

Parables (Part 34) - The Good Samaritan (A) August 23, 2025

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/h4zmjfs/parables-part-34-the-good-samaritan-a>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Parable of the Good Samaritan: Historical Context

This sermon, "Parables (Part 34) - The Good Samaritan (A)" by Daniel Joseph of Corner Fringe Ministries, **explores the historical context and identity of the Samaritans** to lay groundwork for understanding the Parable of the Good Samaritan. Daniel **examines biblical accounts from 2 Kings and 2 Chronicles**, detailing the division of Israel, the Assyrian deportation of the Northern Kingdom, and the subsequent repopulation of Samaria with foreign peoples who blended their own gods with the worship of Yahweh. The sermon **cites historical figures like Josephus and Justin Martyr**, highlighting their perspectives on Samaritan identity as imposters or corruptors of the Torah, emphasizing the deep animosity between Jews and Samaritans. Ultimately, Daniel argues that the Samaritans' **rejection of the Prophets and Writings, focusing solely on the Torah, led to a distorted understanding of God's complete counsel**, mirroring a potential pitfall in contemporary faith.

[Video montage]

And He taught them many things by parables. He said unto them in His doctrine; Hearken, behold, there went out a sower to sow; it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up, and some fell on stony ground where it had not much earth. He said unto them, he that hath ears to hear, let him hear.

[Daniel Joseph]

Shabbat Shalom, everyone. Wow—as you can see, we get to start a new parable today; it is the Parable of the Good Samaritan. And, some would argue, and rightfully so, that this parable, out of all the parables that Yeshua speaks of, is the most well-known, the most famed, and the most historically taught and drawn upon out of all the parables of all time. And you think about it, and you even just look at our culture today to see the impact that even the name of this parable has made. I mean, we have charities named after this parable, we have hospitals named after this, clinics, we have schools, and we have colleges named after this parable. I mean, that's incredible.

Even in our own vernacular, our common vernacular here in America, we can describe whether you're a believer or unbeliever; they would understand exactly what you're talking about if you're saying, "Oh

yeah, that person, he's a good Samaritan," or describing how they pulled over to fix a tire, which is being a good Samaritan. The entire culture, our society, understands what that means, if only by name, which is incredible.

But as we tap into this particular parable, our goal and our journey are going to be far beyond just a name; it's going to go way beyond that. It's going to be about getting to the revelation of what Yeshua is actually communicating. And I can tell you this, that in our journey in this parable, some of you are going to be in awe. Some of you are going to have your eyes opened. You will be awakened to a perspective and you will look at this parable in a way, that perhaps, you've never looked at it before. Others of you are going to be challenged, and I'm going to say, "Man, this parable is going to do it." It's going to convict some of you. Some of you are going to be edified. There are going to be so many dimensions to this particular parable that I'm actually really excited to tap into it. And so this is going to be something that's going to take us several weeks to get through because there is, again, so much here.

You know, the teachings of Yeshua are so profound and so deep. As Peter said in John 6:68, **"LORD, to whom shall we go? You have words of eternal life."** So every time Yeshua opens His mouth, get your shovel out. You have got to dig because it's profound. There's so much depth to His teachings. Amen.

With that said, what's on the docket for today? What's on the docket for today? We won't get to the parable (*laughter*). You already knew that; I didn't even need to tell you. But we have to lay a lot of groundwork. We need perspective. Listen to me carefully; there's a perspective that we're going to begin to really get today that if you do not have it, you will never walk away with the ultimate moral of the story. And when I say perspective, I'm talking about historical context. We have to have the historical context of this parable. Specifically, looking at the Samaritan and asking ourselves, number one, what is a Samaritan?

And as you're going to see today, that might be a much more complicated answer than you originally thought. But not just that, I want to look at the relationship that exists between the Samaritan and the Jew. We need to look at what that is because the main character in our story is a Samaritan. And so, if we're going to be able to derive the ultimate moral of the story, we have to tap into that. We have a lot to cover. I'm kind of basically taking two messages and trying to cram them into one. And so, we're going to move a little quickly today; just stay with me.

The first place I want to take you is 2 Kings to get into the history of the Samaritans and try to look at the identity of what a Samaritan is. 2 Kings 17:6—**In the ninth year of Hoshea**, I want to stop. (*laughter*) This is important, seriously. What is the ninth year of Hoshea? It is 722 B.C., one of the most important dates in the history of the world. And I can tell you the most catastrophic date in the Northern Kingdom of Israel's all-time history: 722 B.C. And why is it so catastrophic? Well, let's continue. **The king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.** (Emphasis added).

2 Kings 17:18—**Therefore the LORD was very angry with Israel, and removed them from His sight; and now listen to this. There was none left but the tribe of Judah alone.** (Emphasis added). The language is very specific here. This is going to be important as we continue today, so put that on the shelf. There was none left but the tribe of Judah alone.

2 Kings 17:22-23—**²² For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, ²³ until the LORD removed Israel out of His sight, as He had said by all His**

servants the prophets, i.e., Isaiah, Micah, Hosea, and prophets like that who spoke of this, that this would happen. **So Israel was carried away from their own land to Assyria, as it is to this day** (emphasis added).

This is part one of our passage. There is a part two here, and we'll get to that in a second. But part one is this: in 722, now keep in mind this was a three-year campaign. Shalmaneser, the king of Assyria, came up, besieged Israel for three years, and then would end up carrying them away in 722, plucking them ... Think about this campaign; think about this migration—how massive this would be, taking this entire Northern Kingdom and removing it and bringing it into the land of Assyria.

