

THE CASE FOR ACTS II

NEW STUDY SERIES BASE IN THE BOOK OF ACTS.

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THE PROCESS AND EVOLUTION OF THE RESTORATION OF ISRAEL

First, the Jews, then the Samaritans and last the gentiles (the fullness of the gentiles).

I. Places of Worship

- a. Gan Eden
- b. Altars
- c. Mishkan
 - i. Wilderness: The Mishkan did not had a permanent location.
 - ii. Gilgal: During the conquest of the Promised Land (7-year period) the tabernacle resided principally at Gilgal (Josh. 4:19–24).
 - iii. Shiloh
 1. At Shiloh lots were cast for the division of the land among the 7 tribes who had not yet received their inheritance on the west side of the Jordan River (Ruben, Gad, and the half-tribe of Manasseh received their portion on the east side of the Jordan, and Judah and Joseph had received theirs on the west side) Joshua 18:2–3, Joshua 18:8–10
 2. After departing from Shiloh to return home, the tribes of Reuben, Gad, and the half-tribe of Manasseh built an altar at the Jordan River. The rest of the tribes misunderstood their purpose for the altar and met at Shiloh to go and fight against them.
 - a. Joshua 22:12: And when the people of Israel heard of it, the whole assembly of the people of Israel gathered at Shiloh to make war against them.
 - b. The intent of the 2 ½ tribes was to erect an altar as a witness to future generations that they were part of the 9 ½ tribes on the west side of the Jordan River. When the 9 ½ tribes understood their purpose, they returned home in peace.
 3. After the conquest of the land was basically complete, the Tabernacle was set up in Shiloh where it would reside for 369 years.
 - a. Joshua 18:1: Then the whole congregation of the people of Israel assembled at Shiloh and set up the tent of meeting there. The land lay subdued before them.
 - iv. Shiloh's Location:
 1. Shiloh was in the hill country of Samaria within the tribal of Ephraim. It was likely chosen as the capital and military base of Israel due to its central location within the country.
 2. Shiloh was the religious and military capital of Israel during the times of the Judges, and the tabernacle resided here for 369 years.
 3. It was the first place where the tabernacle became a permanent structure.
 4. Two million Israelites would gather at Shiloh on the main festivals and would camp on the surrounding hills.

II. Who were the Samaritan?

- a. A Samaritan in the Bible was a person from Samaria, a region north of Jerusalem. In Yeshua's day, the Jewish people of Galilee and Judea shunned the Samaritans, viewing them as a mixed race who practiced an impure, half-pagan religion.
- b. Samaritans, as a people distinct from the Jews, are first mentioned in the Bible during the time of Nehemiah and the rebuilding of Jerusalem after the [Babylonian captivity](#) ([Ezra 4:17](#); [Nehemiah 2:10](#)).
- c. The Samaritans saw themselves as the keepers of the [Torah](#) and the true descendants of Israel, from the tribes of Ephraim and Manasseh. They had their own unique copy of the [Pentateuch](#), the first five books of Moses, and believed they alone preserved the original Mosaic religion.
 - i. The historian Josephus and Jewish tradition trace the origin of the Samaritans to the [captivity of the northern kingdom](#) under Assyria in 721 BC.
 - ii. The northern kingdom intermarried with Assyrians after the captivity and produced the half-Jewish, half-Gentile Samaritan race.
 1. Hosea 5:7 — They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.
 2. Hosea 7:8— Ephraim mixes with the nations; Ephraim is an unturned cake.
 3. Psalms 106:35 but they mingled with the nations and adopted their customs.

III. The Restoration processes

- i. When the Jews accused Yeshua of being a "Samaritan" in [John 8:48](#), they were rudely suggesting that He was a half-breed, born of an unfaithful mother.
- ii. They were living together in the land, but theologically divided. (John 4/ Acts 8)
- iii. Yeshua met with difficulty when ministering to people in Samaritan villages ([Luke 9:52–53](#)) and at one point told His disciples not to enter them ([Matthew 10:5–6](#)). Nonetheless, Christ shared the good news with Samaritans, ministering to a Samaritan woman ([John 4:4–26](#)) and healing a Samaritan leper ([Luke 17:11–19](#)).
- iv. The most recognized Samaritan in the Bible is the one in Jesus' [parable of the Good Samaritan](#) ([Luke 10:29–37](#)). A Jewish legal expert had put Yeshua to the test, asking Him to explain the commandment to "love your neighbor as yourself"; specifically, he asked Jesus to define the word neighbor.
- v. That is when Yeshua told His parable of a man in need, portraying the Samaritan as the hero in the story. In the lawyer's eyes, the Samaritan was the least likely candidate to act lovingly and compassionately to his neighbor.