

Name YHUH To Claim Yahuah

Part 11B

The Manuscripts The Samaritans

HELPING OTHERS TO LEARN, LOVE
AND USE THE NAME OF THE
CREATOR OF THE UNIVERSE

Name Him To Claim Him-Part 11

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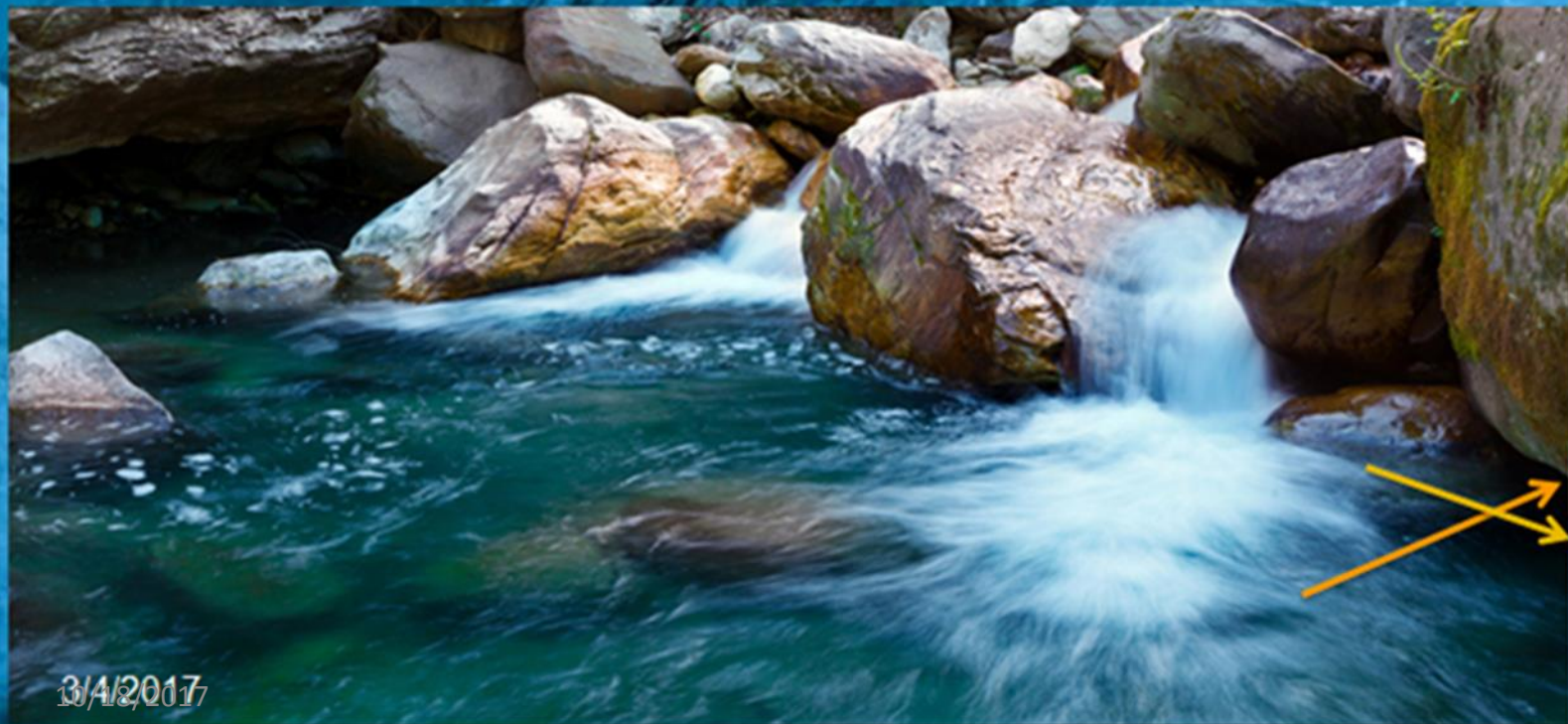
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Name Him To Claim Him-Part 11

The Manuscripts

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Proverbs 30:4

Who hath ascended up into
heaven, or descended?
who hath gathered the
wind in his fists? who hath
bound the waters in a
garment? who hath
established all the ends of
the earth? what is his
name, and what is his son's
name, if thou canst tell?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★



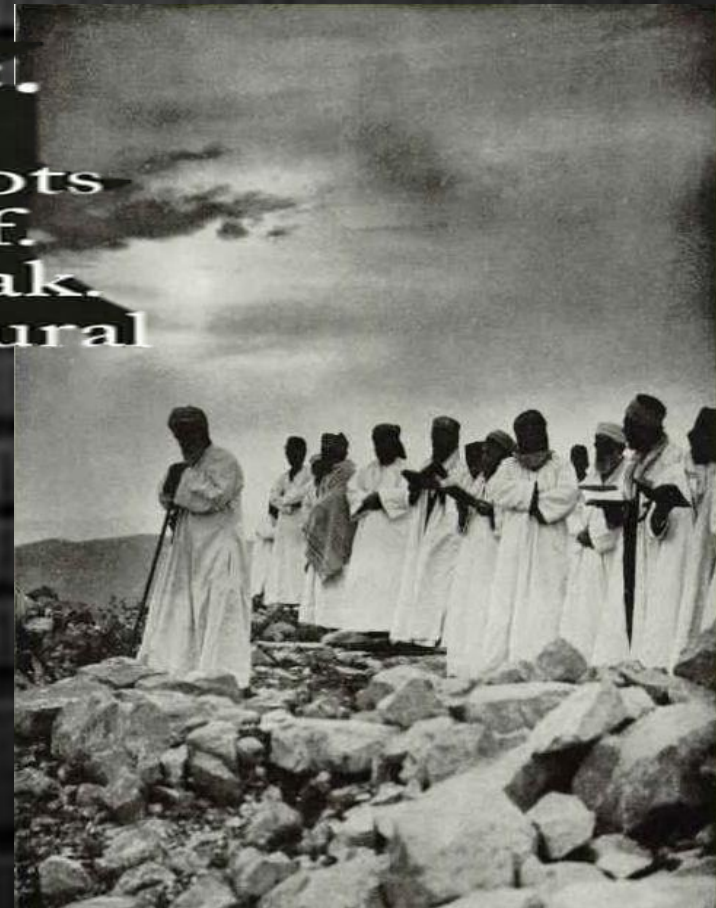
*Our personal study on why
we have come to trust the
importance of calling on
The Creator's Name and His
Son's Name using as close
to the original
pronunciation as possible.*

5

In Part 11B we will be looking at the Samaritans. There is a lot to get through so we are going to jump right in. We will be on page 36 in the PDF. We are going to leave the footnotes in the PDF for space reasons. The thing we want to focus on is that there is another side of the history that no one is talking about. We are given specific impressions about certain people from only one side. Our opinion is as always, no one wears a total white or black hat, but we have to be aware that there "more to the story" than we have been told.

Be like a tree.
Stay grounded.
Connect with your roots
Turn over a new leaf.
Bend before your break.
Enjoy your unique natural
beauty.
Keep growing.

Joanne Rapits



The Works of Early Jewish Scribes & Copyists

<http://www.swartzentrover.com/cotor/Bible/Bible/OT/The%20Works%20of%20Early%20Jewish%20Scribes%20&%20Copyists.htm>

Though this is a very interesting list, it is incomplete as they do not mention who was before Ezra. Ezra found scrolls in the temple rubble, so somebody had to have written them. We understand that we may not know who they were but to not mention that it did not start with Ezra is bit misleading.

For example, what about the **Samaritan Texts**? If we don't explore all the old Semitic texts at our disposal, we may be missing a lot of gems. So before we get to the "Jewish" scribes and copyists let's learn about the Samaritans, who in fact are of Hebrew ancestry.

Samaritan Pentateuch

This is one of the most significant manuscripts in the British Library's collections relating to the Samaritans, a sect of Judaism that split off from the mainstream over 1600 years ago. It reveals the Samaritan descendants of the Israelites who were not exiled by the Assyrians in 722 BCE.

<http://www.bl.uk/onlinegallery/sacredtexts/samarpent.html>

The Samaritans (from the Hebrew shomronim, the 'Observant Ones') are a religious and ethnic sect, claiming to preserve the scribal tradition of copying manuscripts of the Pentateuch. Some features of their faith are identical to Judaism (belief in one **Deity**, and in the Torah as **Yahuah**'s word dictated to Moses) while others differ significantly (they do not accept Jewish laws, or the pronouncements of early rabbis in collections called the Mishnah and Talmud).



Samaritan Pentateuch, Damascus, Syria, 1339. Exodus 20

The precise date of the Samaritans' split from mainstream Judaism is unknown, but it is likely to have been complete at the close of the fourth century BC. There are still a few hundred Samaritans living in modern-day Israel.

Who created this document?

This Pentateuch was copied in 1339 by the scribe Abraham ben Jacob ben Tabya ben Sa'adah ben Abraham of the Pijma family. It is written in Samaritan majuscule Hebrew characters, and is typical of the Damascene scribal tradition. The Decalogue is indicated by an alphanumeric marking in the margin at the left of the text.

http://www.bible-history.com/Samaritans/SAMARITANSBrief_History.htm



It is impossible to write an accurate history of the Samaritans because their records are so scarce, and their references are sometimes contradictory. The name Samaritans appears only once in the Old Testament, in II Kings 17:29 where it is used for those colonist newcomers, planted by the Assyrians, who persisted in their pagan ways. However, the majority of the population consisted of Israelites who had not been deported and who continued in their Israelite faith. The beliefs brought by the newcomers did not survive and, from a Jewish standpoint, no paganism is found in later Samaritan theology.

The mixed population of Samaria was not accepted as Jewish by the Jews of the south. When the Jews returned from the Babylonian Exile and began to rebuild the Temple, the Samaritans offered to help but were rejected, and then they proceeded to prevent or delay the project (Ezra 4:1-6).

To be clear, the People of the North were from the 10 tribes of Israel. For the Hebrews in the south to be so bigoted regarding a mixed tribe must have missed a good chunk of the Exodus story. Anyone who declares Yahuah and becomes a Torah family member is in the family! What exactly was the difference of the south being in exiled Babylon and still being separate or what was left of the 10 tribes in the North staying separate from the pagans brought in the country? Qodesh is Qodesh!



Jacob ben Aaron ben Shelamah was the Samaritan high priest from 1861 until his death in 1916. Born in Nablus in 1841, Jacob ben Aaron was not only the spiritual leader of his people, he also represented the Samaritans to Western scholars who, in the late nineteenth century, had begun to take an interest in the history and customs of the Samaritan people.

In his writings Jacob ben Aaron expresses traditional Samaritan views and sometimes engages in polemics against Judaism and the Jewish community. Nevertheless, Jacob ben Aaron's writings are of great importance as an historical source for understanding Samaritan culture, beliefs, and practices.

Although he was a high priest, copyist of sacred texts, translator and author, Jacob ben Aaron was a poor man whose family, together with the rest of the Samaritan community, suffered hardships under Ottoman rule.[10] Of his ten children, eight died during his lifetime. In one of the Pentateuch's he copied, Jacob wrote about his sorrow over the deaths of three of his children who died in the period during which the Pentateuch was being prepared:

I labored hard in the writing of this Torah...from the opening of the wounds and strife and grief which came upon me from the death of my three children. And a change came upon me as in fasting I considered the distress which had come upon me in His name. I was motivated to proceed with this Torah and I was not able to contain my bitterness, but I did not stop...

<https://www.jerusalemerspective.com/15601/>

When the returned exiles began to rebuild the walls of Jerusalem, the Samaritans protested to the authorities in Persia (Artaxerxes) that this constituted an act of rebellion and the work was stopped until the arrival of Nehemiah, who King Artaxerxes commissioned as governor (Ezra 4:7-24).

The Samaritans maintained their hostile attitudes and actions which were now directed against Nehemiah (Neh 6:1-13). Their opposition proved unsuccessful but the division was now complete. Samaritans were forbidden to offer sacrifices at the Jerusalem Temple or to intermarry with Jews, while the Samaritans built their own temple on Mount Gerizim, near Shechem. Their Bible consisted of the Pentateuch alone; the text featured minor deviations from the accepted Hebrew text and also contained an additional verse specifically mentioning Mount Gerizim as the site of the temple.

In a future study we will see that there was blame on both sides. Nothing is ever as it appears to be.

Praying on Mt. Gerizim (1900)



In the following centuries, the Samaritans suffered when Shechem was destroyed by Alexander the Great, while in 128 B.C. John Hyrcanus captured Shechem and destroyed the Samaritan temple. It remained in ruins until the 2nd century A.D. when it was rebuilt by the Emperor Hadrian as a reward for Samaritan help against the Jews during the Bar Kokhba revolt (132-135 A.D.).

The continuing hostility between Jews and Samaritans is clearly seen in the New Testament. One of the worst insults that hostile Jews could offer to Yahusha was to call him a Samaritan (John 8:48). When Yahusha was refused hospitality by a Samaritan village because he had set his face to go to Jerusalem, his disciples were angered, and then Yahusha rebuked them (Luke 9:51-56).

Overall the New Testament speaks favorably about the Samaritans, they received Yahusha's ministry, (the woman at the well story) and were among the first to accept the good news.

Yahusha never comes out and condemns them like the Sadducees and Pharisees at Jerusalem and after all he was also from the north. Just like all families, and like our own country North and South issues this will have to be reconciled at some point. Now that we got the overview let's really dig in. (We will be replacing JC with Yahusha and G with Yahuah). This is really well researched and raises a lot of issues.

