

THE RIGHT TO THE THRONE OR TO THE "TOMB OF THE UNKNOWN"¹

I. INTRODUCTION

Christian missionaries maintain that Jesus has the legal right to sit on the throne of King David as King/Messiah. This claim is based on accounts in the New Testament, on mistranslations and on subsequent misinterpretations of various passages in the Hebrew Bible (the "Old Testament" in Christian Bibles).

In this essay, the validity of this Christian missionary claim is tested by contrasting various arguments being used to support it against what the Hebrew Bible actually teaches concerning the qualifications of the rightful occupants of King David's throne, including מָשִׁיחַ (*mashi'ah*), the promised **Jewish Messiah**.

II. ELIGIBILITY TO THE THRONE OF KING DAVID

The Torah lists job descriptions for various officers of the Hebrew commonwealth, as well as the selection process, qualifications, and duties of a king of Israel:

Deuteronomy 17:14-20 – (14) When you come to the land the Lord, your God, is giving you, and you possess it and live therein, and you say, "I will set a king over myself, like all the nations around me," (15) you shall set a king over you, **one whom the Lord, your God, chooses; from among your brothers, you shall set a king over yourself; you shall not appoint a foreigner over yourself, one who is not your brother.** (16) Only, **he may not acquire many horses for himself, so that he will not bring the people back to Egypt in order to acquire many horses, for the Lord said to you, "You shall not return that way any more."** (17) **And he shall not take many wives for himself, and his heart must not turn away, and he shall not acquire much silver and gold for himself.** (18) **And it will be, when he sits upon his royal throne, that he shall write for himself a copy of this Torah on a scroll from [that Torah which is] before the Levitical priests.** (19) **And it shall be with him, and he shall read it all the days of his life, so that he may learn to fear the Lord, his God, to keep all the words of this Torah and these statutes, to perform them,** (20) **so that his heart will not be haughty over his brothers, and so that he will not turn away from the commandment, either to the right or to the left, in order that he may prolong [his] days in his kingdom, he and his sons, among Israel.**

¹ Transliterations of Hebrew terminology into the Latin alphabet will follow these guidelines:

- Transliterated terminology is shown in ***bold italicized*** font
- The accented syllable in transliterated terminology is shown in **SMALL CAPS** font
- Latin vowel-sounds, A – E – I – O – U, are used (not the English versions thereof!)
- Distinct Hebrew letter that have ambiguous Latin letter sounds are transliterated according to the following rules:
 - A vocalized letter א is transliterated as the equivalent Latin vowel
 - A vocalized letter י is transliterated as the equivalent Latin vowel with an added underscore
 - The letter ה is transliterated as "h"
 - The letter ח is transliterated as "ch"
 - The letter כ is transliterated as "k"
 - The letter ק is transliterated as "q"
 - A vocalized **SHVA** (וְ נִשְׁבֵּה) is transliterated as a superscripted "e" following the consonant
 - There is no "doubling" of letters in the transliterations to reflect the **daGESH** (emphasis)

In essence, the Torah specifies that a legitimate candidate for king of Israel:

- ✧ **Must be a native Israelite (v. 15)**
- ✧ **Must be selected by God [through a true prophet of the generation] (v. 15)**
- ✧ **Must not have a standing cavalry to keep his people in subjection (v. 16)**
- ✧ **Must not establish a harem (v. 17)**
- ✧ **Must own a copy of the Torah, study it himself, and obey its precepts (vs. 18-19)**
- ✧ **Must govern the monarchy according to Torah (v. 20)**

Israel's first constitutional monarchy was established when Saul, the son of Kish, from the Tribe of Benjamin, was anointed as King of Israel by the Prophet Samuel (1Samuel 9:1-10:27). Saul reigned for approximately two years before he was removed from the throne for abrogating his responsibilities by not obeying the command to eradicate Amalek (1Samuel 15). Samuel was instructed to find David, the son of Jesse, from the Tribe of Judah, and anoint him as king of Israel while Saul was still the reigning monarch (1Samuel 16:1-3). Samuel did as he was instructed; he found David and anointed him as king of Israel (1Samuel 16:13). King David first reigned in Hebron for 7-1/2 years, and then moved to Jerusalem, where he sat on the throne for 33 years.

Because David was a righteous king, he received the following promise by God via the Prophet Nathan:

2Samuel 7:12-16 – (12) When your days are fulfilled, and you shall lie with your forefathers, then I will raise up your seed that shall issue from your body after you, and I will establish his kingdom. (13) He shall build a house for My Name, and I will establish the throne of his kingdom forever. (14) I will be to him a father, and he shall be to Me a son; so that when he goes astray I will chasten him with the rod of men, and with afflictions of human beings. (15) And My mercy shall not depart from him; in the manner in which I withdrew it from Saul, whom I removed from before you. (16) And your house and your kingdom shall be established forever before you; your throne shall be established forever.

