

Reproduced from the Library of the Editor of
www.theSamaritanUpdate.com
Copyright 2011

**A Compleat History of the Canon and writers of the Books of
the Old and New Testament.**

By Way of DISSERTATION:
WITH

Useful Remarks on that Subject.

VOL. I.

On the Books of the Old Testament.

By **L. E. DU PIN**, Doctor of the *Sorbonne*
and *Regius Professor* of Philosophy in Paris.-

London
Printed by H. Rhodes
MDCXCIX
(1699)

(p. 164) CHAP. V.
Of the Samaritan Pentateuch;

SECT. I;

The History of the Samaritans.

BEfore we speak of the *Samaritan Pentateuch*, we must to make a true Judgment of it, draw up a Scheme of the History of the *Samaritans*, we must know their Origin and Religion, know the Subject of their Schism, and of the hatred which the *Jews* bore them. The Holy Scripture tells us, That *under Rehoboam the Son of Solomon, the ten Tribes separated themselves from the Tribes of Judah and Benjamin, and chose Jeroboam for their King*. From that time the *Israelites* were divided into two Kingdoms; that of *Judah*, whereof *Jerusalem* was the Capital; and that of *Israel*, or the *Ten Tribes*, whereof *Samaria*, built by King *Omri*, one of *Jeroboams* Successors, was afterwards the *Metropolis*. This Division of the *Israelites* into two Kingdoms, occasion'd also a fort of Schism in their Religion; for *Jeroboam* foreseeing, that if his Subjects were obliged to go to *Jerusalem* to worship God, and offer Sacrifice in the Temple according to the Law, they might return to the Obedience of their lawful Sovereign, he caus'd two Golden Calves to be made, and altars to be erected at *Dan*

and *Bethel*, and chose Priests of the basest of the People to offer Sacrifices there. There were also in this Kingdom Temples consecrated to the Idol *Baal*, who had his Priests, his Prophets and Worshippers. But the greatest part of the *Israelites* did not bow the Knee to *Baal*, but preserv'd their Religion, thinking they might honour the true God upon the Altars built by *Jeroboam*, and by observing the Feasts, Ceremonies, and other things prescrib'd in the Law of *Moses*. Some of them also preserving the Respect they had for the Temple, came to *Jerusalem* at the great Festivals to worship God, and to offer Sacrifice to him, which it was not allow'd them to do elsewhere. There were always in the Kingdom of *Israel*, *Levites* and Prophets, who taught the People the lawful worship of the true God, and instructed them in the Law. Thus the Jewish Religion was preserv'd in the Kingdom of *Israel* so long as it subsisted; but at last, in the Reign of *Hoshea*, the last King of *Israel*, *Salmanassar* King of *Assyria* having taken *Samaria* after a Siege of three Years, carried *Hoshea* and his Subjects Captive into remote Countries, and lent in their place Colonies from *Babylon*, *Chutba*, *Ava*, *Hamath* and *Sepharvaim*, who inhabited *Samaria* and the other Cities of the Kingdom of *Israel*. There remain'd nevertheless, always among the *Jews*, *Israelites* of those *ten Tribes Salmanajssar* either having not carried them all away, or that they fav'd themselves by retiring into the Kingdom of *Judah*: But those were mix'd with the *Jews*, and had no more Commerce with the new Inhabitants of their ancient Country.

Those Foreigners who came to inhabit the Land of *Samaria* were called *Chutheans*, because the greatest part of them came from a City or Country called *Chutba*, from the Name of a River in *Persia*, if we may believe *Josephus*; or, as others Conjecture, from *Sufa*, the Capital City of *Susiana*: But as those People were Idolaters and worshipp'd false Gods, the true God, who would be honoured in that Country, sent Lions among them which devoured them; or, according to *Josephus*, a Pestilence which cut them off. They suppos'd that this Mischief befel them because they did not worship the God of the Country, and gave notice of it to *Salmanajssar*, who suffer'd them to take one of the Priests whom he had carried away from *Samaria*, that he might dwell among 'em, and teach them how they must worship the God of the Land. This Priest taught them the Religion of his Ancestors, the Precepts and Ceremonies of the Law, and made them worship the true God. But they had besides that, their particular Gods, whom they worshipped in the high Places, where they had their Temples and Priests. The common Name of those People was *Samaritans*, which was the only Name left them at last, having lost by degrees the ancient Names they had in *Persia*.