THE ORIGIN AND HISTORY OF THE SAMARITANS

WAYNE A. BRINDLE

INTRODUCTION

RELATIONS between the Jews and the Samaritans were always strained. Yahusha ben Sirach (ca. 180 B.C.) referred to the Samaritans as "the foolish people that dwell in Shechem" (Sir 50:26). There is a tradition that 300 priests and 300 rabbis once gathered in the temple court in Jerusalem to curse the Samaritans with all the curses in the Law of Moses.

The Samaritans are important to biblical studies for several reasons:

- (1) They claim to be the remnant of the kingdom of Israel, specifically of the tribes of Ephraim and Manasseh, with priests of the line of Aaron/Levi.**
- (2) They possess an ancient recension of the Pentateuch which is non-Masoretic and shows close relationship to a text type underlying both the LXX and some Hebrew manuscripts among the Dead Sea Scrolls, and are therefore important both for textual criticism of the OT as well as the study of the history of Hebrew.**

https://faculty.gordon.edu/hu/bi/ted_hildebrandt/ntesources/ntarticles/gtj-nt/brindle-samaritans-gtj.htm

- (3) They appear several times in the NT, especially in Luke, John, and Acts, and may provide the background for controversies related in Ezra, Nehemiah, and other post-exilic writings.**
- (4) They provide much insight into the cosmopolitan nature of Palestinian religion and politics before and at the time of Yahusha.**
- (5) At one time, the community was large enough to exercise considerable influence in Palestine, Egypt, Syria, and even Rome.**
- (6) And they were important enough to be a subject of controversy in Josephus and Rabbinic literature (notable among which are many references in the Mishnah and an extra tractate in the Talmud).**

The sources for a history of the Samaritans are predominantly anti-Samaritan: 2 Kings 17; Ezra and Nehemiah; Sir 50:25-26; 2 Macc 6:2; the Assyrian Annals of Sargon; the Elephantine Papyri; the Mishnah; the Babylonian Talmud (Masseket Kutim); Some of the New Testament (Matthew, Luke, John, Acts); and Josephus (especially Ant 9, 11, 12, 13, 18, 20).²

Samaritan literature is largely late; the Samaritan Pentateuch, however, though copied in the 14th century, dates back in recessional form at least to the Hasmonean period (ca. 100- 150 B.C.). Many of its peculiarities reflect Samaritan religious tendencies, and it is thus an early witness to their beliefs and claims.

The problem of sources is compounded by the fact that the name "Samaritan" occurs only once in the OT (2 Kgs 17:29-translated in the NASB as "the people of Samaria"), and there it refers not to the "Samaritans" as they appear in the Talmud, Josephus, and the NT, but rather to the people of the Northern Kingdom of Israel before its captivity by Assyria! An accurate understanding of the Samaritans as a religious people must therefore depend on much more than a simple identification based on names and geography.

III. THE ORIGIN OF THE SAMARITAN PEOPLE

The Name "Samaritan"

The more usual name found in Josephus and the Talmud is Kutim or Cutheans, which refers to one of the groups of foreign colonists mentioned in 2 Kgs 17:24, 30. This name, of course, emphasizes the supposed heathen origins and syncretistic practice of the Samaritans. Another name used several times by Josephus is "Shechemites" (Sikimitai),³³ a name which refers to their principal city. Josephus also says that the Samaritans of the Hellenistic period called themselves "Sidonians in Shechem" when they wanted to dissociate themselves from the Jews and win the support of Antiochus Epiphanes.³⁴

On the other hand, the Samaritans themselves do not use these designations at all. Usually they call themselves "Israel."³⁵ But they also frequently use the term Myrim;^{wA}³⁶ or Nyiram;^{wA},³⁷ which they contend means "keepers" or "observers" of the truth, the Law of Yahuah, derived from the verb rmawA (to guard or observe). The use of this term is admitted early, since it was known by Epiphanus (A.D. 375) and Origen (ca. A.D. 240).³⁸

The Samaritan People



Sometime in the future we will be doing a very deep study and look at the "Hebrew" version and the Samaritan and known history to get an even clearer picture of what was going on and now it might have influenced our Hebrew Scriptures. Also the fact that this split was Yahuah's plan! See below as He instructs Judah not to go against Israel, and for once they listened to Him.

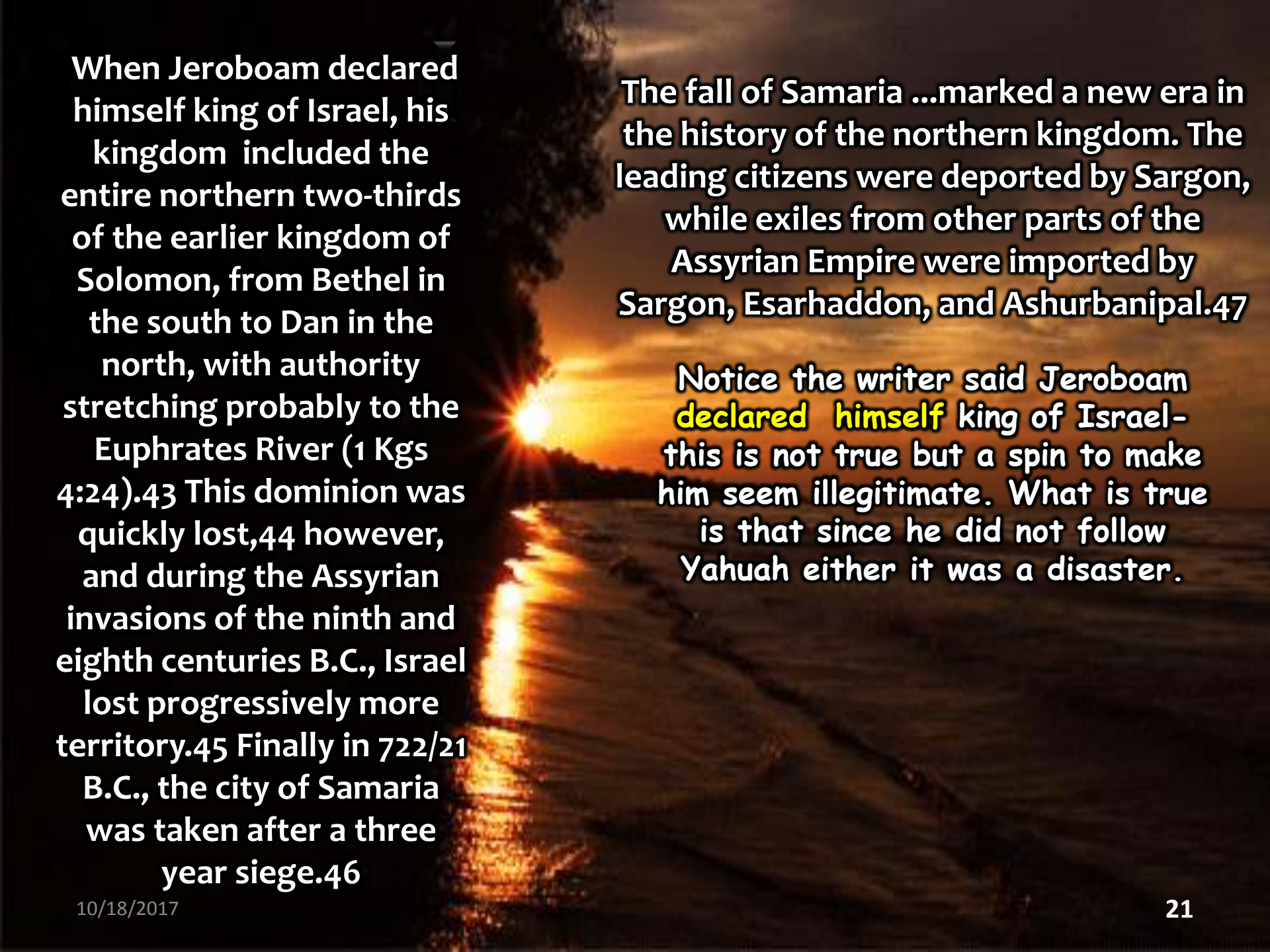
1Ki 12:24 Thus^{H3541} says^{H559} Yahuah^{H3068} You shall not^{H3808} go up,^{H5927} nor^{H3808} fight^{H3898} against^{H5973} your brethren^{H251} the children^{H1121} of Israel:^{H3478} return^{H7725} every man^{H376} to his house;^{H1004} **for^{H3588} this^{H2088} thing^{H1697} is^{H1961} from^{H4480} Me^{H854}.** They hearkened^{H8085} therefore as a strong covenant mark (^{H853}) to the word^{H1697} of Yahuah,^{H3068} and returned^{H7725} to depart,^{H1980} according to the word^{H1697} of Yahuah.^{H3068}

Why did Yahuah do this? Because a chapter before He made Jeroboam King of Israel.

1Ki 11:28 And the man Jeroboam was a mighty man of valour; and Solomon saw the young man that he was industrious, and he gave him charge over all the labor of the **house of Joseph.** **11:29** And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet **Ahijah the Shilonite (from Shiloh)** found him in the way; now Ahijah had clad himself with a new garment; and they two were alone in the field. **11:30** **And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces.** **11:31** And he said to Jeroboam: 'Take thee ten pieces; for this sat Yahuah, the Eternal of Israel: **Behold, I will rend as a strong covenant mark, the kingdom out of the hand of Solomon, and will give ten tribes to you -**

1Ki 11:32 **** but he shall have one tribe, for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel - 11:33 because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and Mine ordinances, as did David his father. 11:34 Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David My servant's sake, whom I chose, because he kept My Mitzwah terms and condtions and My statutes; 11:35 but I will take as a strong covenant mark, the kingdom out of his son's hand, and will give it to you, as a strong covenant mark, ten tribes. 11:36 And to his son will I give one tribe, that David My servant may have a lamp always before Me in Jerusalem, the city which I have chosen Me to put My name there. 11:37 And I will take you, and you shall reign over all that your soul desires, and shalt be king over Israel. 11:38 And it shall be, if you will hearken as a strong covenant mark to all that I appoint you, and will walk in My ways, and do that which is right in Mine eyes, to keep My statutes and My mitzwah's terms and conditions, as David My servant did, that I will be with you, and will build you a sure house, as I built for David, and will give as a strong covenant mark, Israel to you. 11:39 And I will for this afflict the seed of David, but not for ever.'**

**** not in all scriptures – KJV has it in parenthesis)**



When Jeroboam declared himself king of Israel, his kingdom included the entire northern two-thirds of the earlier kingdom of Solomon, from Bethel in the south to Dan in the north, with authority stretching probably to the Euphrates River (1 Kgs 4:24).⁴³ This dominion was quickly lost,⁴⁴ however, and during the Assyrian invasions of the ninth and eighth centuries B.C., Israel lost progressively more territory.⁴⁵ Finally in 722/21 B.C., the city of Samaria was taken after a three year siege.⁴⁶

The fall of Samaria ...marked a new era in the history of the northern kingdom. The leading citizens were deported by Sargon, while exiles from other parts of the Assyrian Empire were imported by Sargon, Esarhaddon, and Ashurbanipal.⁴⁷

Notice the writer said Jeroboam **declared himself** king of Israel- this is not true but a spin to make him seem illegitimate. What is true is that since he did not follow Yahuah either it was a disaster.

Sargon carried off 27,290 people, as he recounted in his annals,⁴⁸ probably mostly influential people from the city of Samaria itself. Yamauchi estimates that 500,000 to 700,000 people lived in Israel at this time.⁴⁹ Thus Sargon neither desolated nor depopulated the land; he merely took away its independence and its leading citizens. In 720 B.C. Samaria, together with Arpad, Simyra, and Damascus, joined in a revolt against Assyria headed by Hamath.⁵⁰ It is likely that large scale deportations were carried out by Sargon as a result of this and similar revolts.⁵¹

According to 2 Kgs 17:24, "the king of Assyria brought men from Babylon and from Cuthah and from A vva and from Hamath and Sephar-vaim, and settled them in the cities of Samaria in place of the sons of Israel." If these were limited mainly to the vicinity of the city of Samaria, **this would account well for the fact that the Galilee of NT times remained a Jewish region.**⁵²

Additional colonists were imported by Esarhaddon about 680 B.C. and by Ashurbanipal about 669-630 B.C.⁵³ Many of these peoples kept their separate identities for several generations, as is shown by their statement to Zerubbabel (ca. 535 B.C.) that "**we have been sacrificing to Him [Yahweh God] since the days of Esarhaddon king of Assyria, who brought us up here**" (Ezra 4:2).

It is indeed important to recognize that the question of the national heritage of the Samaritans is to some extent distinct from the question of their religion. However, modern critics have tended to adopt the misguided view that 2 Kings 17 says nothing about the origin of the Samaritans.⁵⁴ The rejection of these people by Zerubbabel, Ezra, and Nehemiah because of their heathen ancestry and the beginning of the worship on Gerizim because of the same kind of rejection by the Jews are but two milestones in the process of the development of the Samaritan sect.

And this was despite the fact that they then worshiped Yahuah of Moses and kept the pure Torah even more stringently than the Jews. This fits well with taking 2 Kings 17 as the description of their origin.

It is here that a serious problem' arises. On the one hand 2 Kings 17 definitely implies the development of a syncretistic religion (cf. v 33: "**they feared Yahuah and served their own gods**"). But on the other hand, as Kelso expresses it, "**Samaritan theology shows no sign of the influence of paganism among the colonists sent by the Assyrians.**"⁶⁰

What is the solution to this paradox?

The most plausible conclusion is, then, that after the fall of Samaria in 722, the local population consisted of two distinct elements living side by side-viz.,
(a) **the remnant of the native Israelites**; and
(b) the foreign colonists.