This promise includes the following elements:

- ✧ **An everlasting dynasty, the Davidic dynasty, is established with David**
- ✧ **David's heir to the throne, through whom this dynasty shall pass, will be one of his natural (biological) sons**
- ✧ **The son who inherits the throne from David is the one who will build the Temple in Jerusalem**
- ✧ **The Davidic dynasty will propagate through David's seed (זֶרַע [Zera]), i.e., via his direct descendants**
- ✧ **Every future king who sits upon the throne of David will be a mortal man**
- ✧ **Every future king who sits upon the throne of David will have a special "father-son" relationship with God, so that when he sins, he will be duly punished**
- ✧ **Even when future kings (in David's seat) commit iniquity, God will keep the Davidic dynasty intact, and not terminate it as He did with Saul's kingship**

The establishment of this everlasting Davidic dynasty is significant, since מְשִׁיחַ is expected to emerge from it, as was already alluded to in Jacob's blessing of Judah:

Genesis 49:10 - The scepter shall not depart from Judah, nor the ruler's staff, until Shiloh come, and to him shall gather the nations.

The elements in the promise to David establish a nominal **Requirement** that serves as a "litmus test" for legitimizing candidates who claim a right to the Davidic throne:

Requirement: A claimant to the throne of King David must be a mortal human male, who is a direct (biological) descendant of King David, and whose lineage (a blood-right) must pass through King Solomon.

After King Solomon's reign and the subsequent schism, every king of Judah who sat on the throne of King David satisfied this **Requirement**. Of course, מְשִׁיחַ will also satisfy this **Requirement**, as noted in prophetic statements such as:

Jeremiah 23:5 - Behold, days are coming, says the Lord, when I will set up of David a righteous shoot, and he shall reign as king and prosper, and he shall perform judgment and righteousness in the land.

Psalms 132:11 - The Lord has sworn to David in truth, from which He will never turn back, "Of the fruit of your body I shall seat upon your throne".

These passages, among others, unambiguously reflect the stated **Requirement**. This **Requirement** is a *necessary condition* that must be satisfied by any claimant to King David's throne.² This means that, even if a claimant meets the **Requirement**, it does not automatically guarantee that he will be king. This is evident from the fact that, while there were normally multiple individuals from the royal seed who were alive in the Kingdom of Judah at any given time, and who qualified under the **Requirement**, only one of them was selected to reign as King of Judah.

III. WHAT DOES THE NEW TESTAMENT SAY?

According to Christian theology, Jesus was the promised Messiah. The New Testament contains several accounts commonly cited in support of this doctrine:

- † **The authors of the Gospels of Matthew, Mark, and Luke refer to Jesus as the son of David:**
Matthew 1:1(KJV) – The book of the generation of Jesus Christ, the son of David, the son of Abraham. [See also Matthew 9:27, 12:23, 15:22, 20:30,31, 21:9,15, 22:42; Mark 10:47,48; Luke 18:38,39]
- † **Paul and the author of the Gospel of John refer to Jesus as the being of the seed of David:**
Romans 1:3(KJV) - Concerning his Son Jesus Christ our Lord, which was made of the seed

² In the language of mathematics, a conditional statement such as, **X IS A NECESSARY CONDITION FOR Y**, means that without **X** there is no **Y**. However, having **X** does not automatically guarantee **Y**! On the other hand, a conditional statement such as, **X IS A SUFFICIENT CONDITION FOR Y**, means that if there is **X** then there is **Y**. In other words, having **X** automatically guarantees **Y**!

of David according to the flesh; [See also John 7:42; 2 Ti 2:8]

If these statements were accurate, then Jesus would have met the **Requirement** from the Hebrew Bible. However, as is demonstrated in the analysis that follows, these accounts create serious internal issues for Christian theology, which casts doubt on their validity.

IV. COMMON CHRISTIAN RATIONALIZATIONS OF THE CLAIM AND HOW THEY ARE NEUTRALIZED

Christian missionaries have fashioned many scenarios to rationalize their claim that Jesus has a legitimate right to the throne of King David. *Do these schemes survive under rigorous scrutiny?*

Many of these scenarios utilize the two genealogies recorded in the New Testament. These two genealogies and the genealogy recorded in 1Chronicles 3 are shown in Table IV-1. For brevity and simplicity, only generations that start with King David and go forward are shown, and the names shown in the genealogy from the Hebrew Bible are the anglicized rather than phonetic Hebrew renditions.