They dwelt in Peace under the Kings of *Assyria*, without having much Commerce with the *Jews*; but so, however, that there was no Enmity nor Discord betwixt them, until thfffturn of the *Jews* from the Babylonish Captivity, that they oppos'd the Reestablishment (p. 165) establishment of the City and Temple of *Jerusalem*, and wrote about it to King *Artaxerxes*, from whom they obtain'd an Order to hinder it. This was the Origin of that mutual Aversion which the *Jews* and *Samaritans* had for one another ever after, which was so great that they would have no Commerce together, nor so much as speak to one another, as appears by the Discourse of the Woman of *Samaria* to our Lord, *John 4. How is it that thou being a Jew, askest drink*

of me who am a Woman of Samaria? for the Jews have no dealings with the Samaritans. Therefore it is that the Author of *Ecclesiasticm*; when describing the Distance that the *Jews* ought to keep from the *Samaritans*, says, *Chap. 50. 27, 28.* That there are two People whom the Lord hates; and a third, which are no People: The two first are the Inhabitants of *Seir*; that is to say, the *Idumcans* and the *Philistines*: And the third is, that foolish People who inhabit *Sichem*; that is to say, *Samaria*, for that was its ancient Name. In the *English Translation* it is, [*They that fit upon the Mountains of Samaria, and they that dwell among the Philistines, and that foolish People that dwell in Sichem.*]

This Enmity was yet more augmented when *Manages*, Brother to the High Priest *Jaddus*, being depriv'd of the Priesthood because he would not put away the Daughter of *Sanballat*, Governor of *Samaria*, retir'd to that City, and built, by the permission of *Darius* and *Alexander*, a Temple upon Mount *Gerizim*, in which he offered solemn Sacrifices, as they did in the Temple of *Jerusalem*: It was then, when Altar was let up against Altar, that the *Samaritan* Religion was fully form'd. Many *Jews* having follow'd the Example of *Manasses*, retir'd to *Samaria*, that they might live there with more Liberty; so that the *Samaritans* became a People compos'd of the Descendants of those Nations that came from the *East*, and of abundance of real *Jews*. But as to the Matters of Religion, they forsook their Idolatry and applied themselves only to the worship of the true God, to whom they offered Sacrifices in the Temple of *Gerizim*, according to the Law of *Moses*.

After that time the *Samaritans* did always look upon the Temple of *Gerizim* as the Seat of their Religion, and forgetting that they deriv'd their Origin- from the *Cutheans*, they pretended to be true *Israelites*, who had preserv'd the Observation of the Law in its Purity, and had High Priests descending in a direct Line from *Phinehas*, the Son of *Eleazar*, the Son of *Aaron*. *Ptolomee* the Son of *Lagus*, having subdued *Judea* and *Samaria*, transported abundance of *Jews* and *Samaritans* into *Egypt*, and some of them retir'd willingly thither. They persevered in the same hatred there which they had in *Palestine*, and had frequent Controversies about their Temple. But at last *John Hircanus*, the Son of *Simon* the High-Priest of the *Jews*, having taken *Samaria*, destroy'd that City and raz'd the Temple of *Gerizim* 200 Years after it was built. *Herod* the Great caus'd a Temple to be re built at *Samaria*; but the *Samaritans* would not make use of it, and continued to offer their Sacrifices upon the Altar which they had on Mount *Gerizim*. It is in this Place still, where the High Priest of the *Samaritans* resides, and is the Chief of that Sect, at present reduc'd to a small Number of Persons, who dwell at *Samaria*, (which is now called *Naploufa*) and in some other Cities of *Palestine* and *Egypt*. They believe that it is on Mount *Gerizim* where God ought to be worshipp'd, as the *Samaritan* Woman said to our Saviour. They receive only the Law of *Moses*, or the *Pentateuch*, they celebrate their Passover on Mount *Gerizim*, they religiously observe Circumcision, the Sabbath, and the Festivals preferib'd by the Law they are also more exact and superstitious in the observance of the Law than the *Jews* themselves, they hate Idolatry as much as the *Jews*, and expect the Meillah as they do.

SECT. II.

Of whom the Samaritans receiv'd their Pentateuch.

WE have already handled the Question which concerns the *Samaritan* Characters, and prov'd that they are the ancient *Hebrew* Characters which they have preserv'd; whereas *Esdras* made use of the *Chaldee* Characters. The Modern *Samaritans* are so much persuaded of it, that in the Letter they wrote to *Scaliger* they say, That tho' their Synagogue, Laws, and Customs be like those of the *Jews*, yet the Scripture of the *Jews* is the Writing of *Esdras*, who is accursed for ever. But we must examine here, 1. From whom the *Samaritans* receiv'd their *Pentateuch*. 2. If that which we now have be the same which they had formerly, and was extant in (p.165b) St. *Jerom's* time. 3. What the Authority and Use of it is, wherein it differs from the common *Hebrew* Text, and if it ought to be preferr'd to it, or compar'd with it.

