**What the New Testament Teaches About Samaria**

**1. Matthew 10:5-6:** On their first commission, the Twelve were directed to the "lost sheep of the house of Israel" and forbidden to go to "Gentile" or Samaritan cities.

**2. Luke 9:51-56:** Samaria inhospitable to Jews headed for Jerusalem - presumably to worship there. Rivalry.

**3. Luke 17:11-19:** Jesus healed 9 Galilean and 1 Samaritan leper - only the Samaritan offered thanksgiving and praise. According to the Jewish viewpoint, Jesus calls him a foreigner - almost as bad as the uncircumcised.

**4. John 4:22:** In His dialogue with the Samaritan woman, Jesus declares "salvation is of the Jews" and the Samaritans worship ignorantly. However, even Samaritans looked for a Messiah.

**5. John 8:47-48:** The Jews enviously accuse Jesus of being a Samaritan and demon-possessed.

**6. Acts 1:8:** The promise of the Pentecostal bestowing of holy spirit included a commission to witness at Jerusalem, Judea and Samaria, out to the ends of the earth.

**7. Acts 8:1-17:** In the persecution after Stephen's martyrdom, the Jerusalem church was scattered throughout Judea and Samaria. Philip introduced the word of God into Samaria, and John and Peter went down and confirmed them with spirit baptism. Samaria had been taken in by the sorceries of Simon.

**8. Acts 9:26-31:** When the newly converted Paul was sent away to Tarsus, the churches throughout Judea, Galilee and Samaria had peace.

**9. Acts 15:1-3:** On his way to Jerusalem, Paul declared in Phoenicia and Samaria the conversion of the nations.

**Teaching Points:**

**1.** The first call to the kingdom went only to the "sheep of ... Israel" - distinguished from the second call that included "other sheep".

**2.** Jewish orthodoxy viewed Samaritans as foreigners and demon-possessed - and without doubt they were under the influence of sorcery

**3.** Samaritans returned the animosity - a rivalry dating back to Jeroboam and Rehoboam.

**4.** After Pentecost, the ministry of the Twelve was composed of these divisions: Jerusalem, Judea, Samaria, Galilee, and dispersed Jews to the "ends of the earth".

**5.** Peter and John are recorded as ministering in Samaria.

**6.** Paul's conversion of nations seems to exclude Phoenicia (one of the ends of the earth?) and Samaria.

**7. Conclusion:** Although of mixed race and custom (including religious), peoples of Samaria and Phoenicia formed part of John's "other sheep".

**8. Non-Biblical Sources:** Maimonedes describes Samaria as observing the law. They have had in their possession a version of the Torah closely paralleling the Hebrew version. Some scholars believe the LXX follows the Samaritan Pentateuch more faithfully than the Hebrew.