Now, a little quick history for those of you who don't know. How did we even get to this point? Well, the first thing is we need to go back to Solomon and the sins that he had committed; the LORD was going to divide the kingdom. Solomon was king over all Israel. But now, because of the sins, because he got compromised, an amalgamation of serving multiple gods, not just Yahweh, but now introducing many, many other gods, God's going to tear the kingdom away. But He doesn't do it in his days; He does it in the days of Rehoboam. And in the days of his son Rehoboam, the Kingdom of Israel was broken into two.

We have a northern part called the Northern Kingdom, which would ultimately be called Israel, and then you have the Southern Kingdom, which we would call the Kingdom of Judah. So, we have the Kingdom of Israel now and the Kingdom of Judah. The first king of this broken Israel, and now this northern tribe of Israel, is Jeroboam, the son of Nebat. He is the first king, and obviously, the first king of the southern tribe is Rehoboam.

Jeroboam, one of the first things that's recorded in his reign as king over Israel, the northern tribes, was to set up two altars, two golden calves. These were two shrine areas where people would come up and offer sacrifice, burn incense, and perform their worship to the LORD. Now, one was set up in Dan, which was the northern part of the Northern Kingdom, and the other was set up in *Beit El* (בֵּית אֵל), or Bethel. This is going to be important today. We have these two centers, and ultimately the headquarters, if you will; the most ultimate high place of worship would have been on Bethel, which was bordering the southern Kingdom of Judah.

And the idea is Jeroboam did not want Israel, all the Israelites, those 10 tribes; he didn't want them going down to Jerusalem to worship the LORD; this was his deal. And so, this gives you a little bit of a backdrop. And so, because Jeroboam did this, he facilitated this amalgamation of worshiping multiple gods, really falling into the same trap as Solomon. Because they're doing this, the LORD is mad. He was angry with them. He's a jealous God, and He raises up the king of Assyria, who comes in and rips them out of the land. That's part one.

But there is a part two, and this is where it gets interesting. — 2 Kings 17:24— **Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim**, and what did he do? **And placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.** (Emphasis added). And so, this is the second part. It's not just God taking Israel out of the land; He grabs pagans. He grabs the Babylonian people from Babylon. All these cities are under the authority of Assyria. But he grabs those from Babylon and those from Cuthah, Ava, Hamath, and Sepharvaim, and He brings them, and now these are the new inhabitants of the land.

And then we read this: —2 Kings 17:25— **And it was so, at the beginning of their dwelling there, that they did not fear the LORD**; they didn't fear Yahweh, the one true God of the universe, the God of Israel. And look at this: **therefore** Yahweh, **the LORD sent lions among them, which killed some of them** (emphasis added). The LORD is displeased with the new inhabitants that came in, and He's judging them. Now here's the amazing thing about this. This doesn't elude these pagan Assyrians, specifically those who have been entrusted to facilitate this migration of taking Israel out of the land and bringing pagans into the land, and we see this as we continue.

2 Kings 17:26—**So they spoke to the king of Assyria**, they being the people who are facilitating this migration, **saying, “The nations whom you have removed and placed in the cities of Samaria do not know the rituals of the God of the land ...** The term “rituals” in Hebrew is *mishpat* (מִשְׁפָּט), and what you'll see is it's oftentimes translated in our English Bibles as “customs,” “ordinances,” or “judgments.” Basically, what it's saying is you don't know the ways of the LORD. They don't know the ways of the LORD, and this is why all hell is breaking loose in the land now, and the beasts of the field are devouring these inhabitants. Moving ahead, **therefore He has sent lions among them, and indeed, they are killing them because they do not know the rituals of the God of the land.”** (Emphasis added).

This is amazing to me. The Assyrians are declaring that the God of Israel is bringing judgment on them; they see this. And so, the king of Assyria takes this in, and we see how he responds. —2 Kings 17:27— **Then the king of Assyria commanded, saying, “Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land.”** (Emphasis added). Isn't that amazing?

What is our understanding? Let's just talk about it. What is our understanding of the *Kohanim* (כֹּהֲנִים), of the priests? What is their function? Their function is to shepherd. Their function is to make a distinction between holy and unholy. Their function is to make the distinction between clean and unclean. Their function is to take the heart of the LORD and to share it with the people, His wisdom and His understanding. It is amazing that the king of Assyria had enough insight to say, “No, no, we need to have an instructor.” We need to have a shepherd come in and declare what pleases the LORD. It's absolutely fascinating.

Then we read this; check this out. —2 Kings 17:28—**Then one of the priests**—pay attention here—**whom they had carried away from Samaria came and dwelt in Bethel.** “Came and dwelt”—isn't that interesting? There are two components here that you really need to take in. Number one, this was a priest who was carried away from the northern tribe of Israel. He was taken away from Samaria; he was brought in, and when he comes back, where does he go? He goes to the headquarters of the worship of the land that was already set up; it's in Bethel. So, the priest comes back, and what does he do? Look at this: **and taught them how they should fear the LORD.** (Emphasis added).

He taught them how to fear. Now, how do you teach someone to fear the LORD? I'm going to tell you, there's only one way you have to take the Torah. You have to grab hold of the Torah. —Psalm 19:7—**The law of the LORD is perfect, converting, meshivat** (מְשִׁיבָה), it turns, it restores the soul. It turns the soul back to the LORD. The law of the LORD is perfect, converting the *nefesh* (נֶפֶשׁ), **the soul ...** That's the power of it.