There are three different Opinions as to the 1st Question. The 1st is, That the *Samaritans* received their *Pentateuch* from the Israelitish Priest sent by *Salmanassar* to instruct them, and that they have always preserv'd it amongst them since with great Care. The 2d is, That the *Samaritans* receiv'd this Book from the *Jews* after the time of *E/drat*, and that they copied it into their own Characters from a Copy wrote in *Chaldee* Characters. The 3d is, That this *Pentateuch* was formed by *Dositheus*. whom *Epiphanius* makes Head of a *Samaritan* Sect, and that he compos'd it from the *Hebrew Text* of the *Jews of Palestine*, and *Babilon*, and the Version of the LXX. We must examine which of those *Three* is the most probable Opinion, and shall begin with the last.

Origen in his first Book against *Celsus*, and in his 27th Treatise on St. *Matthew* says, That *Dositheus* the *Samaritan* undertook, some time after our Saviour's death, to persuade the *Samaritans* that he was the Christ foretold by *Moses*. A long while after *Origen*, about the end of the 6th Century, *Eulogius* Patriarch of *Alexandria* reports, that the *Samaritans* were at Difference amongst themselves, how they should understand, *Deut.* 18. 15. *The Lord will raise up unto you a Prophet from the midst of you, like unto me*. That some of them understood it of *Joshua*, and others of *Dositheus*, who arrogated the Divinity to himself, and corrupted the *Pentateuch* of *Moses* by abundance of supposititious things, and form'd divers other Writings stuffed with Fooleries and things contrary to the Divine Laws. This is the Ground why some have imagin'd that *Dositheus* was the Author of the *Samaritan Pentateuch*; but this is only a frivolous Conjecture; for, in the first place, all the *Samaritans* were not Disciples to *Dositheus*, and it appears by the Testimony or *Eulogius's* History, that the *Samaritans* of *Alexandria* would not admit of the Application of those Words in *Deuteronomy* to *Dojithus*, as the rest did; that they referr'd it even to his own Council, where he declar'd solemnly, that it ought to be understood of the *Messias*. Secondly, *Dositheus* had corrupted the *Pentateuch*, to apply to himself the Prophecies which relate to the *Messiah*. But the *Samaritan Pentateuch* hath nothing chang'd in those Prophecies which relate to the *Messiah*. *Dojithus*, according to *Eulogius*, had spoke ill of the Prophets, and particularly of the Pataiarch *Judah*. There's nothing like that in the *Samaritan Pentateuch*. It is not that then which *Dositheus* corrupted, it we may believe *Eulogius* concerning it, as quoted by *Photius*. Thirdly, If the *Samaritan Pentateuch* had been that which was corrupted by *Dositheus*, what likelihood is there that the *Jews* and *Christians*-would not have upbraided them with this Corruption >

And why would St. *Jerom* and other Fathers of the Church have made use of it as an Authentic Copy?

Perhaps it will be said, That without supposing the *Samaritan Pentateuch* to have been compos'd by *Dositheus*.^ we may conceive it to have been compos'd by some Modern *Samaritan* from the different Copies of the *Jews* of *Babilon* and the West, and the Version of the LXX, because it agrees sometimes with the *Hebrew* Copies of *Palestine*, sometimes with those of *Babilon*, and sometimes with the LXX: Whence it may be conjectur'd, that he who compos'd it made use of those different Copies of the *Hebrew Text*, and of the Version of the LXX. But we may say on the contrary, That this happens because the *Hebrew* Copy we now have was alter'd afterwards; and if we would not wholly charge all those Differences upon the Change that hath happened in the *Hebrew Text*, it may be, that in process of time there happened some change in the *Samaritan Text*, without any necessity of supposing that; the *Samaritans* had not the *Pentateuch* till in the latter Times. The contrary being certain by the Testimony of *Eufcbius*, St. *Jerom*, and other Ancients, who have spoke of the *Samaritan Pentateuch* (which in the sequel we shall prove to differ nothing from ours) before the Difference betwixt the Copies of the *Jews* of the East and Welt were observed; and by Consequence, the last of the three Opinions which we have related cannot be maintain'd.