Table IV-1 – Comparing genealogies: Hebrew Bible vs. New Testament

Hebrew Bible			New Testament*			
#	1Chronicles 3:5-24(JPT)	Remarks	#	Matthew 1:6-16 (KJV)	#	Luke 3:23-31 (KJV)
1.	David		1.	David	1.	David
2.	Solomon	Also listed as David's sons by Bathsheba are: Nathan, Shimea, Shovav.	2.	Solomon	2.	Nathan
3.	Rehoboam		3.	Roboam	3.	Mattatha
4.	Abijah		4.	Abiah	4.	Menan
5.	Asa		5.	Asa	5.	Melea
6.	Jehoshaphat		6.	Josaphat	6.	Eliakim
7.	Joram		7.	Joram	7.	Jonan
8.	Ahaziah				8.	Joseph
9.	Joash				9.	Juda
10.	Amaziah				10.	Simeon
11.	Azariah	Also known as Uzziah.	8.	Ozias	11.	Levi
12.	Jotham		9.	Joatham	12.	Matthat
13.	Ahaz		10.	Achaz	13.	Jorim
14.	Hezekiah		11.	Ezekias	14.	Eliezer
15.	Menasseh		12.	Manasses	15.	Jose
16.	Amon		13.	Amon	16.	Er
17.	Josiah		14.	Josias	17.	Elmodam
18.	Jehoiakim (changed from Eliakim by Pharaoh Necho)	Also listed as Josiah's sons are: Johanan (the firstborn), Mattaniah (also known as Zedekiah, the last king of Judah), and Shallum (also known as Jehoahaz).			18.	Cosam

					19.	Addi
					20.	Melchi
19.	Jeconiah	Also listed as a son of Jehoiakim is Zedekiah.	15.	Jechonias	21.	Neri
20.	Shealtiel	Also listed as a son of Jeconiah is Assir.	16.	<u>Salathiel</u>	22.	<u>Salathiel</u>
21.	Pedaiah	Also listed as Shealtiel's sons are: Malchiram, Shenazar, Jecamiah, Hoshama, and Nedabiah.				
22.	Zerubbabel	Also listed as a son of Pedaiah is Shimei.	17.	<u>Zorobabel</u>	23.	<u>Zorobabel</u>
23.	Hananiah	Also listed as Zerubbabel's sons are: Meshullam, Ohel, Berechiah, and Hasadiah-Jushab-Hesed.	18.	Abiud	24.	Rhesa
24.	Jeshaiah	Also listed as a son of Hananiah is Pelatiah.	19.	Eliakim	25.	Joanna
25.	Rephaiah		20.	Azor	26.	Juda
26.	Arnan		21.	Sadoc	27.	Joseph
27.	Obadiah		22.	Achim	28.	Semei
28.	Shechaniah		23.	Eliud	29.	Mattathias
29.	Shemaiah		24.	Eleazar	30.	Maath
30.	Neariah	Also listed as Shemaiah's sons are: Hattush, Igal, Bariah, and Shaphat.			31.	Nagge
31.	Elioenai	Also listed as Neariah's sons are: Hezekiah and Azrikam.			32.	Eslie
		Listed sons of Elioenai are: Hodaviahu, Eliashib, Pelaiah, Akkub, Johanan, Dalaiah, and Anani.			33.	Naum
					34.	Amos
					35.	Mattathias
					36.	Joseph
					37.	Janna
					38.	Melchi
					39.	Levi
			25.	Matthan	40.	Matthat
			26.	Jacob	41.	Heli
			27.	<u>Joseph</u>	42.	<u>Joseph</u>
			28.	Jesus	43.	Jesus

* **Bold names** indicate names of special interest. Underlined **bold names** indicate intermediate points of convergence for the two genealogies of the New Testament.

A. **Rationalization:** The claim is valid according to the genealogy in Matthew

† **Christian missionaries** point to the genealogy in the Gospel of Matthew, where the lineage of Jesus leads to King David through King Solomon.