You know, we have Sukkot coming up soon, and during Sukkot, the LORD commanded that the Torah, the law—and this is important—the law was to be spoken, and that's how you would learn to fear the LORD your God. Because when every man, woman, and child would come at the *Shemitah* (שְׁמִטָּה) every

seven years, they would come up, and then they would hear the law, and it would incite the fear of the LORD. This is how you teach the fear of the LORD. It's not by your own thoughts, what you think is right, or what you think is wrong. It's not your opinions. There is only one way to teach the fear of the LORD, and that is through the Torah, through the Word of the LORD. And so, this priest comes back to the center place, this shrine of worship in Samaria, and he begins to bring the Torah to teach them to fear the LORD.

I want to complicate things here and ask you the question: What kind of priest did he bring back? The king of Assyria, we're told, has clearly brought a priest back. My question is, what kind of priest? I want to give you the history behind the history. I want to take you to 2nd

Chronicles, and follow me on this, because this gets really interesting. —2 Chronicles 11:13—**And from all their territories the priests, the *Kohanim* (כֹּהֲנִים), and the Levites who were in all Israel took their stand with him.** (Emphasis added). I want to stop so that you understand what's going on. Here we have Rehoboam, okay? We have Rehoboam in power in the Southern Kingdom of Judah. The kingdom has just split. So, you have Jeroboam as the king of Israel and Rehoboam as the king of Judah, and what do we read? It says, "From all their territories" in Israel. The *Kohanim*, the priests, and the Levites, who were in all Israel, took their stand with Rehoboam. This is in the Southern Kingdom.

Now follow this. —2 Chronicles 11:14— **For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons, oh, had rejected them from serving as priests to the LORD.** (Emphasis added). Here's some history that is extremely valuable. Long before Assyria comes in and takes out all the inhabitants of Israel, including its priests, what do we know? The priests of Aaron and the Levites had already vacated. They left because of what Jeroboam did. What he did was sinful by up these golden calves and setting up these false places of worship. It's in Jerusalem that the LORD had put His name, and there they were to offer sacrifices. And the moment Jeroboam comes off the rails, the priests of the LORD who know the Torah are gone. Because he rejected them, you're not going to be priests anymore. This is one of the things; this is one of the sins of Jeroboam.

One of the things that is just so cool to see about these Levites and about these priests is that they left their common lands, their possessions. They left and got up and walked away from everything to follow the LORD. Do you understand how powerful that is? The next time we read something like this, it's interesting, even of a Levite, is when you get into the book of Acts. When they're selling everything and they're bringing the proceeds from all their lands that they're selling, one of them is a Levite, bringing their proceeds to the apostles and laying it at their feet. They're leaving to follow Him. Absolutely powerful.

And so, Jeroboam is rejecting the *Kohanim*; he's rejecting the shepherds instilled by God, not by man. This was a God thing. And then we read this; that's only part one. Part two is this: — 2 Chronicles 11:15—**Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.** So, rejecting the *Kohanim*, rejecting the Levites, the Levites are like, "We're out of here." And then we're told in 1 Kings 12:31 that Jeroboam "**made priests from every class of people.**" So all these northern tribes, everyone, whoever wants to be a priest, whoever is so inclined, this would, bar none, require some knowledge of the Torah.

I want you to know, despite all of Israel's sins, they had the Torah. They had the Torah, but it was an amalgamation. It was syncretism. It was taking in all of the filth of the world and trusting in other gods in addition to Yahweh. In fact, something we've talked about before, there have been archaeological finds they have dug up which there were inscriptions on pithoi which actually say, "To Yahweh of Teman and

His Asherah." I mean, this is—you can find that they're digging this stuff up in the land, and we know the history of Israel, and even the Southern Kingdom of Judah gave into this. The syncretism of "Oh yeah, we have Yahweh, and yeah, His book is the Torah, but we also have all these other gods that we really want to trust because we want to be the most blessed." I mean, ultimately, you see the deception here, right?

And so, when I ask you the question, when we look in 2 Kings 17:28—**Then one of the priests whom they had carried away from Samaria**, not from the Southern Kingdom of Judah, where they all fled, but from Samaria, **came and dwelt in Bethel, and taught them how they should fear the LORD**. (Emphasis added). What priest are we talking about? Because we're told in Scripture that all the priests fled. Once Jeroboam committed this wicked sin of setting up these false places of worship with golden calves. Most likely, we're dealing with one of those priests that Jeroboam had set up, that he had ordained from Israel, from one of the tribes, to come in and do this.

And even if you were to say, "Well, no, maybe there was a Levite or a stray son of Aaron that just didn't leave." Regardless of that, if that person didn't leave, he was conceding to Jeroboam's sin and agreeing with the entire kingdom that was totally steeped in deception and rebellion. But most likely, this is a priest from the Northern tribes, and he's coming back. And obviously, how does he teach them the LORD? Well, he teaches them the LORD through the Torah. How else can you teach the fear of the LORD? There's no other way to teach the fear of the LORD.

You know what's interesting is how effective this campaign was. Well, I want to take you to the next verse. —2 Kings 17:29— **However every nation continued to make gods of its own, and put them in the shrines on the high places...** I didn't put it up here, but as you get to Verse 33, one of the craziest statements you'll read is that these new inhabitants which were taken from Assyria and brought in, which were taken from Babylon and brought into Israel, these new inhabitants, it actually says, a couple of verses later, feared Yahweh and served other gods. How does that even work? And the reality is—this is what's mind-blowing. God took all of Israel out, those ten tribes, out of the land. Why? Because they were still confessing Yahweh, but they gave their hearts to serving other gods. These new inhabitants are coming in, and they're literally doing the exact same thing that Israel got judged for and ripped out of the land. You have syncretism, and the church today is filled with this type of ideology more than they want to admit. It is really something.