Let us come to the 2d. They suppose that the *Cutheans* or ancient *Samaritans* had no Copies of the Law, and that it was not till after they had forsaken their ancient Idolatry, and built a Temple on Mount *Gerizim*, that they copied out the *Pentateuch* into *Samaritan* Characters, from the Copies of the *Jews*. This is the Opinion of *M. Simon* which he endeavours to prove by the Conformity there is betwixt the *Samaritan Pentateuch* and that of the *Jews*. He might have added a more probable Conjecture, advanced by an English Author, viz. That there are Differences betwixt the *Samaritan Pentateuch* and the *Hebrew Text*, which arise only from their having mistaken one Letter of the *Hebrew* Alphabet for another: Whence it may be conjectured, that this happened only from the inadvertency of the Translator, who copying the *Pentateuch* into (p. 166) *Samaritan* Characters from the *Hebrew* Copy, took one Letter of the fame Figure for another. But neither of these Reasons are convincing; for, as to the 1st, we are not to wonder that the *Hebrew* and *Samaritan Pentateuchs* agree, since they are one and the same Text; and, if their Conformity were as great as is supposed, it would prove the faithfulness of both Texts. But there's difference enough to shew that the *Samaritan Pentateuch* was not copied Word for Word from the *Hebrew Text* we now have, and that it is an Original. As to the 2d Conjecture, there are few or no Places where the Difference betwixt the *Samaritan Pentateuch* and the *Hebrew Text* can be ascrib'd to the change of the Letters of the *Hebrew Text*; and it might have happened that in those Places the Difference came from the Writers of the *Hebrew* Copies, rather than from those of the *Samaritans*: So that there's nothing to prove that the *Samaritan* Copy is later than that of *Esdras*; nay, there are very plausible Reasons to shew the contrary. _ For, in the first place, what likelihood is there that the Priest who instructed the *Cutheans* in the Jewish Law, had not a Copy of the Law, and that the *Samaritans* had made profession of the Law of *Moses* so long without having the *Pentateuch*? 2dly, If they had receiv'd the Jewish

Pentateuch when *Manajfes* fled to them, why would they have chang'd the *Hebrew* Characters of the *Pentateuch* into the *Samaritan* Characters? Nay, why should the *Cutheans* have taken the *Canaanitish* Characters, if they had not had the Law written in those Characters? They came from *Persia* and *Assyria*, where they rather made use of the *Cbaldee* Characters. The Characters of the *Israelites* were unknown to them they would have made use of their ancient Characters, if the necessity they were under of following *Moses's* Law, had not oblig'd them to make use of the *lfraelitish* Character. From whom could they learn it, if not from the *lsraelitish* Priest who instructed them in the Religion? And how could they have made use of it in ordinary Cafes, had they not taken it from the Law. They spoke *Chaldee*; the *Chaldee* Characters had been more familiar to them; if they had written the Law from Copies in *Chaldee* Characters, they would have taken the fame Characters: They did not do it, they wrote in Characters that were naturally unknown to them; they must then have copied 'em from a Copy written in those Characters. 3dly, Had they receiv'd the Sacred Books after the time of *Efdras*, in the time of *Manajfes*, they would not only have had the *Pentateuch*, but-also all the rest compriz'd in the Canon of the Sacred Books written by *Efdras*. But the ancient *Samaritans* neither had, nor acknowledg'd any other to be Sacred but the *Pentateuch*. They had it then before *Efdras* made up his Canon, and also before the Division of the Kingdoms of *Judah* and *Israel*, since from that time the *Jews* had not only the Law but the Hagiographa and Prophets. In fine, it is impossible that any of the *Israelites*, of whom some were remaining in their ancient Country, and mix'd with the *Samaxitans*, should not have prelerv'd the *Pentateuch*, and communicated it to the *Samaritans*, who had a mind to learn and follow that Law. It must then remain as a certainty, according to the Rules of good Criticism, that the *Samaritans* receiv'd their *Pentateuch* from the *Israelites*, and not from the ancient or modern *Jews*.

SECT, III

Whether the Samaritan Pentateuch that we have, be the fame with that which the Samaritans had formerly, and was exslant in St. Jerom's time,

THE Samaritan Pentateuch, though but lately published, is not a Work unknown to Antiquity: *Eusebius*, *Africanus*, *Origen*, *St. Jerom*, *Diodore of Tarsis*, *St. Cyril of Alexandria*, and *Procopius of Gaza*, have quoted it •, and it is by the Passages which they have reported of it, that we may judge, Whether the Copy that we have of the Pentateuch be that which the *Samaritans* formerly had. Father *Morinus* hath prov'd it so clearly, that *Simon de Muis*, who wrote against him concerning the Authority of the Pentateuch, is agreed with him as to the Point of its Antiquity.

