

It is a substantial argument that they had preserved the five books of Moses as we have them preserved. It then can be said that it proves that we have a substantially pure text but it doesn't prove that the Pentateuch was written late or that the Canon of the O.T. was put together at a late date. (1) The Samaritans have a very early Pentateuch. (2) If they got their Pentateuch, we do have every reason that they changed some of it in certain places and make it glorify their land--it is assumed by the critics that they got it in the time of Nehemiah but they have no proof for this, though they would say that because of the hostility between Nehemiah and the Samaritans but Nehemiah is trying to purify the Jews and be separate from the rest of the peoples. Read from Neh. the last chapter beginning with verse 23....the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. Here was an actual grandson of a high priest who had married the leader of Sanballat, the leader of the Samaritans, whose very name does reverence to their moon-god. Nehemiah tells them not to take the attitude that these Samaritans were good people, and should have lasting friendship with them. Now Josephus has a tradition that this grandson of the high-priest, when he went up to the Samaritans took the Pentateuch with him. Such a tradition could easily get started obviously. We can easily see how the argument would come up as to the right place to worship--the Samaritans claimed that the place to worship was Mt. Gerizim and the Jews would argue that they had the right place to worship which was in Jerusalem--it would be very natural to blame the renegade priest for giving them the Pentateuch. Whether this is correct or not it would not support the critical theory because it doesn't prove that this was all the books that were inspired at that time.

15--Even at the time of Joshua they were going to Mt. Ebal and Gerizim to worship which was commanded clear back in Deut. There are these two mountains right there which I saw while in Palestine. It would be entirely probable that the Jews, or Israelites, at the time of Joshua had the Pentateuch there, but that doesn't prove that the Samaritans got it from them, because the people were taken into exile by the Assyrians and the law might have been destroyed then or the law might have been destroyed as it was taken with them into exile. I think the exile probably destroyed the copies that were there then, but then when we have the people of Northern Israel going into exile we read in II Kings 17 and other people were brought to fill up the gap that was left from the people that were taken away into exile. Because the lions harmed them they had scribes from Jerusalem come up and teach them the law and this they obeyed as well as their old heathen customs--they made a combined religion--that doesn't prove that they believed only in the Pentateuch then--the facts aren't in favor of the critics but even if true they don't prove their theory.