Then we get to this part, and this is the crescendo moment of why we're even here. It says in 2 Kings 17:29, "... **And put them**, okay, so they're making gods of their own, and they **put them in the shrines on the high places**, get this, **which the Samaritans had made**, every nation in the cities where they dwelt.

(Emphasis added). That the Samaritans had made.

THE GOOD SAMARITAN

II Kings 17:29

However every nation continued to make gods of its own, and put them in the shrines on the high places **which the Samaritans had made**, every nation in the cities where they dwelt.

שַׁמְרֹנִי = Samaritan
Σαμαρίτης

Take this in: the law of first mention. It's the first time we read about the Samaritans in the Old Testament, in the Hebrew Bible, and let me take it a step further: this is a hapax legomenon; it's the only time it's mentioned. There is only one time the term "Samaritan" comes in. In Hebrew, *Shomroni* (שַׁמְרֹנִי) is the term, and in Greek, *Samaritēs* (Σαμαρίτης), and this is the word that you'll

see in the Septuagint to describe this. It's the term we find all over the place in the New Testament. I mean, this term is "Samaritans."

Look at the context in which it's used because we're going to ask the question, "What is a Samaritan? And we start here. Well, what it talks about is literally that you had Israel making all these high places, and Israel is being identified as the Samaritans. And now you have these foreign nations coming into the land of Israel, and you can't even make this up—they're utilizing all these high places that are an abomination and doing exactly what Israel had done before, but now they're identified as Samaritans. So, we ask ourselves, what is Samaritan? Looking at this alone, we might say, "Well, clearly it's Israelites." I wish it were that simple.

I want to take you to some commentary here, and this comes to us from the Anchor Bible Dictionary. Pay attention to this: — *The Anchor Bible Dictionary*, COMMENTARY ON THE SAMARITANS— [The Samaritans have insisted that they are direct descendants of the N Israelite tribes of Ephraim and Manasseh, who survived the destruction of the N kingdom of Israel by the Assyrians in 722 B.C.E. The inscription of Sargon II—this is important—records the deportation of a relatively small proportion of the Israelites \(27,290, according to the annals \[ANET, 284-85\]\), so it is quite possible that a sizable population remained that could identify themselves as Israelites, the term that the Samaritans prefer for themselves.](#)

Okay, so let's talk about what we just read. Let me begin by asking, do you understand that today they're living in the land of Israel, in the headquarters of what historically has always been the headquarters for the Samaritan people? There are roughly eight or nine hundred, I think, which was the last count of actual Samaritans. And the Samaritans, to this day, celebrate the Passover. They slaughter the lambs on Mount Gerizim, on the Mount of Blessing, and why would they do that? Well, that's because it's what they read in the Torah. And actually, what I'm holding up here is a Samaritan Torah; it's called the *Samaritan Pentateuch*.

One of the things that I have to tell you, over the last decade that came out, is this: this is newer. One of the things that blew me away, and this was probably 15 years ago, was as I started studying textual traditions, because for scholars, there was a general consensus that there was only one textual tradition, that's the Masoretic Textual Tradition, and that's what we have in our Bibles today. But with the discovery of the Dead Sea Scrolls, there was an awakening. And they discovered that, wow, there isn't just the Masoretic textual tradition. The Masoretic Textual Tradition was the tradition that rose to preeminence. But with the Dead Sea Scrolls, you realize, well, there are multiple textual traditions, some of which come in the form of the Septuagint.

You can read one thing in the Masoretic Text, but when you read it in the Septuagint, it reads a little bit differently. It's a different textual tradition. You have the Targumim, the Targums. These are Aramaic; there's a textual tradition. One of the things that has gained support for scholars to take seriously is the Samaritan Torah and how they have preserved the Torah throughout the generations. It's really something.

And there are things that, when I read this—the cool thing about this, and you can come up to me afterward and talk to me if this is something that you might want to have in your repertoire for study. There were things in here that didn't surprise me, but there was one thing that I was blown away by. I was shocked at how accurate and consistent the preservation of the Torah was through the Samaritans; I was actually stunned. I expected to see variants basically in every other verse, and that's not what I

found; I was shocked. Now, certainly, there are moments, interesting moments, where you can see the Samaritan creativity and hand at play. But it was really something to see this happen. And that this is now something scholars have taken very seriously.

All that to say is let's get back to what we're looking at here in the commentary and the statement that **it is quite possible that a sizable population remained**. This statement is simply based upon the inscription, which is a secular inscription from Sargon II. Now, what you need to understand is that when Israel was attacked by the Kingdom of Syria, that was Shalmaneser; that wasn't Sargon II. Sargon II doesn't come into power till 721. Israel was officially taken down in 722 BC.

And so, it's awesome that we have secular history testimony. This is secular Assyrian history testifying to the reality of what is actually in our Bibles. But in my opinion, it is really a stretch to say that 29,000 people were taken out, as though that were the potential totality of what was taken out, especially when you line that up with Scripture and what Scripture said about Israel: none was left, and it was all coming out. You know, the fact that we have a little bit of history from Sargon II, this inscription, I think, is powerful and testifies to the truth of it, but I don't think for a moment that that's the only inscription that potentially existed, that there could be many inscriptions from Shalmaneser describing the migration.