For tendentious reasons, however, the Jewish version ignores the former; the Samaritan version, the latter.⁶¹

It is the opinion of this writer that the religious situation in Samaria moved through several phases from 722 B.C. to the Christian era:

- (1) At first the Israelites and the foreigners co-existed side by side;
- (2) when the teaching priest arrived (2 Kgs 17:28), the religion of the colonists almost immediately became syncretistic with **Yahwism**;
- (3) during the religious campaigns of Hezekiah and Josiah and thereafter, the bulk of the population of Samaria **became more and more Yahwistic** in the Jewish sense, although much of the foreign element failed to give up its gods (2 Kgs 17:41);
- (4) when the Samaritan temple on Mt. Gerizim was built (ca. 332 B.C.),⁶² the priest Manasseh actively began to teach the Samaritan people **a strict Yahwism based on the Torah** and to develop a more sectarian, but conservative and quasi-Sadducean, religious system, with an active temple worship;
- (5) after the destruction of the Samaritan temple about 128 B.C., the **Samaritans put even more emphasis upon the Torah**, and their particular brand of theology began to solidify in conjunction with the Samaritan Pentateuch and **their anti-Jewish attitudes and conduct.**

Though some of the foregoing is conjecture, the scheme fits the facts of Scripture and the nature and history of the sect. It hinges on references in the Bible and elsewhere to an ongoing teaching ministry among the Samaritans.



(Photo: Area of the Tabernacle at Shiloh. Courtesy of [Pictorial Library of Bible Lands](#))

The teaching priest

Some have thought that any priest from the Northern Kingdom would be syncretistic or pagan in outlook, since the religious system founded by Jeroboam introduced idol-worship. It is not certain, however, that Jeroboam intended to substitute idolatry for the worship of Yahuah. Wood contends that "the intent was still to worship Yahweh, but in a new way."⁶³ As Unger points out, the schism was more political than religious, and Jeroboam's purpose was not to separate Israel from the Yahuah, but from Jerusalem and the Davidic succession.⁶⁴

The prophet Ahijah condemned these "molten images" (1 Kgs 14:9). Jeroboam is said to have sacrificed to the calves as though they were gods (1 Kgs 12:32).⁷⁴ His great sin, shared by all his successor~ (d. 2 Kgs 10:29) and the people of Israel (2 Kgs 17:8, 12, 16, 21, 22), consisted especially in setting up these images. More broadly, however, Jeroboam violated Yahuah's law in four principal ways:⁷⁵

- (1) he changed the symbols of worship, introducing images associated with pagan worship clearly prohibited by Yahuah⁷⁶ (Exod 34: 17);
- (2) he changed the center of worship (1 Kgs 12:29-30), away from Yahuah's appointed center;
- (3) he changed the priesthood, abandoning the chosen tribe of Levi (1 Kgs 12:31; 13:33; 2 Chr 13:9);
- (4) he changed the schedule of feasts (1 Kgs 12:33).

1Ki 12:32 and Jeroboam makes a festival in the eighth month, in the fifteenth day of the month, like the festival that *is* in Judah, and he offered on the altar--so did he in Beth-El--to sacrifice to the calves which he made, and he has appointed in Beth-El the priests of the high places that he made.

1Ki 12:33 And he offers up on the altar that he made in Beth-El, on the **fifteenth day of the eighth month**, in the month **that he devised of his own heart**, and he makes a festival **to the sons of Israel**, and offers on the altar--to make perfume.

The outcome of these changes was that many of the priests and Levites of the North migrated to the South (2 Chr 11:14-16). However, even at the peak of Baal-worship in Israel, **at least 7,000 men were still following the true Yahuah** (1 Kgs 19:18).

The Kings of Judah

Both Jeremiah and Ezekiel understood **Yahuah's plans as including all Israel:**

"Again you shall plant vineyards on the **hills of Samaria**; . . . For there shall be a day when watchmen on the **hills of Ephraim shall call out**, 'Arise, and let us go up to Zion, to Yahuah our Eternal'" (Jer 31:5-6); "**For I am a father to Israel, and Ephraim is my first born**" (Jer 31:9); "Say to them 'Thus says **Yahuah** Eternal, "**Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand**" (Ezek 37:19).

Yahuah's plans thus include the remnant and exile of Israel as well as Judah.

Manasseh and the Samaritan Temple

A crucial factor for the Samaritans was the erection of the Samaritan temple on Mt. Gerizim and the creation of the Samaritan high-priesthood by Manasseh, Jewish son-in-law of Sanballat III. Modern critics usually recognize that Samaritanism shows a strong dependence on and indebtedness to post-exilic Judaism.⁸¹ Cross indicates that it is evident that the religion of Samaria derived from Judaism. Its feasts and law, conservatism toward Torah and theological development, show few survivals from the old Israelite religion as distinct from Judean religion, and no real evidence of religious syncretism. Even the late Jewish apocalyptic has left a firm imprint on Samaritanism.⁸² Such a perspective allows one to explain not only Samaritanism's conservative (Pentateuchal) Jewishness, but also its early striking similarities to the priestly Sadducees.

Zerubbabel, Ezra, and Nehemiah

When the Jewish exiles had returned to Jerusalem and laid the foundation for the second temple (ca. 535 B.C.), the descendants of the foreign colonists came to Jerusalem and asked to take part, **claiming that they were true worshipers of Yahuah**. Ezra relates the incident as follows:

Now when the enemies of Judah and Benjamin heard that the people of the exile were building a temple to Yahuah Eternal of Israel, they approached Zerubbabel and the heads of fathers' households, and said to them, "**Let us build with you, for we, like you, seek your Eternal; and we have been sacrificing to Him since the days of Esarhaddon king of Assyria, who brought us up here.**" But Zerubbabel and Jeshua and the rest of the heads of father's households of Israel said to them, "You have nothing in common with us in building a house to our Eternal; but we ourselves will together build to Yahuah Eternal of Israel, as King Cyrus, the king of Persia has commanded us." (Ezra 4: 1-3)

Thus began another round of conflict between the people of Samaria (cf. Ezra 4: 10) and the Jews. The former are here called "enemies of Judah and Benjamin" (v i). This does not imply that they were considered enemies before their later attempt to stop the construction of the temple and the city.

It was only that the right to build belonged to the Jews, and they could have no part in it.¹⁰¹

Unger asks, "Were the Jews right?" He concludes that they apparently knew what they were doing, but that "their course in regard to aliens and children of mixed marriages, as shown in Ezra 10:3, and indicated in Neh 13:1, 3..., though natural and probably justifiable under the circumstances, was yet, so far as we know, **somewhat in advance of what Yahuah had required.**"¹⁰² **Even aliens were allowed to eat the Passover if they were circumcised** (cf. Exod 12:44, 48, 49).

When Ezra arrived in Jerusalem (ca. 457 B.C.), he was appalled at the news that many of the people, including priests and Levites, had intermarried with **"the peoples of the lands"** (Ezra 9: 1-3). He confessed this sin to Yahuah, quoting Exod 34: 15-16 and Deut 7:3, which forbade the Hebrews under Moses and Joshua to marry the people of **the land of Canaan**, which they were about to enter, because of their "abominations" (Ezra 9:12, 14). **He thus saw himself in the role of a new Moses, delivering and applying the Torah of Yahuah to the returned exiles exactly as Moses had done to the new nation of Israel 1,000 years earlier.** The "Canaanites, Hittites, Jebusites," etc., of old became **the Samaritans**, etc., of the post-exilic period, **in spite of their claim to be worshiping Yahweh** and following his Torah. Ezra led the people to put away their foreign wives (Ezra 10:2-5) and even made a list of those who had married outside Jewry (10:17-44).

This is just one of the reasons we do not trust everything from Ezra. You can not compare pagan worshipers to those who followed Torah just because you don't like what kind of blood is running in their veins. This is so elitest and prideful and twisting the very reason for not being unevenly yoked. There was no unevenness here if they were Torah observant! Ezra looks to have Overstepped his bounds. Reminds us of Paul.

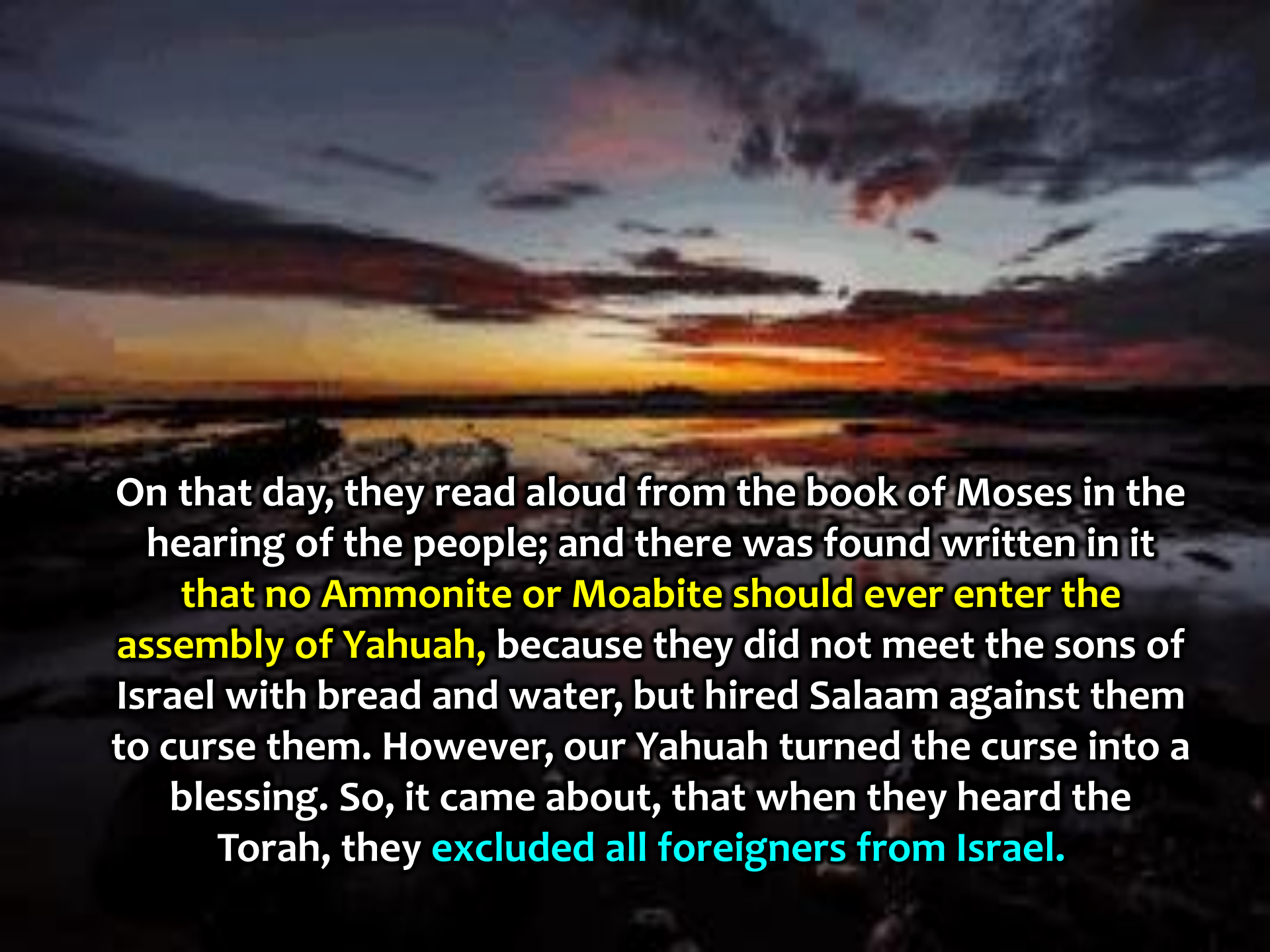
Nehemiah arrived about 444 B.C. as a special representative of the Persian king and was opposed by Sanballat, governor of Samaria (Neh 2:10). Apparently, Judah had been added to the province of Samaria by Nebuchadnezzar. Sanballat thus recognized that **Nehemiah was creating a new political entity** centered in Jerusalem and that this territory would be taken from his control.¹⁰³ “Sanballat was a Bible and History” [Nashville: Abingdon, 1968] 130, 159). Derek Kidner (Ezra and Nehemiah, Tyndale Old Testament Commentaries [InterVarsity, 1979] 49) **suggests that the Jews left their real (religious) motives unspoken.**

This conflict, therefore, was a political one, not a religious issue.

As Gaster shows, the Samaritans had a two-fold fear: that

- (1) Nehemiah's work in Jerusalem might lead to the growth of a dangerous Judean power,**
- (2) it might provoke repercussions from the Persian Government that would work against them also.¹⁰⁵**

Nehemiah prevailed, however, in spite of Sanballat's opposition (cf. Neh 2:19-20; 4: 1-2, 6-7; 6: 1, 15-16), fortified the city, and increased its population. Nehemiah's separatism may have fueled the Samaritan-Jew alienation. He records in Neh 13:1-3 these words:



On that day, they read aloud from the book of Moses in the hearing of the people; and there was found written in it **that no Ammonite or Moabite should ever enter the assembly of Yahuah**, because they did not meet the sons of Israel with bread and water, but hired Salaam against them to curse them. However, our Yahuah turned the curse into a blessing. So, it came about, that when they heard the Torah, they **excluded all foreigners from Israel.**

Note that the command to exclude Ammonites and Moabite from the assembly was extended under Nehemiah to exclude "all foreigners from Israel," regardless of ethnic mixture or religious practice. The Samaritans were automatically included in this group.

He did the same thing as Ezra! Did he forget Abraham was from UR? What about the mixed multitude that left from Mitzryim? The whole reason Israel got a king of the 10 tribes was because of JUDAH's whoring after other gods. This was such hypocrisy. These "foreigners" worshiped Yahuah!

