

**THE VERACITY OF THE FIVE BOOKS
OF MOSES, ARGUED FROM THE
UNDESIGNED COINCIDENCES TO BE
FOUND IN THEM, WHEN COMPARED
IN THEIR SEVERAL PARTS**

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The Veracity of the Five Books of Moses, Argued from the Undesigned Coincidences to be Found in Them, When Compared in Their Several Parts by J. J. Blunt

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S. H. 1830

THE
VERACITY
OF
THE FIVE BOOKS OF MOSES,
ARGUED FROM THE
UNDESIGNED COINCIDENCES
TO BE FOUND IN THEM,
WHEN COMPARED IN THEIR SEVERAL PARTS.

BY THE REV. J. J. BLUNT,
FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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22.

TO
THE VERY REV. JAMES WOOD, D.D.
DEAN OF ELY;
MASTER OF ST. JOHN'S COLLEGE, CAMBRIDGE;
IN TOKEN OF UNFEIGNED RESPECT AND REGARD FOR THE
ANCIENT AND RELIGIOUS FOUNDATION ITSELF
OVER WHICH HE PRESIDES;
FOR THE ATTAINMENTS BY WHICH HE ADORNS IT;
FOR THE ZEALOUS AND DISINTERESTED SPIRIT IN WHICH
HE PROMOTES ITS WELFARE;
AND
FOR THOSE PRIVATE VIRTUES WHICH MAKE ITS MEMBERS
HIS PERSONAL FRIENDS;
THIS ATTEMPT
TO CONFIRM THE EVIDENCE OF THE
MOSAIC WRITINGS,
(BEING THE SUBSTANCE OF A COURSE OF SERMONS
DELIVERED BEFORE THE UNIVERSITY,)
IS INSCRIBED,
BY HIS FAITHFUL AND OBLIGED SERVANT,
J. J. BLUNT.

VERACITY
OF THE
FIVE BOOKS OF MOSES.

It is my intention to argue in the following pages the Veracity of the Five Books of Moses, from the instances they contain of *coincidence without design*, in their several parts. I am not aware that this test of truth (to which alone I shall appeal) has been deliberately applied to these writings, except by Dr. Graves in *two* of his useful Lectures upon the Pentateuch. In them he has done much, but much he has still left to be done by others; and though I do not lay claim to the merit (whatever it may

be) of actually discovering all the examples of consistency without contrivance which I shall bring forward in this volume, and though in many cases, where the detection was my own, I found on examination that there were others who had forestalled me—*qui nostra ante nos*—yet some of them I have not seen noticed by commentators at all, and scarcely any of them in that light in which only I regard them, as *grounds of evidence*. It is to this application, therefore, of expositions, often in themselves sufficiently familiar, that I have to beg the candid attention of my readers; and if I shall frequently bring out of the treasures of God's Word, or of the interpretations of God's Word, "things *old*," the use that I make of them may not perhaps be altogether thought so.

But before I proceed to individual in-

stances, I will endeavour to develop a principle upon which the Book of Genesis goes *as a whole*, for this is in itself an example of *consistency*.

I.

THERE may be those who look upon the Book of Genesis as an epitome of the *general* history of the world in its early ages, and of the *private* history of certain families more distinguished than the rest. And so it is, and on a first view it may seem to be little else; but if we consider it more closely, I think we may convince ourselves of the truth of this proposition, that it contains *fragments (as it were) of the fabric of a Patriarchal Church*, fragments scattered indeed and imperfect, but capable of combination, and when combined, *consistent as a whole*. Now it is not easy to imagine

that any impostor would set himself to compose a book upon a plan so recondite; nor, if he did, would it be possible for him to execute it as it is executed here. For the incidents which go to prove this proposition are to be picked out from among many others, and on being brought together by ourselves, they are found to agree together as *parts of a system*, though they are not contemplated as such, or at least are not produced as such by the author himself.

I am aware that, whilst we are endeavouring to obtain a view of such a Patriarchal Church by the *glimpses* afforded us in Genesis, there is a danger of our theology becoming visionary:—it is a search upon which the imagination enters with alacrity, and readily breaks its bounds—it has done so in former times and in our own. Still the principle of such investigation is good;