Here follow the Principal Passages of the Ancients, which prove the Conformity of the Samaritan Pentateuch with ours.

First, *Eusebius* of *Cesarea* confesses after *Asricanus*, That the Chronology of the *Samaritans* from the Deluge to *Abraham*, is agreeable to that of the LXX, as to the Time when the Patriarchs begot their Children, and the duration of their Lives. Now this Conformity is found in our Copy, according to which there was from the Deluge (p. 166b) to the Birth of *Abraham* 942 Years, which makes the fame Number with the Septuagint by cutting off. *Cainan*, who is not in the Samaritan Pentateuch. On the

contrary, he observes, That the Samaritans agree with the *Hebrew Text*, and differ from the LXX, till the time of the Deluge, which is true at least as to *fared*.

Secondly, *St. Jerom* in his Questions on *Genesis*, and *St. Cyril of Alexandria* after him, observes, That the Words of *Abel* to his Brother *Cain*, *Gen. 4. 8. Let us go Abroad*; or, *Let us go into the Yields*, which are not found in the *Hebrew Text*, were in the Samaritan Copy, and continue there to this Day. _

Thirdly, The fame Author observes, in his *Commentary on the Galatians*, That the Jews had 'cut off those Words *every, and in all*, from *Deut. 27. 26. Cursed is every one that continueth not in all things which are Written in the Book of the Law to do them*. We find those Words in our Samaritan Copy, as they were in that of *St. Jerom*, tho' they be not found in the *Hebrew Text*.

Fourthly, *Diodore of Tarsis* observes that in *Numb. 7. 24. the Samaritans read Gog and Agag*, which is still found Written the fame way in the Samaritan Pentateuch.

Fifthly, *Procopius of Gaza* hath recollected some Passages that are in *Deuteronomy*, as being repeated, which are not in the Books of *Exodus, Leviticus* and *Numbers*, according to the *Hebrew Text*, and which are found in the Books according to the Samaritan Copy. The fame Passages are in our Copy; as for Example, these Words of *Deut. 1. 6. The Lord our God spake unto us in Horeb, saying, &c.* are found *Numb. 10. v. 10.* in the Samaritan Pentateuch. The ninth Verse and those that follow in the fame Chapter of *Deuteronomy* to the nineteenth Verse, are still in the 18th Chapter of *Exodus* of our Samaritan Pentateuch.

Sixthly, The *Greek Scholiast* upon the Version of the LXX quotes abundance of Differences of the Samaritan Pentateuch which are found in ours, as that of *Exod. 32. 18. I hear the Voice of Sinners*; whereas it is in the *Hebrew, of Singers*. And upon *Numb. 32. 33.* he observes, that the Samaritan Text in that Place makes mention of the half Tribe of *Manasses*, which is still in our Copies. We might observe in above 30 other Places, the agreement of our Samaritan Pentateuch with that of the Scholiast. It is true, there are some wherein he seems to vary from it, but it is because in those Places the Samaritan Word may have two significations; or, because he does not tie himself to the Words, but to the Sense •, or, because he rather followed the Samaritan Version than the Text or, in fine, because perhaps the Text it self hath been chang'd in some Places by the default of the Copiers: But that hinders not its being true, what we lay, That we have the Samaritan Text the Ancients had, tho' Time may have occasion'd some change in it.

SECT. IV.

Concerning the Authority of the Samaritan Pentateuch, wherein it differs from the common Hebrew Text: And if it ought to be preferr'd to it, or compar'd with it.

TO judge of the Authority of the Text of the Samaritan Pentateuch, and of the Comparison which is to be made thereof with the Hebrew Text, we must first examin its principal Differences from the Hebrew Text: They consist either in Changes which make a quite different Sense, or in Additions which clear up and explain the Sense, or in Transpositions and Repetitions, or in the change of Letters.

There are few Places where the Hebrew Samaritan Text differs considerably from the Hebrew Text as to the Sense. The difference of the Chronology concerning the Patriarchs from the Deluge till *Abraham*, and the Patriarchs before the Deluge from

Fared to Noah, is one of the chief, and upon which it is most difficult to make any Judgment: This cannot arise any otherwise than from the difference of the Copies of the Book of *Genesis*, which must be very ancient; Since the Samaritan Pentateuch, the LXX and the Hebrew Text differ on that Subject. There's another Difference in *Deuteronomy* 27. 4. betwixt the Samaritan and Hebrew Pentateuchs, where the *Samaritans* have substituted the Name of the Mountain *Gerizim* instead of that of *Ebal*: It is a manifest Corruption, which they have made to favour their Pretensions concerning the Temple that they had built upon Mount *Gerizim*, and the Worship which they perform there to God.