Toward the end of his governorship, Nehemiah discovered that one of the sons of Joiada, the son of Eliashib the high priest, had married a daughter of Sanballat. He was so furious that he chased the young man out of Jerusalem (Neh 13:28). And so, he says, "I purified them from everything foreign" (13:30).

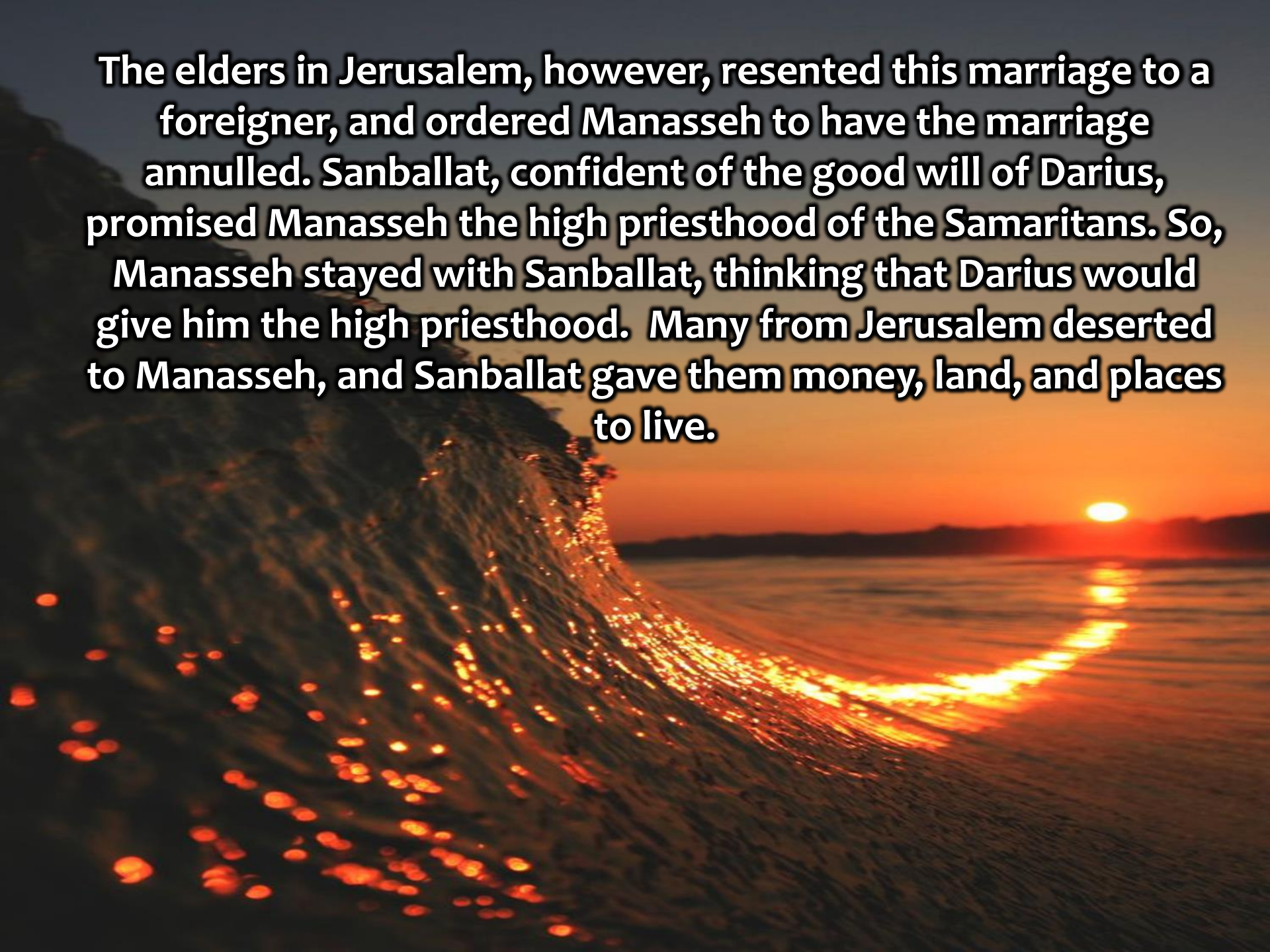
Naturally, the reaction of the Yahweh-worshipping Samaritan was resentment. They were faced with deciding what was the **best way to worship Yahuah apart from the Jerusalem cult.** This led them inevitably to an even more crucial estrangement from Judaism about a century later.

The Samaritan Temple on Gerizim

According to Haacker, "The most important single event in the history of the rise of the Samaritan community was probably the construction of the temple to Yahuah on Mount Gerizim towards the end of the 4th cent. B.C."¹⁰⁶ Josephus relates the episode generally as follows:¹⁰⁷ Darius III of Persia (336-331 B.C.)¹⁰⁸ sent to Samaria a Cuthean named Sanballat to be governor. **This Sanballat gave his daughter Nikaso to be the wife of Manasseh, a brother of the high priest Jaddua, in order to develop good relations with the Jews in Jerusalem.**



The elders in Jerusalem, however, resented this marriage to a foreigner, and ordered Manasseh to have the marriage annulled. Sanballat, confident of the good will of Darius, promised Manasseh the high priesthood of the Samaritans. So, Manasseh stayed with Sanballat, thinking that Darius would give him the high priesthood. Many from Jerusalem deserted to Manasseh, and Sanballat gave them money, land, and places to live.



When Alexander the Great began his campaigns against Darius, Sanballat and Manasseh were certain that Darius would win. The opposite happened. So in 332 B.C. when Alexander was besieging Tyre, **Sanballat went up to see him, offered him 8,000 Samaritans to fight for him, and accepted his rule. In return Alexander gave his consent for the Samaritans to build a temple on Mt. Gerizim, since Manasseh, brother of the Jewish high priest, and many of the Jewish people had defected to Samaria, which became the natural refuge "for all who were dissatisfied with the stringent reforms taking place in Jerusalem."**¹⁰⁹ Alexander apparently considered it an advantage to have the Jews split into two groups, instead of being united;¹¹⁰ he was also grateful for the military support.¹¹¹



So the temple was built (very quickly) and Manasseh was appointed its high priest. Sanballat died after Alexander had spent seven months on the siege of Tyre and two months on the siege of Gaza.



Given the remarkable similarity of this story of the priest Manasseh to the account of the priestly son of Joiada by Nehemiah (13:28), many have doubted the historical accuracy of Josephus at this point. **The Jewish Encyclopedia says, "It is most unlikely that there were two Sanballats whose daughters married sons (or a son and a brother) of high priests, and that these sons were expelled from Jerusalem at dates just 100 years apart",¹¹² and it concludes that Josephus intentionally tried to discredit Samaritan claims by connecting the temple with Manasseh as a bribe for his apostasy.**

Rowley declares that Josephus' account is so "garbled" that there is "no means of knowing when the Samaritan Temple was built."¹¹³ Unger assumes that it was Nehemiah who expelled Manasseh, and places the building of the temple about 409 B.C.¹¹⁴

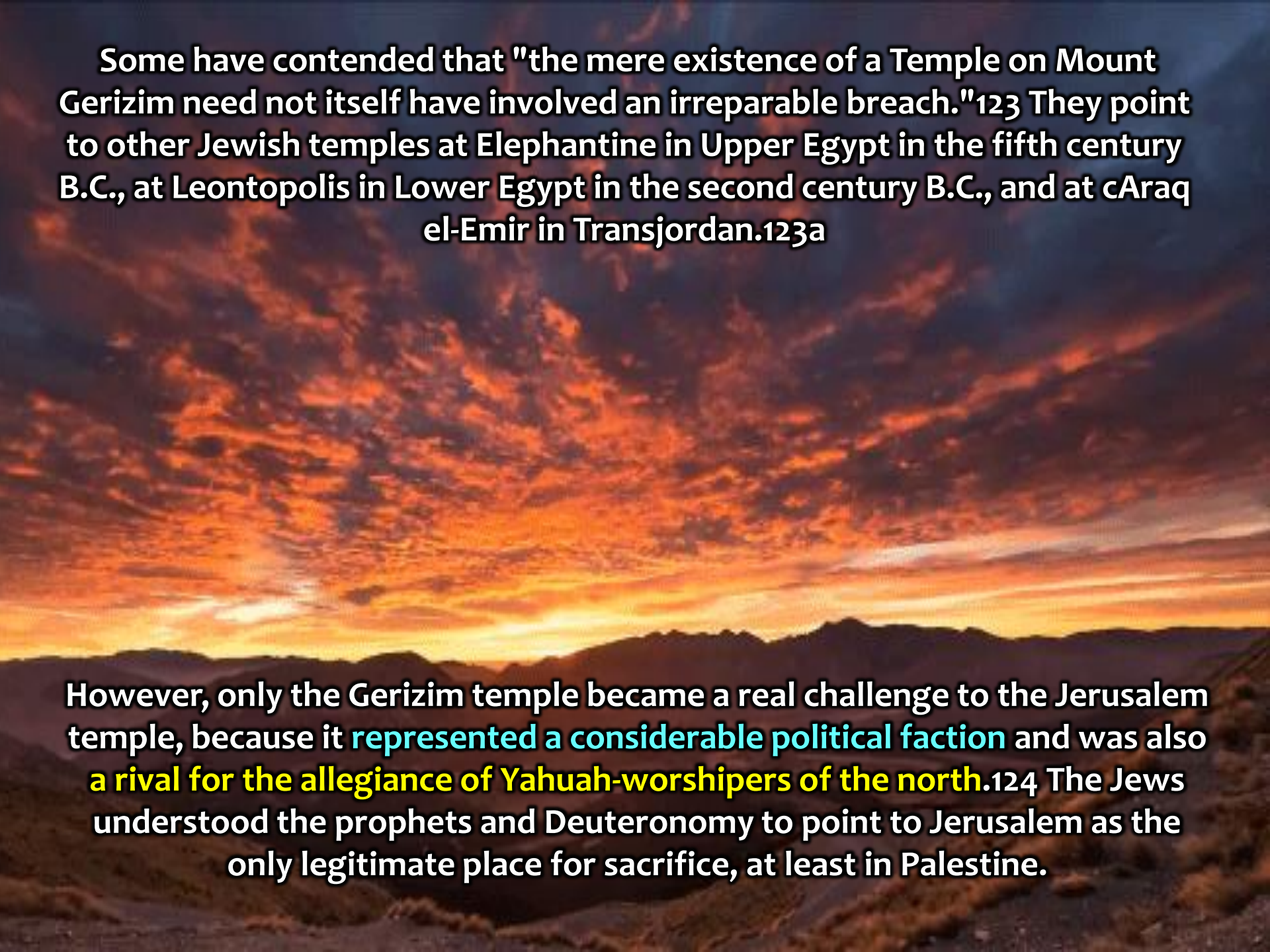
Others say that Josephus has confused two separate incidents (the expulsion of Manasseh and the building of the temple), while some even move Nehemiah down into the fourth century.¹¹⁵ Until recently there was no evidence outside of Josephus for two Sanballats. A Sanballat is mentioned in the Elephantine papyri, but he is clearly the contemporary of Nehemiah.¹¹⁶

But in 1962-63, papyri of the fourth century B.C. were discovered in a cave of the Wadi Daliyeh north of Jericho.¹¹⁷ The name Sanballat appears twice, described as the father of Hananiah, governor Samaria in 354 B.C. Now the Sanballat of Nehemiah's day was succeeded by his sons Delaiah and Shelemiah in the last decade of the fifth century.¹¹⁸ So the father of Hananiah would be Sanballat (perhaps ca. 380-360 B.C.).

If so, then the objections to a Sanballat as governor in 332 B.C. disappear. High offices often were hereditary.¹¹⁹ And the practice of papponymy. (naming a child for its grandfather) was much in vogue during this era.¹²⁰

We can reconstruct with some plausibility, therefore, the sequence of governors of Samaria in the fifth and fourth century. Sanballat the Horonite is evidently the founder of the line, to judge by the fact that he bears a gentilic, not a patronymic. He was a Yahwist, giving good Yahwistic names to his sons Delaiah and Shelemiah. Sanballat I must have been a mature man to gain the governorship, and in 445, when Nehemiah arrived, no doubt was already in his middle years. His son Delaiah acted for his aged father as early as 410. The grandson of Sanballat, Sanballat II, evidently inherited the governorship early in the fourth century, to be succeeded by an elder son (Yeshuac?), and later by his son Hananiah. Hananiah was governor by 354 B.C., and his son, or his brother's son, Sanballat III, succeeded to the governorship in the time of Darius III and Alexander the Great.¹²¹