And you think about how huge a thing this would be. And that this would take time to pluck up an entire nation, the Northern tribes, and take them out of the land. That takes some work. And so, while I appreciate this, and I just share this with you so that you can see some insight, I don't believe, not for a second, that 29,000 people alone were taken out. It was a much bigger campaign than that. And so, this is where I want to peel back layers here, where we get into the thoughts of the Samaritans.

I want to start here. When you come into the early church, I want you to understand that the early church fathers vehemently opposed the Samaritans and actually classified the Samaritans as a heretical group. There were early church fathers, Origen and Eusebius, who actually declared them to be impostors. There were other early church fathers like Tertullian and Clement of Alexandria who said they were corrupters of the Torah. That's an interesting assessment, an interesting accusation, because we know that the Samaritans did have the Torah. They have had the Torah. It's amazing that we have this preservation of all these manuscripts throughout the centuries. But in the first centuries, they were called corrupters of the Torah.

And one thing I want to add here— it is so important. The Samaritans and the place that they chose to worship, which they believed was the place to worship, was Mount Gerizim, not Jerusalem. Not Jerusalem at all, no, they believe in Mount Gerizim. And why did they believe that? Well, the Torah. What does the Torah say? You shall proclaim the blessing; this is Deuteronomy 11:29, **... that you shall put the blessing on Mount Gerizim ...** And don't just proclaim the blessing; when you get there, you proclaim blessings from there. It was the Mount of Blessing. And the Samaritans looked at the Torah and said, "There is no question. It is on Mount Gerizim where we are to worship." And this was their philosophy.

And yet even the early church fathers knew, "You guys are corruptors. You're perverting the law." Here's another tidbit that is critical. And you can see why the Samaritans would fall into error. Samaritans didn't believe in the prophets. They didn't believe in the writings. They don't believe in anything past Deuteronomy that you and I have in our Bibles today, in what we call the Tanakh or the Old Testament; they would not adhere to it. And you start thinking of passages that they, these Samaritans, would rest

upon: don't add and don't take away. As though now the Torah is closed, and for them, that's it. And the only thing that they're waiting for is the Taheb. And the Taheb is the prophet like unto Moses, a messianic figure that is embedded in the Torah. That is the only thing; the only progressive revelation they're going to receive is that one. Absolutely fascinating.

I want to share some commentary with you in regard to Justin Martyr. Justin Martyr is an important early figure because he was from the early second century. And in our discussion, he becomes one of the most important figures to bring to the table. Why? Well, because we read this in *DIALOGUE WITH TRYPHO*, Justin Martyr, 100-165 A.D.—**For I gave no thought to any of my people, that is, the Samaritans.** (Emphasis added).

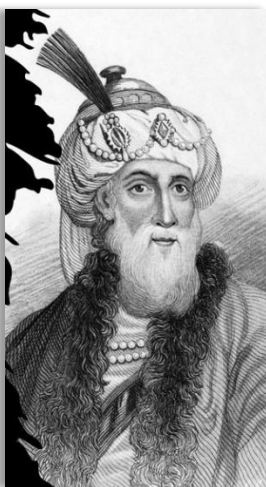
Where was Justin Martyr born? He was born in Flavia, Neapolis. Do you know what that is? That's Nablus; we call that Nablus today. Where's the headquarters for the Samaritans? Right there, the ancient Shechem, Mount Gerizim—that's where it is. Justin Martyr, these are his people. He was born in Nablus; he was born in Israel. He was born a Samaritan. But what's amazing is that Justin Martyr did not identify as a Samaritan, but vehemently opposed what the Samaritans believed, just like many other church fathers did.



Justin Martyr

Here's an example: all we need to do is continue to read what Justin Martyr says. He says, **"For I gave no thought to any of my people,"** basically saying, "They're not my people anymore. I don't respect them," **that is, the Samaritans, when I had a communication in writing with Caesar, but stated that they were wrong in trusting to the magician Simon of their own nation.** Simon Magnus was a Samaritan, **who, they say, is God above all power, and authority, and might.**" (Emphasis added).

Now, in another place, and I didn't put it up here, Justin Martyr talks about how the Samaritans created a statue, and on the statue it says, "*Simoni Deo Sancto*." That was the inscription, to *Simon the Holy God*, and Justin Martyr talks about how most of his people, whom he no longer identifies with, gave him that honor; they were in that. To Justin Martyr, the Samaritans were an abomination, and isn't it fascinating how you see the ways of Israel before God? The reason God brought judgment on them is because of an amalgamation of faith, a syncretism. And even in Justin Martyr's day, he saw the exact same thing take place, and he came out vehemently against them.



Flavius Josephus

Let me peel back another layer and take you to Josephus. This is the first century, that great Jewish Roman historian; listen to these words. He says in *ANTIQUITIES OF THE JEWS*, by Flavius Josephus—**And when they,** the Samaritans, **see the Jews in prosperity, they pretend that they are changed, and allied to them, and call them kinsmen, a though they were derived from Joseph,** and had by that means an original alliance with them: **but when they see them falling into a low condition, they say they are [in] no way related to them, and that the Jews have no right to expect any kindness or mark of kindred from them, but they declare that they are sojourners, that come from other countries.** Isn't that convenient? (Emphasis added).

