

1. That the analogy of the Scripture genealogies is decidedly against such a supposition. In numerous other instances there is incontrovertible evidence of more or less abridgement The result of our investigations thus far is sufficient to show that it is precarious to assume that any biblical genealogy is designed to be strictly continuous, unless it can be subjected to some external tests which prove it to be so. And it is to be observed that the Scriptures furnish no collateral information whatever respecting the period covered by the genealogies now I question. The creation, the Flood, the call of Abraham, are great facts, which stand out distinctly in primeval sacred history. A few incidents respecting our first parents and their sons Cain and Abel are recorded. Then there is an almost total blank until the Flood, with nothing whatever to fill the gap, and nothing to suggest the length of time intervening but what is found in the genealogy stretching between these two points. And the case is substantially the same from the Flood to Abraham. So far as the biblical records go, we are left not only without adequate data, but without any data whatever, which can be brought into comparison with these genealogies for the sake of testing their continuity and completeness.

The structure of the genealogies in Gen. 5 and 11 also favors the belief that they do not register all the names in these respective lines of descent. Their regularity seems to indicate intentional arrangements. Each genealogy includes ten names, Noah being the tenth from Adam, and Terah the tenth from Noah. And each ends with a father having three sons. . . Now as the adjustment of the genealogy in Matt. 1 into three periods of fourteen generations each is brought about by dropping the requisite number of names, it seems in the highest degree probable that the Symmetry of these primitive genealogies is artificial rather than natural.

it may further be added that if the genealogy in chap. 11 is complete, Peleg, who marks the entrance of a new period, died while all his ancestors from Noah onward were still living. indeed Sham, Arphaxad, Selah, and Eber must all have outlived not only Peleg, but all the generations following as far as and including Terah. The whole impression of the narrative in Abraham's days is that the Flood was an event long since past, and that the actors in it had passed away ages before. And yet if a chronology is to be constructed out of this genealogy Noah was for fifty-eight years the contemporary of Abraham, and Sham actually survived him thirty-five years, provided 11:26 is to be taken in its natural sense, that Abraham was born in Terah's seventieth year. This conclusion is well-nigh incredible. The calculation which leads to such a result, must proceed upon a wrong assumption.