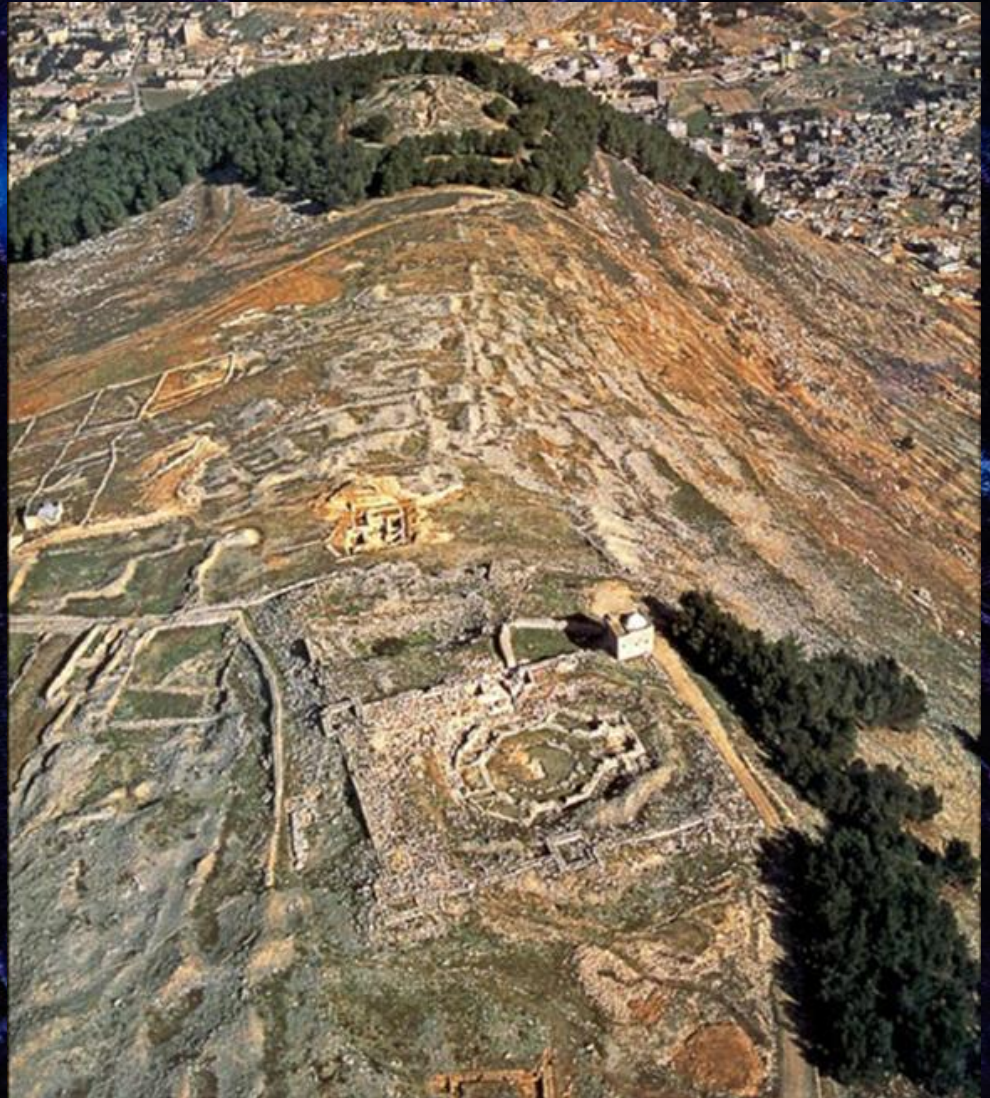
Thus Wright concludes that Josephus' story about the founding of the temple on Mt. Gerizim by permission of Alexander the Great is substantially reliable.¹²²



Some have contended that "the mere existence of a Temple on Mount Gerizim need not itself have involved an irreparable breach."¹²³ They point to other Jewish temples at Elephantine in Upper Egypt in the fifth century B.C., at Leontopolis in Lower Egypt in the second century B.C., and at cAraq el-Emir in Transjordan.^{123a}

However, only the Gerizim temple became a real challenge to the Jerusalem temple, because it **represented a considerable political faction** and was also **a rival for the allegiance of Yahuah-worshipers of the north**.¹²⁴ The Jews understood the prophets and Deuteronomy to point to Jerusalem as the only legitimate place for sacrifice, at least in Palestine.

The new temple on Gerizim would have provided the base for a distinct and separate religious community. It also provided a "Jewish" priest, who probably brought with him a copy of the Pentateuch and began to teach the people the ways of Yahuah and worship along a line which became more and more Mosaic. The temple drove a wedge between the two communities, which in time was to split them into two hostile groups.



The Samaritan Pentateuch

The Samaritan recension of the Pentateuch also played its part in the development of the sect. Purvis believes that "the Samaritan ir Pentateuch is the chief sectarian monument of the community, and it is hardly possible to conceive of Samaritanism as a sect apart from it."¹⁴⁴

The most prized possession of modern Samaritanism is its scroll of the Pentateuch, known as the Abisha scroll.¹⁴⁵ Abu'l Fath, in his Chronicle (written in A.D. 1355), says that the Abisha scroll was "discovered" in A.D. 1355.¹⁴⁶ Crown contends that the scroll is "not to be regarded as a unitary work, but as a manuscript assemblage of fragments of various ages."¹⁴⁷ He believes that Abisha, son of the high priest Pinhas (d. A.D. 1364), fabricated the scroll between A.D. 1341 and A.D. 1354.¹⁴⁸ Whatever the case, similar scrolls are also in existence, and the text type is definitely **pre-masoretic**. The date of this recension is helpful in determining the time of the Samaritan emergence from Judaism as a distinct sect.

Purvis, in his exhaustive study of the Samaritan text, offers the following observations and conclusions:149

(1) The script of the Samaritan Pentateuch is a sectarian script which developed **from the paleo-Hebrew forms of the Hasmonean period**. This script is not a descendant of the paleo-Hebrew of the earlier Persian or Greek periods or of the later Roman period.

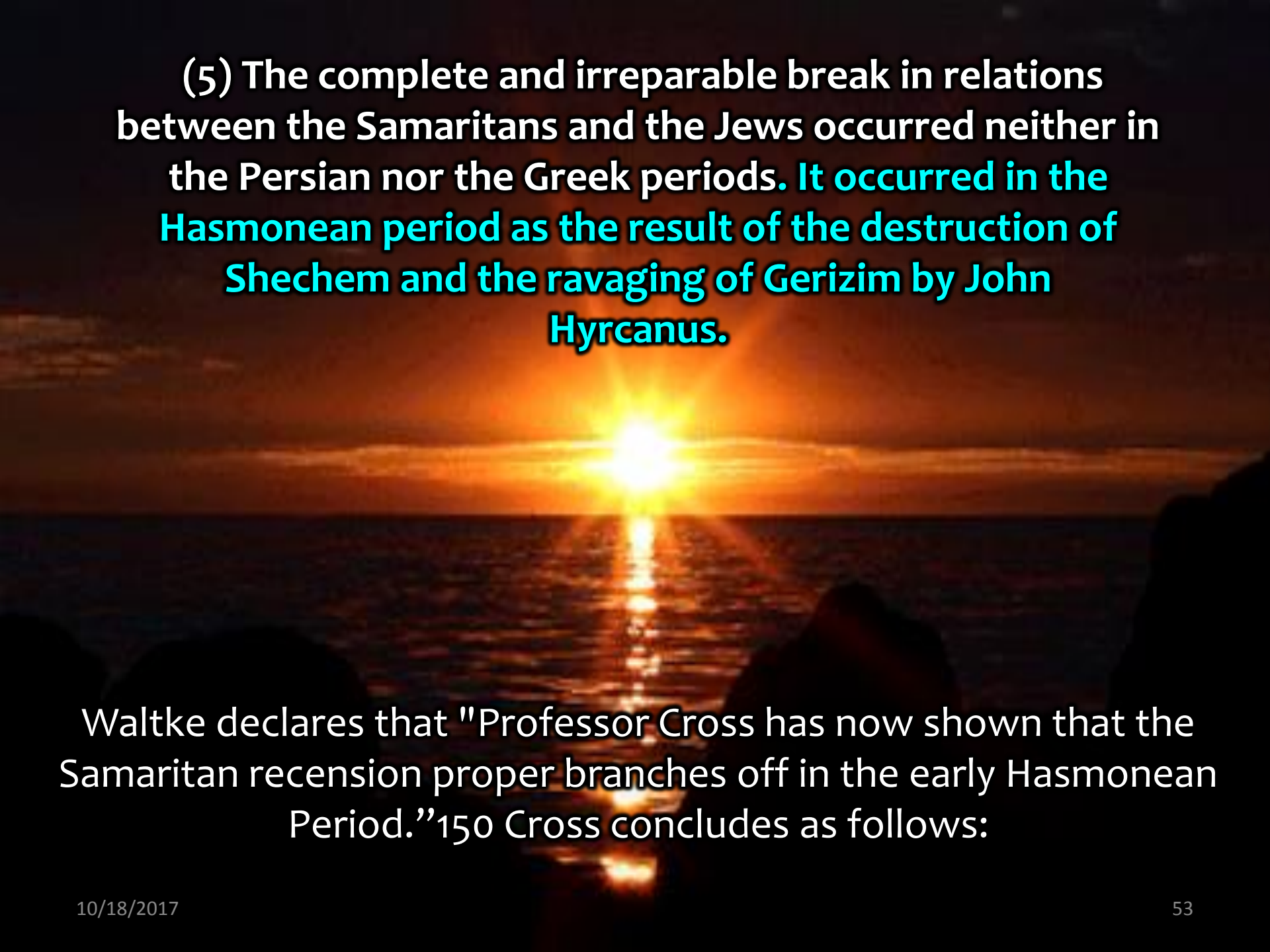
(2) The orthography (conventional spelling system of a language) of the Samaritan Pentateuch is the standard full conventional spelling of the Hasmonean period.

כ	י	ʔ	ת	ז	ב	י	ד	ג	ב	א
[k]	[j]	[tʰ]	[ʔ/ʔ]	[z]	[b/w]	[ʔ]	[d]	[g]	[b]	[ʔ]
www.omniglot.com										
ת	ש	ר	ק	צ	פ	נ	ס	נ	מ	ל
[t]	[ʃ]	[r]	[q/ʔ]	[sʰ]	[f/b]	[ʔ/ʔ]	[s]	[n]	[m]	[l]

This contrasts with the restricted spelling system seen in the Pentateuchal text of the earlier Greek and the later Rabbinic periods.

(3) The textual tradition of the Samaritan Pentateuch is one of three textual traditions which are now known to have been in use in Palestine **during the Hasmonean period**. Moreover, it is most likely that this textual tradition completed its development during this period, rather than at an earlier time.

(4) When the final break between the Shechemites and the Jews was consummated, the Samaritans took as the basis of their biblical text proto-Samaritan tradition, a Palestinian text type preserved in the paleo-Hebrew script. **The proto-Samaritan** had been in process of development from the Old Palestinian textual tradition from **the fifth to the second centuries B.C.**, when it reached its fullest stage of development during the Hasmonean era. **Hebrew conventional spelling system, also reached its fullest stage of development at this time**, and the comparable phenomena of full text and full orthography may be due to more than coincidence. For their sectarian recension, the Samaritans selected the full text of the proto-Samaritan tradition and the full orthography in vogue at that time.



(5) The complete and irreparable break in relations between the Samaritans and the Jews occurred neither in the Persian nor the Greek periods. It occurred in the Hasmonean period as the result of the destruction of Shechem and the ravaging of Gerizim by John Hyrcanus.

Waltke declares that "Professor Cross has now shown that the Samaritan recension proper branches off in the early Hasmonean Period."¹⁵⁰ Cross concludes as follows:

We can now place the Samaritan Pentateuch in the history of the Hebrew biblical text. It stems from an old Palestinian tradition which had begun to develop distinctive traits as early as the time of the Chronicler, and which can be traced in Jewish works and in the manuscripts of Qumran as late as the first century of the Christian era. This tradition was set aside in the course of the 1st century in Jerusalem in favor of a tradition of wholly different origin (presumably from Babylon), which provided the base of the Massoretic Recension. ...The Samaritan text-type thus is a late and full exemplar of the common Palestinian tradition, in use both in Jerusalem and in Samaria.¹⁵¹

04-27-16

**The Samaritans: Passover 100 Years Ago
Persecuted, massacred, and forcibly
converted by Byzantine Christians and Islamic
authorities, the tiny Samaritan
community still maintains many ancient
Passover rituals.**

The Samaritan population in the Land of Israel numbered more than a million people 1,500 years ago, according to some estimates. This ancient people lived in northern Israel and claimed to have been descendants of those tribes of Israel which were not sent out into the Babylonian exile. One line of Samaritans traces their lineage back to Aaron the priest, and they consider their "holy mountain" to be Mt. Gerizim outside of Nablus (Shechem) - not Jerusalem.



Samaritan family (1899)

The Samaritans worship YHWH of Abraham, revere a scroll comparable to the five books of Moses, and maintain Passover customs, including the sacrifice of the Pascal Lamb. The photographers of the American Colony photographed dozens of pictures of the Samaritans' sacrificial service.

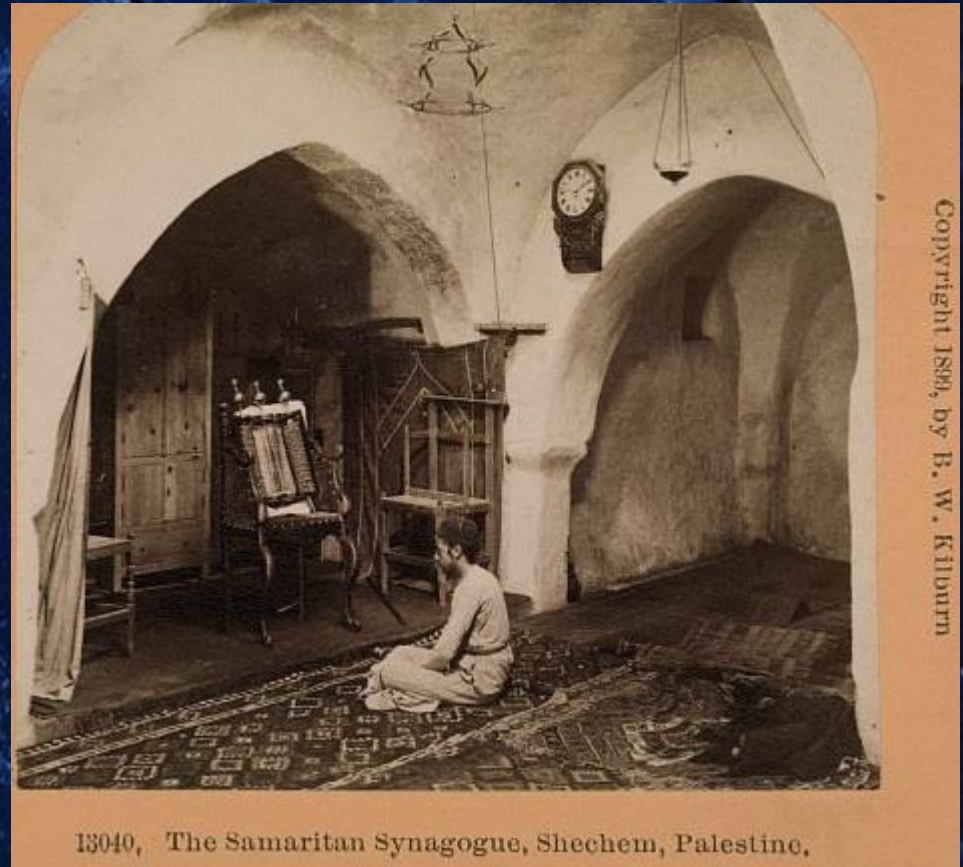
Jews ceased the Passover sacrifice with the destruction of the second Temple.

