

Still further, Ezra relates (8:1,2):- 'These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas, Gershom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattush.'

Here, if no abridgement of the genealogy is allowed, we should have a great-grandson and a grandson of Aaron, and a son of David coming up with Ezra from Babylon after the captivity.

Another proof equally convincing is to be found in the fact that Levi's son Kohath was born before the descent into Egypt (Gen. 46:11); and the abode of the children of Israel in Egypt continued 430 years (Ex. 12:42,41). Now as Moses was eighty years old at the Exodus (Ex. 7:7) he must have been born more than 350 years after Kohath, who consequently could not have been his own grandfather.

This genealogy, whose abbreviated character is so clearly established, is of special importance for the immediate purpose of this paper The names which are found without deviation in all the genealogies are Jacob, Levi, Kohath, Amram, Moses (Ex. 6:16-20; Nun. 3:17-19; 26:57-59; I Chron. 6:1-3; 16-18; 23:6,12,13). Now unquestionably Levi was Jacob's own son. So likewise Kohath was the son of Levi (Gen. 46:11) and born before the descent into Egypt. Amram also was the immediate descendant of Kohath.

This subject may be relieved from all perplexity, however, by observing that Amram and Jochebed were not the immediate parents, but the ancestors of Aaron and Moses. How many generations may have intervened we cannot tell. It is indeed said (Ex. 6:20; Nun. 26:59), that Jochebed bare them to Amram. But in the language of the genealogies this simply means that they were descended from her and from Amram. In like manner, according to Matt. 1:11, Josias begat his grandson Jechonias, and ver. 8, Joram begat his great-great-grandson Ozias. And in Gen. 10:15-18 Canaan, the grandson of Noah, is said to have begotten several whole nations, the Jebusite the Amorite, the Girgasite, the Hivite, etc. Nothing can be plainer, therefore, than that, in the usage of the Bible, 'to bear' and 'to beget' are used in a wide sense to indicate descent, without restriction to the immediate offspring.

After these preliminary observations, . . . I come to the more immediate design of the present paper, by proceeding to inquire, whether the genealogies of Gen. 5 and 11 are necessarily to be considered as complete, and embracing all the links in the line of descent from Adam to Noah and from Shorn to Abraham. And upon this I remark --