerned solely with those matters of faith and belief that are peculiar to both or receive their greatest emphasis in both, such as is not found elsewhere. No claim to an achievement of an exhaustive comparison is made here. Much more could be written on the more speculative aspects of Islamic and Samaritan theology. Our concern is with the more important, broad ideas of faith and belief that illustrate Samaritan assimilation from Islam in the early Middle Ages. The Samaritan Liturgy, 2 Vols. Before dealing with the larger questions of creed and of various doctrines, let us observe a number of smaller matters that contribute somewhat to our general picture of the Samaritans living under the protection of Islam. I hope to show elsewhere how the Samaritans adopted the Arabic language as their own native tongue, when they did so and how they used it for literary and liturgical purposes. Their liturgical rubrics more and more came to include technical Arabic terms, and the traditional and venerated Hebrew and Aramaic more and more faded into disuse as far as these purposes were concerned. Bible commentaries and histories came to be written almost entirely in Arabic, and composition in Hebrew and Aramaic came to be confined to hymns and prayers and other liturgical forms. Benedictions on their Patriarchs Noah, Abraham, Isaac and Jacob being the chief and on Joseph and Moses and other personages from the Torah Taurat, as well as some of their own most revered and renowned High-priests, were put in the form of Muslim benedictions. No other sect of Judaism could have gone as far as this. This was not just a matter of adopting the social expressions of the overlord; the whole of Samaritan literature became more and more permeated with Muslim expressions of religious thought and piety. Perhaps more significant still is the question of family names. The great Samaritan Levitical family, of such ancient lineage, the provider of so many great priests, well illustrates an interesting trend toward Muslim ways and customs. Up to the death of the Priest Zedaqah in A. All this is not to say that they did not possess biblical names also, which in fact some authors and scribes preferred to use, but it was by these non-biblical or Muslim names that they were usually best known. At about the same time the great Danfi and Marhibi families adopted the same practice. We must not imagine, however, that something happened in the sixteenth century of our era to change the Samaritan way of life or their attitude towards the Muslims. We can be sure that a religious sect, so conservative in many respects, took a very long time to put its tendencies into practice. Whatever led to the adoption or assimilation of so much that belongs to Islam, by the sixteenth century even family names became Muslim ones. It is hardly likely that the Samaritans, occupants of the same ancestral territory for so very long, "outâ€”Judaizers of the Judaists," a people who did not marry outside of their own family groups, would go so far as to adopt the language and family names of their conquerors if they had not developed more than mere tolerance towards them. Much more could be said along sociological lines to show that the Samaritans came to regard the Arabs as more than a people to be endured. We do not know what precise historical events, if any, contributed to this great change in attitude. It is more than likely that the process took place over many centuries. It is, furthermore, quite within the realms of possibility that hostility towards the Jews did much to drive the Samaritans towards Islam and Christianity. They had only the five books of the Torah, while the Jews possessed many other sacred books besides. There was thus not the scope for development in religious thinking that there was in normative Judaism. While the Jews had their large Book of Psalms for use in worship, the Samaritans had to compose their own. It may not then be surprising to find the Samaritans turning to the pious among their conquerors for new expressions of praise and devotion. We may now turn to some of the central themes within Islam that have been incorporated into Samaritanism, bearing in mind the fact that the Samaritans ever claimed to be the True Israel and the only true exponents and proponents of the teaching of God revealed through their prophet Moses. Muhammad did not regard Islam as beginning ultimately in himself, nor did the Samaritans consider Moses to be the inaugurator of their faith. As Muhammad looked to Abraham as true originator of Islam, so the Samaritan

theologian of the early centuries saw in Abraham the great ancestor of their religion. Muhammad was the last of the prophets, the seal Surah xxxiii: While Judaism, Christianity and Islam all share a common monotheism, Islam has by no means been least in promoting an uncompromising belief in the Oneness and Unity of God tauhid. No trinitarianism came within Islam to cause endless theological speculation and dispute. Judaism and Christianity express monotheism in no uncertain terms, beyond doubt, but Islam has developed so many ways of proclaiming this central tenet of its creed. Samaritanism is no less vociferous in proclaiming the same. How often the Samaritan liturgist repeats the phrase "There is only one God: How often he acclaims God as Allah wahadah. Any Samaritan could readily recite, in his own way, the words of Surah xxviii: In Samaritanism there is a strong tendency towards the doctrine of naskh or abrogation cf. Thou art with the generations and their successions. They do not change Thee, but Thou changest them C. Man cannot achieve merit by his own works. This could hardly be more Islamic! Return to God is almost the only reason for earthly existence for the Samaritan thinker; the word for "return" is the same in its Aramaic form as in Arabic thwb. Throughout the Samaritan theological writings we find such expressions as "Be reconciled to i. Yet the believer will sin and incur the wrath of God! The Muslim can say with the Samaritan: In Samaritanism it is belief first and foremost that makes a man right with God. Good works have their rightful place, but a secondary one, perhaps, rather, a consequential one. In both religions one who believes in God and His Prophet will do good works, for good works result from right belief. Belief is paramount, belief in God and in his servant or apostle Moses. This is the supreme prerogative to the Samaritan for acceptance into the community of God. The tasliya was developed in Samaritanism in the fourteenth century, as far as we can discover, and it was not borrowed from any religion other than Islam. Judaism finds no place for prayer for Moses, nor Christianity for prayer for Jesus, but the Samaritan regard and veneration for Moses can well be paralleled in Islam. It was a supererogatory prayer and one of merit. There has been much speculation within Islam about the form of God, but in Samaritanism there has been at no time any alteration from or modification of the expression of belief He has no beginning and no end, nor is he like any other form. Indeed He is not like anything, nor is any thing like Him C. Thou didst without a hand make the heavens and their heavens, Thou didst create with a word all the host of them C. The Word was an eternal attribute of the essence wujud of God. In the sixteenth and seventeenth-century Samaritan didactic writings much is written of the Word of God.