So basically, what Josephus is saying is like when things are going well with the Jews, when they're prospering and they're being blessed, oh, the

Samaritans are like, "Oh yeah, we're kinsmen, we're Israelites. We're native to Israel; we're your brothers." Until all hell breaks loose and antisemitism rises up and the Jewish people start to suffer, well then, we don't know you. We're just foreigners in this land; don't connect us with you.

This is Josephus; he goes on and says this: "[The Samaritans, who had then Shechem for their metropolis \(a city situated at Mount Gerizzim, and inhabited by apostates of the Jewish nation\), seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews.](#)" (Emphasis added). This is an important moment in history. When it's talking about Alexander, we're talking about the conquest of Alexander the Great. And Alexander showed kindness; the relationship between Alexander and the Jews was good. The Samaritans saw that, and they said, "Oh yeah, we're one of you. We're your kinsmen now." Because they, let's remember, Alexander the Great, took over the world. The world trembled before Alexander the Great. He was decimating lands, turning everything into his empire. And so, the Samaritans are looking at this, going, "Yeah, this is going well for the Jews. Yep, now we're going to be one of you."

Then we read this: "[For such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews are in adversity they deny that they are of kin to them, and then they confess the truth.](#)" (Emphasis added). Did you catch what Josephus just said? Josephus, there is no ambiguity in his position; the Samaritans are impostors. They are not legitimate ancient Israelites. This is his clear perspective.

He goes on and says, "[But when they perceive that some good fortune hath befallen them \(the Jews\), they immediately pretend to have communion with them \(the Jews\), saying, that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh.](#)" So, if it's going well with the Jews, yep, we're ancient Israelites. But if it's not going well, we don't know; you were foreigners, Gentiles from afar. [When the Samaritans saw the Jews under these sufferings, they no longer confessed that they were of their kindred; nor that the temple on Mount Gerizzim belonged to Almighty God.](#) (Emphasis added).

I'm going to give you some background right now; this is huge. He's talking about the sufferings that the Jewish people experienced under the Antichrist, Antiochus Epiphanes, who came in and absolutely abhorred the Jewish way of life in their faith. Abhorring Shabbat, abhorring the fact that they're circumcising their children, and abhorring the fact that they're staying so rigid to the Torah and not willing to worship another God. Okay? He's commenting on this, and he specifically says [they no longer confessed that they were of their kindred](#). We're not with the Jews, and Antiochus, don't tie us to that, [nor that the temple on Mount Gerizzim belonged to Almighty God](#). This is interesting.

The temple—and keep in mind, the Samaritans built a temple like the Jews had one in Jerusalem, certainly not as grand. But they built a temple of worship for sacrifice. Do you know who headed that up? The guy who spearheaded that is found in the book of Nehemiah; he's a Samaritan. His name was Sanballat, an enemy of the Jews. And it's estimated that it was built and constructed in 388. And so as you get through time, you come to the second century BC, and you get the rise of this Antichrist Antiochus coming in, and the Samaritans at this time of Antiochus are worshiping at their temple on Mount Gerizim.

But here's the deal: They're not calling it the Holy Temple of Yahweh or the God of Israel. Oh, no, no, no, you know what they called it? They called it the Temple of Zeus, the Friend of Strangers. Do you see that the intent here is that they wanted to make a good showing in the eyes of Antiochus because Antiochus

turned the temple in Jerusalem into the Temple of Zeus? The Samaritans, seeing this, now start proclaiming, "Well, our temple is the Temple of Zeus, the Friend of Strangers." Identifying not as Jews or the people of Israel, we're strangers in a foreign land. Unbelievable—this is history.

And then we continue. "This was according to their nature, as we have already shown. And they now said that they were a colony of Medes and Persians: and indeed they were a colony of theirs." In other words, Josephus is saying they are not ancient Israelites; they're impostors. We move on—"So they sent ambassadors to Antiochus, and an epistle, whose contents are these." (Emphasis added). Now, this is a precious moment in history; this is one of those historical gems. We actually have the epistle through Josephus; we have an epistle, we have a letter written by Samaritans to Antiochus Epiphanes, so we're going to get to see the Samaritans at this time in the second century BC.

Check this out; this is amazing. We read, "To king Antiochus the god, Epiphanes, a memorial from the Sidonians, not ancient Israelites, by the way, who live at Shechem." Now, get this; this is wild: "Our forefathers, upon certain frequent plagues"—so our forefathers who've always been here in Shechem, the place of Samaritans, right? "And as following a certain ancient superstition, had a custom of observing that day which by the Jews is called the Sabbath." Isn't that amazing? In other words, these Samaritans are writing to Antiochus, and they're acknowledging they're saying, "Listen, we know our ancient forefathers who have been here, who have been at Mount Gerizim, generation after generation; we know they did keep what the Jews would call the Sabbath." Now, why would the Samaritans do that? Because there's still the Torah. It's fascinating; that's why they were doing that.

But get this: And when they had erected a temple at the mountain called Gerizzim, though without a name, they offered upon it the proper sacrifices. In other words, they're giving Antiochus the history of when they built the temple. And they specifically said, "We didn't give it a name at that time." Of course, they don't want to tell him, "This isn't going to be a temple to the God Yahweh, who you're coming against specifically." Now, upon the just treatment of these wicked Jews those that manage their affairs, supposing that we were of kin to them, and practiced as they do, make us liable to the same accusations, although we are originally Sidonians, as is evident from the public records. (Emphasis added).

In other words, these Samaritans are pleading. We know what's coming to your ears, Antiochus, that we're actually doing the very same things you're condemning the Jews for, but don't worry, we're nothing like these detestable Jews. We're nothing like that. We're something completely different; we're foreigners from abroad. We have no connection to them. I mean, that is absolutely amazing.