Already in Talmudic days, Jewish authorities rejected the Samaritans' claims to be part of the Jewish people.

The Cutim, according to rabbinic authorities, arrived in the Land of Israel around 720 BCE with the Assyrians from Cuth, believed to be located in today's Iraq.

Over the millennia, the Samaritans almost disappeared.

Persecuted, massacred and forcibly converted by Byzantine Christians and by Islamic authorities, the Samaritans' community today numbers fewer than 1,000 who are located on Mount Gerizim near Nablus (Shechem) and in Holon, Israel.



Samaritan synagogue in Shechem (1899)

The Samaritans celebrate their 100th
Passover on April 20, 2016.



Baking matza on Mt. Gerizim (circa 1900)



According to Samaritan officials, on January 1, 2015, the Samaritans number 777 souls.

Praying on Mt. Gerizim (1900)



By Lenny Ben David
Courtesy of Israelnn.com

10/18/2017

Good Samaritans

Benjamin Balint May 18, 2010

What would the Jews look like had they not been exiled to the four corners of the earth, had they gone untainted—but also unenriched—by the cultures in which they tarried? Imagine Jews who retained their fierce attachment to the Torah and the faith of their fathers, but without the rabbinic response to displacement. No Talmud, no golden flourishing diasporas in Spain or Germany or America, no great movement out of the ghetto and into the Haskala, none of the upheavals of modernity, no Reform movement, no Holocaust, no Zionism, no state of their own, no Nobel laureates to kvell over, only the steady drip of obscurity, anachronism, and numerical decline. What would those Jews be like today?

The answer revealed itself to me the other day atop Mt. Gerizim overlooking the city of Shechem, otherwise known as Nablus, where the High Priest Aharon Ben-Av Hisda, 83, 132nd holder of the post since Aharon, the brother of Moses, was presiding over the Passover sacrifice. He wore a white beard, a loose green silk robe tied at the waist with a wide cloth, and a blue-striped *tallit* draped over his head. Rising above the jostling assembly of his entire people, which numbered fewer than 750 souls, he clutched a chest-high wooden staff, worn smooth with age, in his left hand. He stood on a small platform facing priests bedecked in white turbans and elders outfitted in red tarbooshes wrapped with a gold and white sash. As the sun set to unveil a full moon, Hisda's chants (ancient Hebrew and Aramaic comingling in his throat) crescendoed, and with an ecstatic cry the sacrifice rites commenced.

<http://www.tabletmag.com/jewish-news-and-politics/33879/good-samaritans>

All at once, dozens of white-robed Samaritan men, descendants of the ancient northern Kingdom of Israel, sliced their knives into the throats of the lambs—one per family—which in accordance with biblical instruction had been purchased four days earlier (Exodus 12:3-12:4) and had been coaxed to the sides of a long altar. Hisda's congregation dipped their fingers into the warm, newly shed blood, dabbed it onto their foreheads, and embraced one another with joy. The slaughtered animals were skinned and disemboweled with expert haste, skewered on 10-foot spits, and placed in fire-pits gaping in the ground nearby, there to be roasted until the midnight feast commemorating the Exodus from Egypt.

Samaritans are the smallest religious group in the holy land, and probably the most ancient. Best known for their cameo role in the most famous of New Testament parables, the story of the Good Samaritan, they offer modern Jews a glimpse into our own past. Indeed their ceremonies prove impossible to witness without the jarring chronological blur that comes from a disruption in the historical continuum. They are our ancestors come to life—except they are not. The most faithful followers of the Torah, it seems, may not be Jewish at all.

Samaritan faith is monotheism at its simplest: a belief in one G, Yahuah of Israel (whom they call “Shema,” or “the Name”); one prophet, Moses; and one Torah. Anything outside the five books—later prophets, oral law, rabbinic interpretation—is alien to them. There is neither Purim nor Hanukkah, no bar mitzvah, no requirement of a minyan (a quorum of 10 men) for prayer. On the other hand, Samaritans enforce strict observance of the Bible’s laws of ritual impurity (menstruating women are separated from their husbands for seven days) and the Sabbath (no traveling, cooking, writing, or sex).

Passover, celebrated this year a month after the tamer Jewish version, is far from the only sign that religious habits that for Jews have receded into a symbolic representation of an ancient memory—the burnt shank bone on a seder plate that represents the paschal sacrifice—remain for the Samaritans a living practice. Take the way this tiny community organizes itself according to religious hierarchy. Unlike the Jewish priesthood, which faded after the destruction of the temple in Jerusalem in the year 70, Hisda and his fellow priests still serve as unquestioned decision-makers, interpreters of the law, and keepers of the calendar (an abstruse art they call by its Aramaic name “Ishban Kashta,” or “truth calculation”).



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In another sense, however, the Samaritans present to Jews not so much a primeval past as an alternate vision of themselves, a road not taken. The divergence, the fork in the road, began here on Mt. Gerizim above Nablus, where Samaritans have lived and worshiped since the day Joshua brought the holy ark here and offered the first sacrifice in Canaan (Deut. 27:4). Hisda and his community, which broke away from mainstream Judaism more than two and a half millennia ago, venerate Mt. Gerizim as the center of Samaritan sacred geography. Samaritans face Gerizim when they pray. It is where Adam was fashioned of the dust of the earth, where Noah built his altar after the flood subsided, Jacob dreamt of the angel-ladder, Abraham offered up his son Isaac, and Joshua placed the 12 stones he had brought from the Jordan when the Israelites entered the land of Canaan.

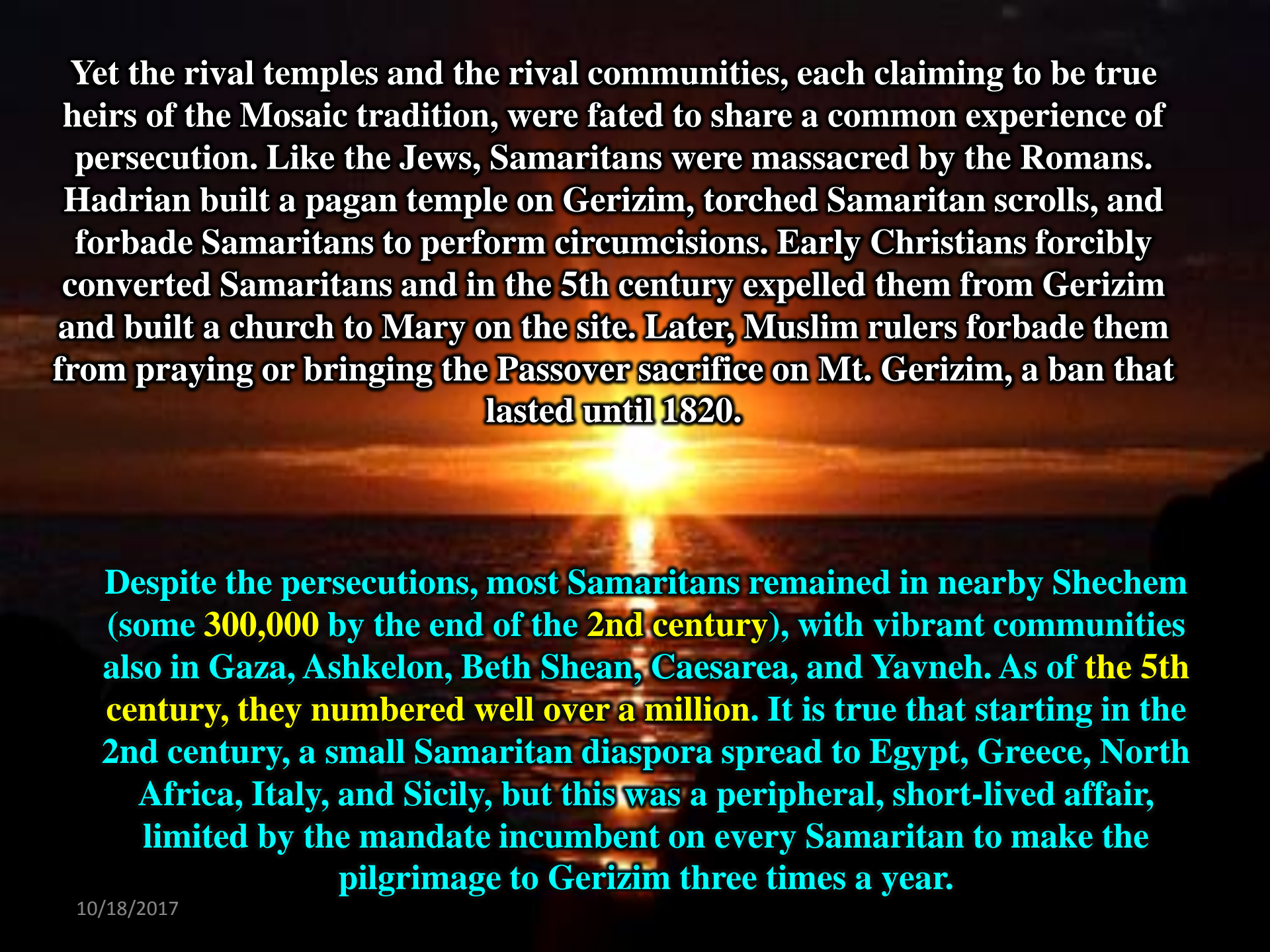
(The Samaritan calendar counts from the year Joshua crossed the Jordan into the land of Canaan: the year 2794 on the Jewish calendar, which counts from creation.) This spot went by various biblical names, Samaritans say: Bethel (Gen. 12:8), House of Yahuah (Gen. 28:17), Luz (Gen. 28:19), the Chosen Place (Deut. 12:11), and the Everlasting Hill (Deut. 33:15).



10/18/2017

The Samaritans believe that Mt. Gerizim, and not Jerusalem, is the real Moriah. They insist that the legitimate line of high priests, from the family of Eleazar, remained on Gerizim; the false line, from the family of Ithamar, stole the ark to Shiloh and thence to Jerusalem. When the Jews made Jerusalem, some 40 miles to the south, the exclusive center of worship—a chosen city for a chosen people—the Samaritans regarded the Jewish cult as illegitimate.

The antipathy ran both ways. Among Jews threatened by a rival to Jerusalem's claim of exclusivity, a deep anti-Samaritanism prevailed. This culminated in a rabbinic ruling by Rabbi Yehuda Ha-Nasi that, despite their scrupulousness in the observance of biblical law, the Samaritans were to be considered as Gentiles in every respect.



Yet the rival temples and the rival communities, each claiming to be true heirs of the Mosaic tradition, were fated to share a common experience of persecution. Like the Jews, Samaritans were massacred by the Romans. Hadrian built a pagan temple on Gerizim, torched Samaritan scrolls, and forbade Samaritans to perform circumcisions. Early Christians forcibly converted Samaritans and in the 5th century expelled them from Gerizim and built a church to Mary on the site. Later, Muslim rulers forbade them from praying or bringing the Passover sacrifice on Mt. Gerizim, a ban that lasted until 1820.

Despite the persecutions, most Samaritans remained in nearby Shechem (some 300,000 by the end of the 2nd century), with vibrant communities also in Gaza, Ashkelon, Beth Shean, Caesarea, and Yavneh. As of the 5th century, they numbered well over a million. It is true that starting in the 2nd century, a small Samaritan diaspora spread to Egypt, Greece, North Africa, Italy, and Sicily, but this was a peripheral, short-lived affair, limited by the mandate incumbent on every Samaritan to make the pilgrimage to Gerizim three times a year.



Elazar ben Tsedaka ben Yitzhaq Photos - Samaritan High Priest Elazar ben Tsedaka ben Yitzhaq raises the Torah scroll as members of the sect pray at dawn on the festival of Shavuoth.



Over the subsequent centuries, a precipitous decline set in. **By the 17th century**, the number of Samaritans in the world had dropped to **140**, where it more or less remained through World War I. Birth defects became common. In 1867, Mark Twain encountered in Shechem a “sad, proud remnant of a once mighty community” that had dwindled to near extinction. “I found myself staring at any straggling scion of this strange race with a riveted fascination,” he wrote in *The Innocents Abroad*, “just as one would stare at a living mastodon.”

The resurgence of the Samaritan community owes something to the establishment of the modern State of Israel, whose second president, Yitzchak Ben-Zvi, encouraged Samaritan priests to allow the community's men to marry Jewish women who committed to Samaritan observances (Samaritans, unlike Jews, rely on patrilineal descent). Their numbers rebounded: **350 in the early 1960s**, **500 by the late 1970s**. Today, the community counts **730 Samaritans**, divided into four extended families: Cohen, Tsedaka, Danfi, and Marhib.

