

II. The eldest of those three sons grows up, is married, and dies; the second grows to maturity, suppose in another year, marries his brother's widow, and dies; the third grows to maturity, (suppose in another year still), but declines to take his brother's widow to wife, she then deceives Judah himself, conceives by him, and, in due time, bears him twins, Pharez and Zarah.

III. One of these twins, also, grows to maturity, and has two sons, Hezron and Hamul, born to him before Jacob goes down into Egypt. The above being certainly incredible, we are obliged to conclude, that one of the two accounts must be untrue." Page 61 and 62.

From this Colenso would have us conclude that the Pentateuch is *unhistorical*. Before we leap into such a dark dungeon, let us examine a little, for there will be more serious difficulties compassing that position than any other.

Two things are "assumed" in the above statement: 1st. He "assumes" that it is "undeniable" that the narrative represents that the sixty-six persons, and among them Hezron and Hamul, were born before, and "went down with" Jacob into Egypt. 2nd. He professes to show that Judah was only "forty-two years old, according to the *story*, when he went down with Jacob into Egypt."

We observe, on the contrary, that the "story" affirms neither the one nor the other, nor does it necessarily "involve" either.

In order to understand the meaning of expressions, made by any writer, we must examine his own *usus loquendi*.

It is remarkable that Colenso has, himself, quoted several texts which most plainly upset all his argument. Such as, "All the souls of the house of Jacob, which *came into Egypt*, were three score and ten." Gen. xlv.1: 27. "Thy fathers went down into Egypt with three score and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude." Duet. x.: 22. To which we may add Ex. i.: 1 & 5. It does seem strange that Colenso should quarrel with the statement, that, *sixty-six came into Egypt*, and yet find no fault with that one which says that *seventy came*! It is surely plain, that in *whatever sense* it can be said, that Ephraim and Manasseh came into Egypt, though they were born there; in the same sense it may be said of Hezron and Hamul, who may have been born in Egypt. This might be enough to answer the whole of Colenso's "assumptions." He admits that, in stating that the sons of Joseph *went or came* down into Egypt, "*the writer's meaning is obvious enough*."—(P. 72.) Yet, he would have us believe, that, the same statement applied to