Let me peel back more here so that you can appreciate the nature of the relationship between the Jew and this Samaritan. We get this from THE MISHNA, Berakot 8:8 E—They respond 'Amen' after an Israelite who recites a blessing, but they do not respond 'Amen' after a Samaritan who recites a blessing. And so, you can have a Samaritan literally giving glory to the LORD, and the Jewish position is you don't amen that because we know what he is.

We continue in—THE BABYLONIAN TALMUD— Any sort of writ on which there is a Samaritan witness is invalid. So, no matter what the situation is, if a Samaritan came forward to be a legitimate witness to a crime that had been committed, it's not accepted. You're invalid; you can't be trusted. You're not trustworthy.

Look at this: —THE BABYLONIAN TALMUD— *Just as plaster cannot be repaired, and has no remedy but to be burned, so those Samaritans have no remedy except for to be burned.* So how do you really feel? Right? Are you getting the hostility that exists between this Jewish nation and the Samaritans? I just want to share one; there are many examples that we could talk about, but I want to share with you the antics that would take place between these two groups, specifically what the Samaritans did.

Josephus records the following: —*ANTIQUITIES OF THE JEWS*, by Flavius Josephus—*When, therefore, those gates were first opened, talking about in the temple, the Holy Temple of God at Jerusalem, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals.* In other words, to defile their temple, the Samaritans threw a bunch of dead bodies in there.

And you, being a Jew, understand that this is holy ground. You come to the Temple of the LORD, man; this is holy ground. In fact, if you've even touched a dead body, you're not allowed to go in. You have to be purified with the ashes of the heifer, and the living water has to be sprinkled on you, or you cannot enter. And here, they're throwing dead bodies in. How do you think that goes over with the Jewish nation? What do they think of the Samaritan? What would you think if someone were to do that? It's not a good testimony, that's for sure.

Continuing in THE BABYLONIAN TALMUD—*Said R. Nahman bar Isaac, "Also on that day they made the rule that Samaritan women are classified as unclean with menstrual uncleanness from their cradles."* In other words, if you're born a Samaritan and you're a woman, you're an abomination just because you've been born a Samaritan.

THE BABYLONIAN TALMUD—*In a town in which there is no Israelite physician but there are a Samaritan and a gentile physician, the gentile, but not the Samaritan, physician should perform circumcisions," the words of R. Meir.* So the Jewish people are saying, "Listen, if there's no physician on duty and we need to circumcise our children on the eighth day, go to the pagan Gentile; stay away from the Samaritan." Think about these words. Now, I'll just let you know there are different rabbis who take the exact opposite position in the discourse of what is recorded in the Talmud here in Tractate Avadah, but this gets you to the point.

I want to make a special notation, considering what we just read and everything that we've been going through, and this is so critical because it's going to be something you need to ponder. And that is the following: all throughout history, it is an interesting thing that there has been a distinction between the Gentile and the Samaritan; that these are two independent groups.

It's fascinating; you see it right here. There's a distinction that has always been made between the Gentile and the Samaritan, and this even comes into our New Testament text. For example, Yeshua says this in Matthew 10:5—*These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.* And of course, there are other ones that I could show you, but you get the point that there's a distinction. That's incredible.

Considering all the antics and all the things that the Samaritans have done, they still maintain this identity. How peculiar is that? What is that? There's only one answer to why they would maintain this identity, and it's right here in the Samaritan Torah. Now you and I can say, "Wow, you are corruptors of the Torah. You didn't get the heart of the LORD." And we know the fact that you have rejected the

prophets; you have rejected the Holy Writings of God. It puts you in a very peculiar camp that has always been defined. Whereas Gentiles are just unbelievers; they don't believe in this; they don't buy on any level the Torah.

You know, it's an amazing thing to me that as I step back and look at the ugly parts of the Hebrew Roots movement, do you know what I see? I see the resurrection of Samaritan ideology. What do I mean by that statement? I mean this: I mean when people start reading the Torah to the detriment of the prophets. Now, you can fall into this trap, you may think, and we may say, "Wow, you're just a little bit off." When you misinterpret the Torah, when you misinterpret Scripture, when you exclude other Scripture, what ends up happening is you can come just a little bit off, say an inch, but by the time you get to the end of it, you're 30 miles away. And the reason I say 30 miles away is because the Samaritans excluded the prophets. They read the Torah to the detriment of the prophets. They ended up building a temple 30 miles away from Jerusalem, nowhere near it. And now we can look at it and say you've lost your mind. It was in Yerushalayim where they wrote this.

I see the same thing happening right now in the Hebrew Roots movement: people reading the Torah to the detriment of the prophets, and that includes the prophet Yeshua. And those that He spoke to and said in Matthew 10:27—**"Whatever I tell you in the dark, speak in the light..."**

You think of a book like Hebrews that comes out and talks about how Yeshua is (Hebrews 10:12) the **one sacrifice for sins forever**, and (Hebrews 10:18) **where there is remission of these, there is no longer an offering for sin**. But now we have people reading the Torah to the detriment of the prophets, to the detriment of the magnificent work of Yeshua. And I could go down the list for another two hours, but we're not going to do that; I'm just making a simple point. I see this; this is what happens. This is when we get derailed, when we do not receive the whole counsel of God. The whole counsel of God has to come together. You bring all the witnesses, not just the Torah; you bring the totality of it. That means Genesis to Revelation. Otherwise, we're going to end up falling into the same trap as the Samaritans, and they're delusional. There's no question about it. It's a sad state of affairs.