(p. 167)

The third Difference to be observ'd in the Sense, is concerning the Age of *Te ah*. The Samaritan Text, *Gen. 11. 32.* imports, that he liv'd 145 Years;^ whereas the Hebrew Text, the Version of the LXX, and all others, lay 205 Years. We must confess, that the reading of the Hebrew Samaritan Text, solves a great Difficulty concerning *Abraham's* Age; for it is said that he was but 75 Years of Age when he went into the Land of *Haran*, after the death of his Father. But if *Terah* died at the Age of 205, and *Abraham* was born in the 70th Year of *Terah's* Age" as the Hebrew and Vulgar Translation have it, *Abraham* must of necessity have been 135 Years old when his Father died. How can that be reconciled with what is said in the lame Text, that he was only 75 Years old when he went into the Land of *Haran*, his Father being then dead. This occasions a great Difficulty in the Chronology, and to solve it we must be oblig'd to say, that *Abraham* was not the eldest of *Terah's* Sons; which is contrary to the Text: Whereas by following the Samaritan Text, there remains no difficulty, because *Terah* having liv'd only 145 Years, and *Abraham* being born in the 70th Year of his Age, he was precisely 75 Years old when *Terah* died. But it might so happen, that this Change was not made in the Samaritan Text, any otherwise than by Conjecture, and to solve this Chronological Difficulty in *Abraham's* Life 5 which is so much the more likely, that the Version of the LXX and all the rest have it 205 Years.

The 4th considerable Difference betwixt the Hebrew Text and that of the Samaritan Pentateuch, is in *Exod. 12.40.* where it's in the Hebrew Text, The time of the sojourning of the Children of *Israel*, in the Land of *Egypt*, was 430 Years: Whereas • the Samaritan Text hath it, The time of the abode of the Children of *Israel* and their Fathers, in the Land of *Canaan* and *Egypt*, was 430 Years. The LXX did not add *their lathers*, but does as well as the Samaritan Text import, both in the Land of *Egypt* and in the Land of *Canaan*. And some Greek Copies also had it, *they and their lathers*. It is very probable that we must thus understand the Hebrew Text, and therefore this Passage may pass rather for an Explanation than for a Difference. And it may be also, that the Hebrew Text is corrupted in this Place, and that those Words in the Land of *Canaan*, which are found in the *Septuagint*, are forgot. There's such another Addition in *Genesis* 4. £>. For in the *Hebrew*, after those Words, *Cain said to his Brother Abel*, there's a blank in the Hebrew Text, which is supplied in the *Septuagint* in the Samaritan Copy, and in the Vulgar Translation, by these words, *Let us go out*, or *let us go into the Held* •, after which they read, *and when they were in the Yield*, &c It may be easily perceived, that those words, *let us go abroad*, or *let us go into the*

Pi>/</,are necessary, and that they must have been omitted in the Hebrew Copies; and therefore the *Massbrites* leave a space here, as supposing there are some Words omitted.

In *Gen.2.2.* there's a seeming Contradiction betwixt the Hebrew and Samaritan Texts; for in the *Hebrew* it is laid, That *God finish d the Work of the Creation on the seventh Day, and that he rested on that Day.* Whereas in the Samaritan Text and in the Septuagint, it is, that *he finsh'd this Work on the sixth Day, and rested on the seventh.* This makes no difference in the Sense, the Hebrew Text being to be understood no otherwise, and can signifie nothing else, but that God finish'd the Work of the Creation at the end of the sixth Day; and by consequence, that his Work was complete and perfected on the seventh, on which he rested. The Sense of the Samaritan Text and of the LXX is more clear and distinct; but it is hard to determine whether it be he who copied the Samaritan Text, or the Author of the Version of the LXX, who explain'd this Place of the Hebrew Text, or whether it be the Hebrew Text into which this Fault slipp'd.

In *Gen. 7. 2.* it's said, according to the Vulgar Translation, That the unclean Creatures which were in the Ark, were by two and two, as the clean were by seven and seven j that is to fay, there were two Couples of the one, as there were seven Couples of the other. The' Samaritan Text expresses those two Pairs, *two, two,* as well as the *Septuagint*; whereas the Hebrew Text at present has it only *two*: But St. *Jerom* bath translated it *two and two*, from the Hebrew Text of his time; So that it's more like to be a Fault that hath flipp'd into the Hebrew Text.