25. 0883
The Samaritan Passover on Mt. Gerizim. At Abraham's altar, approximately 1900 to 1920(*Library of Congress*)



This Passover, I was hosted by Benyamim Tsedaka, founding editor of the biweekly Samaritan newspaper, *A.B.*, for Aleph Bet. Tsedaka's wife Miriam, an Israeli from Nahariyah, married into the community in 1969, and his grandmother, a Russian Jew, was the first woman to marry in.

Another of his guests that evening was the first woman to join the Samaritans on her own, not by marriage. Sharon Sullivan, an earnest graduate student at Hebrew University from a family of lapsed Catholics in Michigan, moved to Israel a year ago. **It was the Samaritans' sense of fidelity to the Torah, without the rabbinic frills, that attracted her, she said. Today Sullivan is part of a team led by Jim Ridolfo of the University of Cincinnati, which was awarded National Endowment for the Humanities funds to create an online archive of Samaritan texts (including three 15th-century Pentateuchs), scrolls, and artifacts housed in the E.K. Warren collection at Michigan State University.**

Samaritans in Nablus



It is not uncommon to find a Samaritan family that has been in continuous possession of a **Torah codex for 600 years. Each generation adds a layer of fine colored cloth, and on Passover or other special occasion, when the current trustees show the venerable volume to a guest, they must peel back layer upon layer. This Passover I wondered whether there is in that gesture, magnificent in its modest way, both a reminder of the quality of timelessness, of eternal recurrence, that characterizes the Samaritans and a hint of what, for better and for worse, the Jews might have become.**

Today, the Samaritans are split in two. Half, including the new convert Sullivan, live in Holon, near Tel Aviv, home to a Samaritan community since the 1950s. The other half live in the village of Luza atop Mt. Gerizim in the West Bank on land purchased for them by King Hussein of Jordan. (Another gift, oddly enough, came from the Vatican. Pope John Paul II donated \$190,000 to help build a Samaritan school here.) Luza now shares the mountain with the Jewish settlement of Brakhah (population 1,400).

During the Jordanian occupation of the West Bank, Holon Samaritans were permitted to visit Gerizim only once a year, on Passover. The Six-Day War opened the borders between the two, but of necessity, the community has long practice with the intricate choreography of neutrality in the Israeli-Palestinian conflict. This is nothing new. The 1st-century Jewish historian Josephus accused the Samaritans of playing both sides: “they alter their attitude according to circumstance and, when they see the Jews prospering, call them their kinsmen, on the ground that they are descended from Joseph and are related to them through their origin from him, but when they see the Jews in trouble, they say that they have nothing whatever in common with them nor do these have any claim of friendship or race.”

These days, Samaritans use both a Jewish and an Arab name; most are fluent in Hebrew and Arabic. They seek good relations with the Arabs in Nablus and send their children to the city's An-Najah University. The late Palestinian President Yasser Arafat honored their loyalty by appointing a Samaritan to the 88-seat Palestinian Legislative Council. On the other hand, the Holon Samaritans, full Israeli citizens since the earliest days of the state, are fully integrated into Israeli life and serve in the IDF. (Nablus Samaritans like Tsedaka were granted Israeli passports in the mid-1990s.)

And so the delicate dance, set into motion by the dependence of this improbable remnant of an ancient people on its more powerful and more numerous neighbors, continues.

The Samaritan number increase yearly

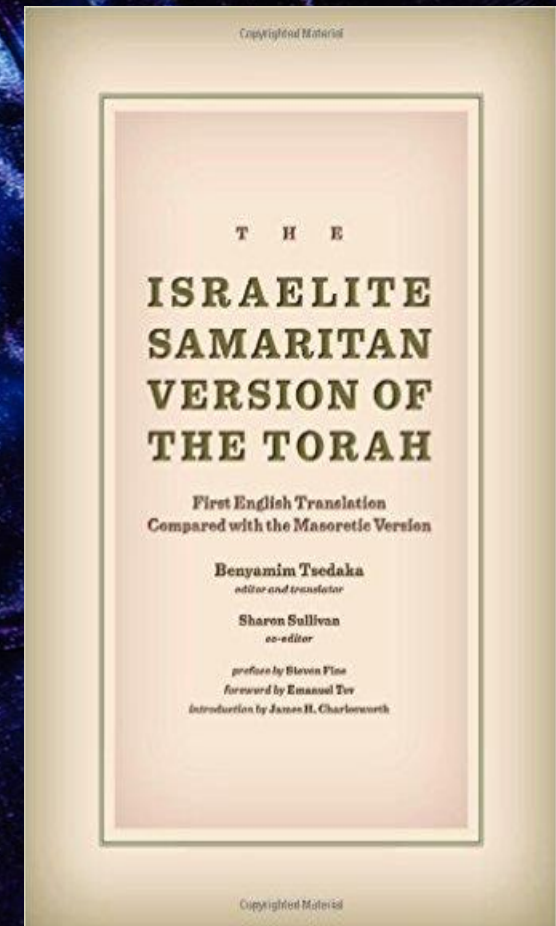
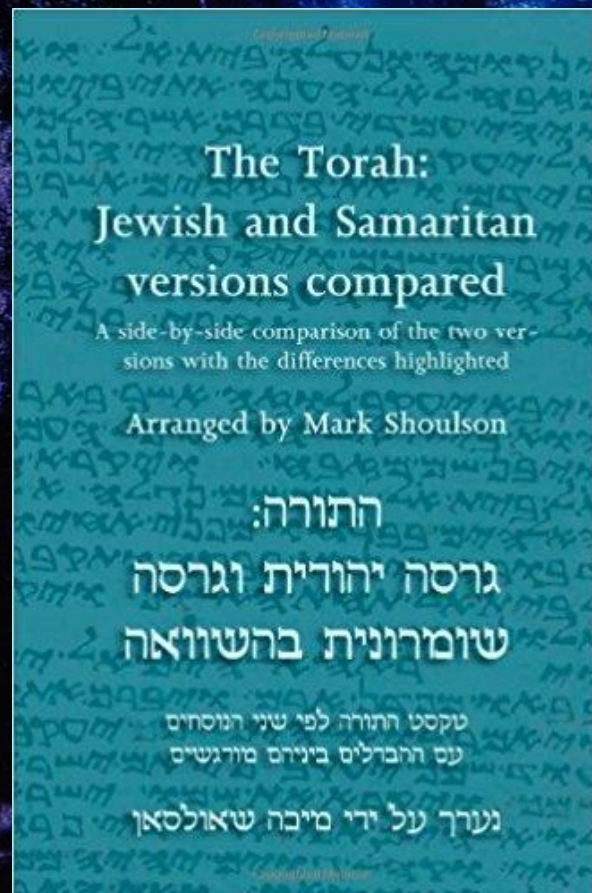
Total number on 1.1.2017 - 796 persons, 381 souls on Mount Gerizim and 415 in the State of Israel, of the 414 males and 382 females.

Well that was quite a lot to think about that never gets discussed in the churches for sure. There are always two sides to the story and each side is going make themselves look as good as they can. But it is a shame that the Yahudim treated their brothers in Yahuah so shamefully by not accepting them. Yahuah never makes a distinction. If you follow the Torah and love Him, which by all accounts the Samaritans did for a good chunk of time and still now do to this day, then it does not matter your blood line. Dan is the line not coming back, so Yahuah will accept Manasseh and Ephraim even if the Jews now shun them.



On the other hand the Samaritans made grave errors of not standing with the Yahudim, and to escape persecution by the Greeks and giving their Temple to Zeus for a few examples. They can't have it both ways. They are Semitic! They are part of Israel. They failed this test and they should not have been allies with kingdoms going against Yahudah.

You can see how on both sides, pride got all puffed up and in reality when we get like this – no one is honoring Yahuah. But at least we can put the history in a bit more perspective and we should consult their Torah as well when looking at translations.



There is a whole lot more to this story that has not be explained which
is eye opening and very exciting.
Next time, however, in Part 11C we are going to take a look the
Hebrew manuscripts.

We will pick up again in the
PDF on Page 67.



THE HEBREW ROOT

This English Bible History Article & Timeline is ©2002 by author & editor: John L. Jeffcoat III. Special thanks is also given to Dr. Craig H. Lampe for his valuable contributions to the text. “WWW.GREATSITE.COM” is the source. *Yahuah’s name is place in as it should be instead of titles.*

Some Competing Ideas Of The Timeline of Bible Translation History

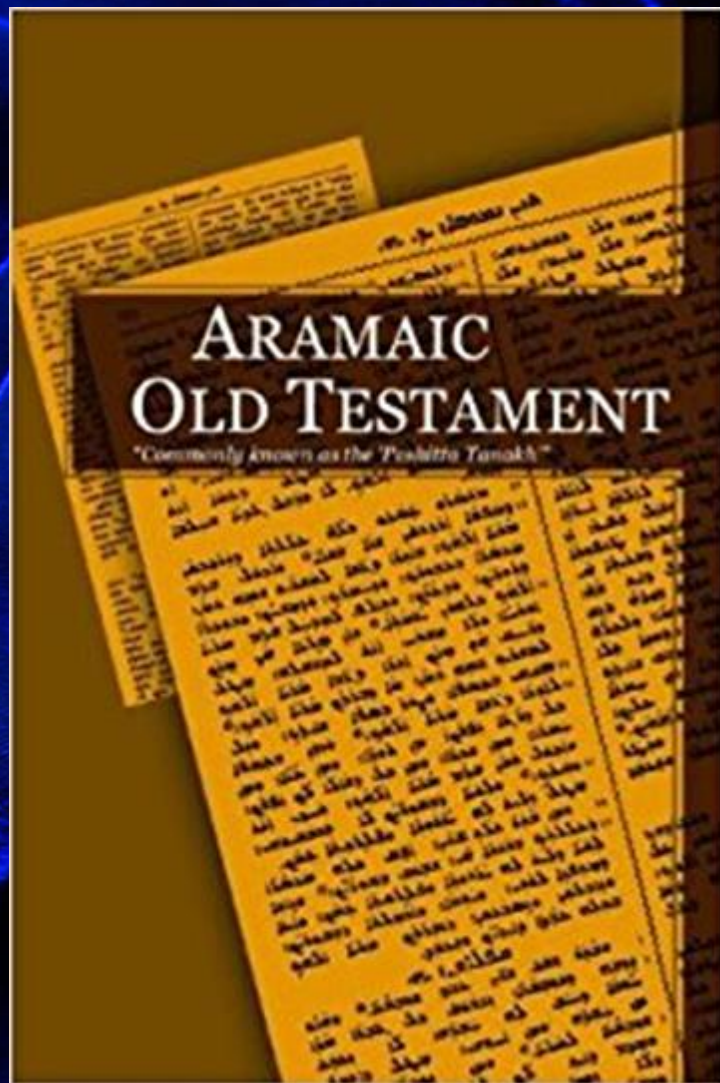
Creation - B.C. 2000 - Originally, the earliest Scriptures are handed down from generation to generation orally. We know Adam and Enoch wrote before the flood but this view is not entertained in modern theology so they will lay it out as follows:

- **Circa B.C. 2000-1500** - The [book of Job](#), perhaps the oldest book of the Bible, is written.
- **Circa B.C. 1500-1400** - The stone tablets of the [Ten Instructions](#) are given to [Moses](#) at Mount Sinai and later stored in the [Ark of the Covenant](#).

1,400 BC: The first written Word of Yahuah: The Ten Instructions delivered to Moshe.

1,000 BC- 500 BC Peshitta Tanakh

The Peshitta Tanakh is the ancient Scriptures translated into Lishana Aramaia (Aramaic language) from the original Hebrew text which pre-dated the Greek Septuagint text (LXX). The Aramaic Tanakh uses many Hebraic terms, many times transliterating the words and phrases rather than translating them. Often times the Aramaic Peshitta and the LXX agree against the Masoretic text. **The Masoretic text is not the original Hebrew that was used by the translators of the Aramaic Peshitta. In other words, the text used by those who translated the Aramaic Pshitta is much older than the Masoretic text.** The Aramaic Peshitta Tanakh was completed during the Apostolic Age (first century), while the standardized Masoretic text was completed **between the seventh and tenth centuries C.E.** These Scriptures are still used by Hebrew-Aramaic speaking peoples for study of the Scriptures and use in liturgy in the East.



BibleWorks - Version 10.0.3.166 (Startup 8.34 secs)

File View Search Tools Resources Window Help

Search Window [Enter search words or verse here]

Browse Window Mat 19:1 Teaching about Divorce

Analysis Window

Use Foms Ag

Analysis Notes Editor Resources X-Re

Peshitta Lexicon

Peshitta Entry for Mat 19:4

Lemma: **ܩܪܐ**

Form: **ܩܪܐܢܐ**

Dict No: 2239

Gloss: "Have you read"

Morphology Tag: %vNp2mp+Sxxx

Part of Speech: Verb

Stem: Peal

Tense: Perfect

Parsing: 2nd person, masculine, plural

Pronunciation (Western): qera

Pronunciation (Eastern): qa-ra

Strong's (Hebrew): H7121, CH7123

Meanings:

(1) call, call on, cry

(2) invite, read

(3) name

Idiom: + **ܕܠܗ** = appeal to

Notes: re: rooster = crow; re: trumpet = sound

Circa B.C. 1400–400 - The manuscripts comprising the original Hebrew Bible (39 [Old Testament](#) books) are completed. The Book of the Law is kept in the tabernacle and later in the Temple beside the Ark of the Covenant

500 BC: Completion of All Original Hebrew Manuscripts which make up The 39 Books of the Tanakh.

- **Circa B.C. 300** - All of the original Old Testament Hebrew books have been written, collected, and recognized as official, canonical books.