John 4:7-9—**⁷ A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."** **⁸ For His disciples had gone away into the city to buy food.** **⁹ Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?"** **For Jews have no dealings with Samaritans.** (Emphasis added). Right in the first century, I mean, this is some of the best attestation to the relation, the nature of the relationship between Jews and Samaritans. And this Samaritan recognized we have nothing to say to each other. I mean, historically, we're not two groups that come together singing Kumbaya, and they wouldn't have sung that in the first century anyway.

Listen to what she says; does this not blow your mind? This is the Samaritan. —John 4:12—**Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"** (Emphasis added). You want to talk about complicating the waters again? Here she is in the first century saying, "Jacob is my father. Jacob is my ancestor. And Jacob is the one who gave us, the Samaritans, this well." Actually, I've been to the well. It's one of the most amazing experiences in the land of Israel. You know, it's just like this big, but it is a spot that you know Yeshua's feet touched. It's incredible; it's an incredible experience.

So, look at what she's saying here; she's identifying Jacob as a father. And then furthermore, she says this: —John 4:20—**Our fathers worshiped on this mountain**, Mount Gerizim, **and you Jews say that in Jerusalem is the place where one ought to worship.**" (Emphasis added). The woman is coming out saying

our ideologies are so far apart. Our understanding, the Samaritan understanding, from the Torah, is that we're supposed to be on the Mount of Blessing; this is where it's supposed to take place. But you Jews are saying Yerushalayim. You know what's interesting? You want to talk about the Samaritan, the broken Samaritan ideology of reading the Torah to the detriment of the prophets. Nowhere in the Torah does it say you have to worship the LORD in Yerushalayim. It doesn't say that; it's not recorded. That only comes in the writings. You have to get outside the Torah, into the Davidic Kingdom, by the way, before that becomes a reality. Isn't that interesting? So, our fathers worshiped on this mountain. You Jews say that Jerusalem is a place where one ought to worship.

John 4:21-22—²¹ Jesus said to her, “Woman, believe Me, the hour is coming when you will **neither on this mountain, nor in Jerusalem, worship the Father**. Take it in: “Woman, the hour is coming.” Yeshua is dropping prophecy; He said it's coming. Now get this: He goes on and says, ²² **You worship what you do not know; we know what we worship, for salvation is of the Jews**. (Emphasis added). And actually, a better translation in the Greek, because the Greek word is *ek* (ἐκ), is “salvation is from the Jews.” And I think that matters; this translation matters. Salvation is from the Jews.

What did Yeshua just drop on this Samaritan? You are ignorant; you are misguided; you are wrong. We have it right. What we have done, what the Jewish people did, and what King Solomon did in building a temple in *Yerushalayim* was of God. We have it right; you don't have it right. But then He says this in John 4:23—**But the hour is coming, and now is**, and I love this because this is a way to help you understand that He is laying out prophecy, but it's a prophecy that's going to happen in that generation. It's coming; it's upon us even now. The hour is coming, and now is, **when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him**. (Emphasis added).

And so, here's the thing: Yeshua was prophesying of the destruction of Jerusalem. And keep in mind, at this time, when Yeshua was having this conversation, there was no temple in Gerizim. That temple was destroyed by Hyrcanus in 128 BC. He laid waste to that temple. Of course, that Hasmonean period had a very strong Jewish presence, going back to the Maccabean Revolt and then continuing. There was no temple there, but He's telling her, "Believe Me, the hour is coming and now is." It's not going to happen in Jerusalem. It's not going to happen there. That's Bible prophecy. Because what's going to happen is God is going to pour His Spirit on all flesh to the four corners of the earth. And we, as you look at the New Testament, are now being called the temple of God. Amen.

And so, we're going to close here. This just gives you a little taste of some historical context of the backdrop of the Samaritans. And you think of the title, "The Good Samaritan." To a Jew, that's an oxymoron. There's never been a good Samaritan in their mind. You with me? And so, as we continue, we're going to take that with us.

[Closing prayer]

Abba Father, we just give You praise and glory, LORD. We thank You for Your Spirit. All who are going to worship, true worshipers are going to worship (John 4:24) **in spirit and truth**, because the Father is seeking such worship. The Spirit of Truth declares that Yeshua is the Messiah. The Spirit of Truth declares Him as the mediator of the New Covenant. The Spirit of Truth declares Him to be our *Kohen Gadol*, our high priest, one who intercedes on our behalf.

The Spirit of Truth declares that His sacrifice is enough to cleanse us from our sins. The Spirit of Truth declares it is once and for all. Abba Father, we thank You for such a magnificent, righteous, and faithful

sacrifice (John 1:29), **the Lamb of God who takes away the sins of the world**. May a day not go by where we glorify the Holy Name of Yeshua the Messiah, not one day, because (Revelation 5:12) the Lamb is worthy to be praised.

We thank You for Your goodness and faithfulness, LORD. And LORD, may we not fall into the errors of the Samaritans, reading one particular text to the detriment of other texts, but may we receive the full counsel of the Living God, being led and guided by the Spirit of the Living God. That's where we draw our understanding, LORD. And I know it's not a work of the flesh; it's not intellectual. It is (Psalm 51:17) **a broken spirit, a broken and contrite heart**. These are the ones You reveal Yourself to. And so, LORD, we thank You for Your goodness. And we give You all the praise. Father, You are good, and You do good. And we pray this in Yeshua's mighty name. Amen.