There are Additions in the Samaritan Pentateuch of things that are not found in the *I* Hebrew Text. We have already observ'd, that in *Numbers* 10. 10. and in *Exodus* 18. after the 24th Verse, the Samaritan Pentateuch had the Words which are in the beginning of *Deuteronomy*, ver. 6, and 9, to the 19th. Some conclude from thence, that they are cut off from the Hebrew Text; but there's more likelihood, that some Copier of the Samaritan Pentateuch having observ'd that those Words were related in *Deuteronomy*, (p. 167) as having been wrote in the foregoing Books; and not finding them there in the fume Terms, inserted them in those Places which he thought more convenient and suitably and so much the more, because those Additions are not found in the LXX. There are yet two more; one in *Levit.* 17. 4. as to which the LXX agree with the *Hebrew* Text. But this Addition in the first Passage, is only a Repetition of the fame thing; for whereas the *Hebrew* Text joins in one the Prohibition to slay a Sacrifice without the Camp or in the Camp, without offering it at the Entry of the Tabernacle 5 the *Samaritan* Text and the LXX, separate those two Members, and repeat the lame Prohibition twice. 1. With respect to those who slew a Sacrifice in the Camp. 2. With, respect to those who slew one without the Camp. It is a Superfluous Repetition, and changes nothing of the Sense. There's only one particular Determination of the Samaritan Text and the Septuagint, which is not in the *Hebrew*, viz. That it is not to be understood any otherwise than of those who should flay Oxen or Lambs, To make a *Burnt-Offering* or a *Face-Offering* unto the Lord. This is a very true Explication, and is understood in the Words, which might have been added by him who copied the *Samaritan* Text. In the second Passage, where mention is made of the Decampment of the Children of *Israel*, and of the way how all the

Vessels of the Tabernacle were to be covered and secured. The Vessel of Brass is left out of the *Hebrew* Text •, whereas in the *Samaritan* Pentateuch and the Version of the LXX, they spoke in these Terms; *They shall take a Purple Vail, with which they shall cover the Vessel of Brass and its Basis and put it in a Cafe of Skins of the Colour of sacinth, and set it on a Lever.* 'Tis probable that this hath been left out of the *Hebrew* Text.

The Words concerning *Jacob's* Unwillingness to suffer *Benjamin* to go, are related in two Places in the *Samaritan* Pentateuch, Chap. 42. 16. When *Joseph* demanded of his Brethren, that they should bring him, and Chap. 44. 21. When he caused *Benjamin* to be stop'd; whereas they are only in this latter Place in the *Hebrew* Text, and in the LXX. But because 'tis supposed here, That *Joseph's* Brethren had already told it to *Jacob*, he who corrected the *Samaritan* Text, thought it ought to be plac'd in the first Discourse of *Joseph's* Brethren about *Benjamin*.

There are many other Differences betwixt the *Samaritan* and *Hebrew* Text, but of less Consequence, and don't change the Sense. Therefore it is that whether they be considered as Additions made to the *Samaritan* Text, or as Omissions out of the *Hebrew* Text, it nothing diminishes the Authority of either; of which take the following Instances, *Gen.* 2. 24. The *Hebrew* Text imports only, *That the Husband and the Wife shall become one flesh:* The *Samaritan* Pentateuch and the Version of the LXX adds the Word *Two*, *That they shall make two of one flesh;* or, *Of two they shall only make one Flesh;* which is the fame, but only a little more express. It is the fame in *Genesis* 26. 18. The *Hebrew* Text imports, *That Isaac made the Wells which had been made in the time of his lather Abraham, to be dug afresh:* The *Samaritan* Pentateuch and the Version of the LXX have it, *That the Servants of his Father Abraham bad dug them;* which is the fame sense, tho' the latter seems to be the plainest. In Chap. 17. v. 17. of the fame Book, there's omitted in the *Hebrew* Text the Epithet *full* in this Phrase, *The smell of my Son is like that of a Full Field, which the Lord hath blessed.*