200 BC: Completion of the Septuagint Greek Manuscripts which contain The 39 Tanakh Books AND 14 Apocrypha Books.

- **Circa B.C. 250–200** - The Septuagint, a popular Greek translation of the Hebrew Bible (39 Old Testament books), is produced. The 14 books of the [Apocrypha](#) are also included.

50-70AD The Peshitta (Aramaic) [New Testament](#) - The twenty-two books of the “New Testament” were originally written in Aramaic using [K'tav Ashuri](#) (square Hebrew script).

- **Circa A.D. 45–100** - Original 27 books of the Greek [New Testament](#) are written.

1st Century AD: Completion of All Original Greek Manuscripts which make up The 27 Books of the “New Testament”

- **Circa A.D. 140-150** - Marcion of Sinope's heretical "New Testament" prompted [Orthodox](#) Christians to establish a New Testament canon.
- **Circa A.D. 200** - The Jewish [Mishnah](#), the Oral Torah, is first recorded.
- **Circa A.D. 240** - [Origen](#) compiles the [Hexapla](#), a six-columned parallel of Greek and Hebrew texts.
- **Circa A.D. 305-310** - Lucian of Antioch's Greek New Testament text becomes the basis for the Textus Receptus.
- **Circa A.D. 312** - Codex Vaticanus is possibly among the original 50 copies of the Bible ordered by [Emperor Constantine](#). It is eventually kept in the Vatican Library in Rome.

315 AD: [Athenasius](#), the Bishop of Alexandria, identifies the 27 books of the “New Testament” which are today recognized as the canon of scripture.

- **A.D. 367** - [Athanasius](#) of Alexandria identifies the complete New Testament canon (27 books) for the first time.

382 AD: Jerome's Latin Vulgate Manuscripts Produced which contain All 80 Books (39 Tanakh. + 14 Apocrypha + 27 "New Test").

- **A.D. 382-384** - [Saint Jerome](#) translates the New Testament from original Greek into Latin. This translation becomes part of the [Latin Vulgate](#) manuscript.
- **A.D. 397** - Third Synod of Carthage approves the New Testament canon (27 books).
- **A.D. 390-405** - Saint Jerome translates the Hebrew Bible into Latin and completes the Latin Vulgate manuscript. It includes the 39 Old Testament books, 27 New Testament books, and 14 Apocrypha books.

500 AD: Scriptures have been Translated into Over 500 Languages.

- **A.D. 500** - By now the Scriptures have been translated into multiple languages, not limited to but including an Egyptian version (Codex [Alexandrinus](#)), a [Coptic](#) version, an Ethiopic translation, a Gothic version (Codex [Argentus](#)), and an Armenian version. Some consider the Armenian to be the most beautiful and accurate of all ancient translations.

600 AD: LATIN was the Only Language Allowed for Scripture.

- **A.D. 600** - The [Roman Catholic Church](#) declares Latin as the only language for Scripture.
- **A.D. 680** - Caedmon, English poet and [monk](#), renders Bible books and stories into [Anglo Saxon](#) poetry and song.
- **A.D. 735** - Bede, English historian and monk, translates the [Gospels](#) into Anglo Saxon.
- **A.D. 775** - The [Book of Kells](#), a richly decorated manuscript containing the Gospels and other writings, is completed by Celtic monks in Ireland.
- **Circa A.D. 865** - Saints Cyril and Methodius begin translating the Bible into Old Church Slavonic.
- **A.D. 950** - The [Lindisfarne Gospels](#) manuscript is translated into Old English.

995 AD: Anglo-Saxon (Early Roots of English Language) Translations of "The New Testament" Produced.

- **A.D. 1205** - Stephen Langton, theology professor and later Archbishop of Canterbury, creates the first chapter divisions in the books of the Bible.
- **A.D. 1229** - Council of Toulouse strictly forbids and prohibits lay people from owning a Bible.
- **A.D. 1240** - French Cardinal Hugh of Saint Cher publishes the first Latin Bible with the chapter divisions that still exist today.
- **A.D. 1325** - English hermit and poet, Richard Rolle de Hampole, and English poet William Shoreham, translate the [Psalms](#) into metrical verse.
- **Circa A.D. 1330** - Rabbi Solomon ben Ismael first places chapter divisions in the margins of the Hebrew Bible.
- **A.D. 1381-1382** - [John Wycliffe](#) and associates, in defiance of the organized Church, believing that people should be permitted to read the Bible in their own language, begin to translate and produce the first handwritten manuscripts of the entire Bible in English. These include the 39 Old Testament books, 27 New Testament books, and 14 Apocrypha books.

1384 AD: Wycliffe is the First Person to Produce a (Hand-Written) manuscript Copy of the Complete Bible; All 80 Books.

- **A.D. 1388** - John Purvey revises Wycliffe's Bible.
- **A.D. 1415** - 31 years after Wycliffe's death, the Council of Constance charges him with more than 260 counts of [heresy](#).
- **A.D. 1428** - 44 years after Wycliffe's death, church officials dig up his bones, burn them, and scatter the ashes on Swift River.

1455 AD: Gutenberg Invents the Printing Press; Books May Now be mass-Produced Instead of Individually Hand-Written. The First Book Ever Printed is Gutenberg's Bible in Latin.

- **A.D. 1455** - After the invention of the printing press in Germany, [Johannes Gutenberg](#) produces the first printed Bible, the [Gutenberg Bible](#), in the Latin Vulgate.

1516 AD: Erasmus Produces a Greek/Latin Parallel "New Testament".

- **A.D. 1516** - [Desiderius Erasmus](#) produces a Greek New Testament, forerunner to the [Textus Receptus](#).
- **A.D. 1517** - Daniel Bomberg's [Rabbinic Bible](#) contains the first printed Hebrew version (Masoretic text) with chapter divisions.

1522 AD: Martin Luther's German "New Testament".

- **A.D. 1522** - [Martin Luther](#) translates and publishes the New Testament for the first time into German from the 1516 Erasmus version.
- **A.D. 1524** - [Bomberg](#) prints a second edition Masoretic text prepared by Jacob ben Chayim.
- **A.D. 1525** - [William Tyndale](#) produces the first translation of the New Testament from Greek into English.

1526 AD: William Tyndale's New Testament; "The First New Testament" printed in the English Language.

- **A.D. 1527** - Erasmus publishes a fourth edition Greek-Latin translation.
- **A.D. 1530** - Jacques [Lefèvre d'Étaples](#) completes the first French language translation of the entire Bible.

1535 AD: Myles Coverdale's Bible; The First Complete Bible printed in the English Language (80 Books: Tanakh & N.T. & Apocrypha). Third oldest English bible was promoted by Coverdale, although he copied Tyndale word for word.

- **A.D. 1535** - Myles Coverdale's Bible completes Tyndale's work, producing the first complete printed Bible in the English language. It includes the 39 Old Testament books, 27 New Testament books, and 14 Apocrypha books.
- **A.D. 1536** - Martin Luther translates the Old Testament into the commonly-spoken dialect of the German people, completing his translation of the entire Bible in German.

1537 AD: Tyndale-Matthews Bible; The Second Complete Bible printed in English. Done by John "Thomas Matthew" Rogers (80 Books).

- **A.D. 1537** - The Matthew Bible (commonly known as the Matthew-Tyndale Bible), a second complete printed English translation, is published, combining the works of Tyndale, Coverdale and John Rogers.

1539 AD: The "Great Bible" Printed; The First English Language Bible Authorized for Public Use (80 Books). For King Henry the VIII.

- **A.D. 1539** - The Great Bible, the first English Bible authorized for public use, is printed.

1560 AD: The Geneva Bible Printed; The First English Language Bible to add Numbered Verses to Each Chapter (80 Books).

- **A.D. 1560** - The Geneva Bible is printed in Geneva, Switzerland. It is translated by English refugees and published by John Calvin's brother-in-law, William Whittingham. The Geneva Bible is the first English Bible to add numbered verses to the chapters. It becomes the Bible of the Protestant Reformation, more popular than the 1611 King James Version for decades after its original release.

1568 AD: The Bishops Bible Printed; The Bible of which the King James was a Revision (80 Books). For Queen Elizabeth.

- **A.D. 1568** - The Bishop's Bible, a revision of the Great Bible, is introduced in England to compete with the popular but "inflammatory toward the institutional Church" Geneva Bible.
- **A.D. 1582** - Dropping its 1,000-year-old Latin only policy, the Church of Rome produces the first English Catholic Bible, the Rheims New Testament, from the Latin Vulgate.
- **A.D. 1592** - The Clementine Vulgate (authorized by Pope Clementine VIII), a revised version of the Latin Vulgate, becomes the authoritative Bible of the Catholic Church.

1609 AD: The Douay Tanakh is added to the Rheims New Testament (of 1582) Making the First Complete English Catholic Bible; Translated from the Latin Vulgate (80 Books).

- **A.D. 1609** - The Douay Old Testament is translated into English by the Church of Rome, to complete the combined Douay-Rheims Version.

1611 AD: The King James Bible Printed; Originally with All 80 Books. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books.

- **A.D. 1611** - The [King James Version](#), also called the "Authorized Version" of the Bible is published. It is said to be the most printed book in the history of the world, with more than one billion copies in print.
- **A.D. 1663** - John Eliot's Algonquin Bible is the first Bible printed in America, not in English, but in the native Algonquin Indian language.

1782 AD: Robert Aitken's Bible; The First English Language Bible (KJV) Printed in America.

- **A.D. 1782** - Robert Aitken's Bible is the first English language (KJV) Bible printed in America.
- **A.D. 1790** - Matthew Carey publishes a Roman Catholic Douay-Rheims Version English Bible in America.
- **A.D. 1790** - William Young prints the first pocket sized "school edition" King James Version Bible in America.

1791 AD: Isaac Collins and Isaiah Thomas Respectively Produce the First Family Bible and First Illustrated Bible Printed in America. Both were King James Versions, with All 80 Books.

- **A.D. 1791** - The Isaac Collins Bible, the first family Bible (KJV), is printed in America.
- **A.D. 1791** - Isaiah Thomas prints the first illustrated Bible (KJV) in America.
- **A.D. 1791** - The Isaac Collins Bible, the first family Bible (KJV), is printed in America.
- **A.D. 1791** - Isaiah Thomas prints the first illustrated Bible (KJV) in America.

1808 AD: Jane Aitken's Bible (Daughter of Robert Aitken); The First Bible to be Printed by a Woman.

- **A.D. 1808** - Jane Aitken (daughter of Robert Aitken), is the first woman to print a Bible.

1833 AD: Noah Webster's Bible; After Producing his Famous Dictionary, Webster Printed his Own Revision of the King James Bible.

- **A.D. 1833** - [Noah Webster](#), after publishing his famous dictionary, releases his own revised edition of the King James Bible.

1841 AD: English Hexapla "New Testament"; an Early Textual Comparison showing the Greek and 6 Famous English Translations in Parallel Columns.

- **A.D. 1841** - The English Hexapla New Testament, a comparison of the original Greek language and six important English translations, is produced.
- **A.D. 1844** - The [Codex Sinaiticus](#), a hand written ~~Koine~~ Greek manuscript of both Old and New Testament texts dating back to the fourth century, is rediscovered by German Bible scholar Konstantin Von Tischendorf in the Monastery of Saint Catherine on Mount Sinai.
- **A.D. 1844** - Brenton's Septuagint English Translation

1846 AD: The Illuminated Bible; The Most Lavishly Illustrated Bible printed in America. A King James Version, with All 80 Books.

1885 AD: The "English Revised Version" Bible; The First Major English Revision of the KJV.

- **A.D. 1881-1885** - The King James Bible is revised and published as the Revised Version (RV) in England.

1901 AD: The "American Standard Version"; The First Major American Revision of the KJV.

- **A.D. 1901** - The American Standard Version, the first major American revision of the King James Version, is published.
- **A.D. 1946-1952** - The Revised Standard Version is published.
- **A.D. 1947-1956** - The [Dead Sea Scrolls](#) are discovered.

1971 AD: The "New American Standard Bible" (NASB) is Published as a "Modern and Accurate Word for Word English Translation" of the Bible.

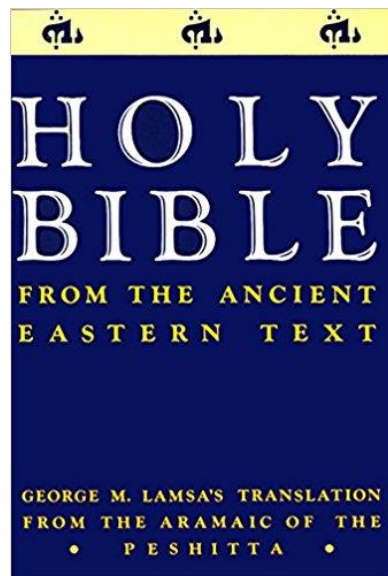
- **A.D. 1971** - The [New American Standard Bible](#) (NASB) is published.

1973 AD: The "New International Version" (NIV) is Published as a "Modern and Accurate Phrase for Phrase English Translation" of the Bible.

- **A.D. 1973** - The [New International Version](#) (NIV) is published.

1982 AD: The "New King James Version" (NKJV) is Published as a "Modern English Version Maintaining the Original Style of the King James."

- **A.D. 1982** - The [New King James Version](#) (NKJV) is published.
- **A.D. 1986** - The discovery of the Silver Scrolls, believed to be the oldest Bible text ever, is announced. They were found three years earlier in the Old City of Jerusalem by Gabriel Barkay of Tel Aviv University.
- **A.D. 1996** - The [New Living Translation](#) (NLT) is published.
- **A.D. 2001** - The [English Standard Version](#) (ESV) is published.
- **2002 AD: The English Standard Version (ESV) is Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.**



RESOURCES