I pass over in silence some omissions of Pronouns, of the Word *All*, and some others that are necessarily understood, which Change nothing of the Sense, and which might have been equally added in the *Samaritan* Pentateuch, or omitted in the *Hebrew*: Neither do I speak any thing of the Differences which come from Repetitions of the fame Words, from Letters changed or omitted, and such other small things which are nothing to our purpose. We may observe one in *Numb.* id. 15. which happens by the Change of a *Refch* into a *Daleth*. In the *Hebrew* Text *Moses* says, *That he hath not received or taken an Ass from them,* whereas in the *Samaritan* Text and the Version of the LXX, it is read, *That he hath not taken away their Desire;* that is to lay, That he had taken nothing from the People of what they had desir'd to keep; and that he had taken nothing from them *per force*. This seems to be the better Sense, tho' the other may be also maintained; and perhaps *Moses* by this would say, That he had not taken the least thing from them. Be that how it will, the fame *Hebrew* Word by changing only the last Letter, signifies an *Ass* and *Desire*; for an *Ass* in *Hebrew* is *Chamor*, and *Desire* *Camud*, which end with the fame Consonants, but that the latter hath a *Resh* in the first and a *Daleth* in the second : Therefore it may be that the Fault is in the *Hebrew* Text.

(p. 168) It is easily deducible from what we have hitherto observed, That though the *Heb-en Samaritan* Text be not wholly conformable to the *Hebrew* common Text, and different only in Characters, as St. *Jerom* seems to have thoughts there is not however any difference so considerable as to s make it to be accounted another Text. AU that can be said of it, is that they are two Copies of the fame *Hebrew* Text,, two Copies of the fame Original Text, betwixt which some Difference hath happened either by the direct Intention of the Copiers, who designed to make some Additions or Changes, or by their Negligence, which hinders not but both may be the true Original Text. Tis not absolutely necessary, That we should always follow the *Samaritan* Pentateuch ■, nor are we always obliged to follow the *Hebrew* Text.. We muff judge of it according to the Rules, which we have prescribed and applied to the Principal Differences of those two Texts. This is the Medium we must take betwixt the. opposite Sentiments concerning the *Samaritan* Pentateuch, which some extol too high and others despise too much.

SECT. V.

Of the Samaritan tongue^ and of the Versions of the Samaritan Pentateuch,, into that Language and into Greek and Arabick.

TH E *Samaritans* being originally a People of *Assyria*, they spoke Naturally the *Assyrian* or *Chaldean* Tongue, when they were transported into *Samaria*. The necessity they were under to learn the Law Written in *Hebrew*, and the mixture of *Jews* amongst them, made them insensibly to mix *Hebrew* Words amongst the *Chaldee*; lb that almost all the Words of the *Samaritan* Tongue, are derived from the *Hebrew* and the *Chaldee*, of which it was only a Dialect. It hath however its peculiar Words, and sometimes makes use of *Arabick* Words. It comes nearer to the *Hebrew* than to the *Chaldee*, both as to the Words, Phrases and Syntax, which was occasioned by the Mixture of the *Jews* with the Ancient *Samaritans*.

The fame Reason that obliged the *Jews* to make *Chaldee* Paraphrases of the *Hebrew* Text; that is to say, because the *Hebrew* ceased to be their Vulgar Language, and commonly understood among them, they were obliged to explain it to the People in the Language that they spoke, that same Reason, I say, did also oblige the *Samaritans* to translate the *Hebrew* Pentateuch into *Samaritan*. We have one of them in the Polyglotts of *Paris* and *England*; whereof we neither know the Author nor the exact time, but it is certainly Ancient and Faithful; there are nevertheless abundance of Places, where it differs from the Text it self.

'Tis probable that there was formerly a *Greek* Version of the *Samaritan* Pentateuch, since St. *Cyril* of *Alexandria*, some other *Greek* Fathers, and an Ancient *Greek* Scholiast, knew and quoted the Differences of the *Samaritan* Pentateuch, which 'tis likely they did not take from the Original, but rather from a *Greek* Version. In the mean while, tho' it be probable, that there was formerly a *Greek* Version of the *Samaritan* Pentateuch, it's certain that it was not made in the Time of *Alexander* the Great, as Father *Morin* alledges.

There are also Manuscripts of a Version of the *Samaritan* Pentateuch into *Arabick*, Written in *Samaritan* Characters, composed certainly since the 900 Year of Christ, but those sort of Versions are of little Use or Authority.

From the Editor of the Samaritan Update

This work was written by **Louis Ellies Du Pin**.

Louis Ellies du Pin, or **Dupin** (17 June 1657 – 6 June 1719) was a French ecclesiastical historian, who came of a noble family of Normandy. He was born at Paris.

http://en.wikipedia.org/wiki/Louis_Ellies_Dupin

While we do not agree on all his views, we feel that it is of educational information and as well as other articles, feel that it should be shared.

In transcribing this article from its original of English, there may have been a couple mistakes (may have been), the s shaped letters were mostly of the appearance of an f. So should one quote from this, it would be better to use the original works.