☆ **Jewish counter-arguments**

1. **Concerning the credibility of the Matthew genealogy**

The Matthew genealogy, going forward from David to Zorobabel, does not match the corresponding genealogy recorded in 1Chronicles 3 of the Hebrew Bible. It appears that, in order to create a genealogy that would suit his purpose, the author of the Gospel of Matthew had to –

- † **Leave out the generations that correspond to Kings Ahazia, Joash, Amaziah, and Eliakim/Jehoiakim.**
- † **Leave out the generation that corresponds to Pedaiah, the son of Shealtiel.**
- † **Create new names for the generations going forward from Zerubbabel, none of which match the names that appear for the corresponding generations in the genealogy of 1Chronicles 3.**
- † **Leave out the generations that correspond to Neariah, the son of Shemaiah, and Elioenai, the son of Neariah.**

Given the choice of sources for this genealogy – the Gospel of Matthew in the New Testament or 1Chronicles in the Hebrew Bible – *which source would you accept as the one to trust for its accuracy?*

- † **A common rebuttal by Christian missionaries** is that the author of the Gospel of Matthew used sources no longer available today, since these records were lost when the Second Temple was destroyed by the Romans in the year 70 C.E.
- ☆ **The Jewish response to this rebuttal** is that, apart from the fact that Jewish genealogical records were not kept in the Temple, the Hebrew Bible is the "proof text" here.³ The genealogies recorded in 1Chronicles were compiled during the fifth century B.C.E. by Ezra and Nehemiah. Both leaders undoubtedly had access to accurate data on the generations.

2. **Concerning specific "show stoppers" within the Matthew genealogy**

Show stopper: The Curse on Jeconiah – The Matthew genealogy shows the lineage of Jesus going through King Jeconiah. King **Jehoiachin** of Judah [יְהוֹיָכִן] (*y^e hoyachin*), who is also known by the

³ A detailed discussion of this subject appears in Section IV.B of the essay *Genealogical Scams and Flimflams* - <http://thejewishhome.org/counter/Genealogies.pdf>

names, **Jeconiah**, יְכָנְיָהוּ (*y^echan'YAH*) and **Coniah**, כְּנִיָּהוּ (*con'YAHu*), one of the kings of Judah about whom is written that "he did that which was evil in the eyes of the Lord" (2Chronicles 36:9). Chapter 22 in the Book of Jeremiah enumerates a series of judgments upon several of these kings of Judah, the last passage of which is a proclamation concerning Coniah, commonly known as the *Curse on Jeconiah* (Jeremiah 22:24-30). The last verse in this passage appears to signal the termination of the royal branch that led from King David to Jeconiah:

Jeremiah 22:30 – Thus says the Lord: "Inscribe this man [Coniah] childless, a man who will not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

In other words, even though Jeconiah had fathered children prior to this curse, he is considered as *if* he were childless, since none of his descendants would be eligible to sit on the throne of King David. The entire royal branch that emerged from Jeconiah, including Jeconiah himself, was a cursed branch. Thus, even if the Matthew genealogy were accepted as valid, neither Joseph nor any of his sons were eligible candidates for the throne of King David, since the lineage of Joseph, the "father" of Jesus, passes through Jeconiah.

† **A common Christian missionary rebuttal** is that, according to the Talmud, (a) Jeconiah repented and was forgiven, and (b) notwithstanding (a), exile atones for sin, and therefore the curse was lifted.

☆ **The Jewish response to this rebuttal** is that, if this were the case, then it proves that, contrary to Christian doctrine, the shedding of blood is not required for the remission of sins. This would mean that the death of Jesus on the cross did not serve any purpose.

Why do Christian missionaries quote the Talmud when they reject it as an authoritative source? Missionaries often cite passages from the Talmud when these appear to support their theology. Yet, it is a fact that, not only are those passages taken out of their true context and misused, the Sages of the Talmud never supported Christian theology – they rejected it outright. The missionaries cannot have it both ways!

Show stopper: Joseph is Jesus' biological father – In the Matthew genealogy, Joseph is listed as the father of Jesus. All genealogies listed in the Hebrew Bible show the natural father-to-son(s) progressions of the generations, i.e., from the father to his biological son(s). Applying this criterion to the Matthew genealogy, and temporarily setting aside the issue of the *Curse on Jeconiah*, it would mean that Joseph was the biological father of Jesus, and this would contradict Christian doctrine according to which Jesus was conceived of the Holy Spirit by his "virgin" mother Mary.

† **A common Christian missionary rebuttal** is that Joseph, husband of Mary, was not the biological father of Jesus. Rather, Joseph was the *adoptive* father of the divine Jesus, whose real father was the Holy Spirit. Therefore, by virtue of his being adopted by Joseph, supposedly a descendant of King David, Jesus inherited a legitimate claim to David's throne.

☆ **The Jewish response to this rebuttal** is that the argument given is defeated on at least the following two counts. First, although adoption is allowed in Judaism, the only rights of inheritance that accrue to an adopted child are those pertaining to tangible assets, such as property. On the other hand, blood-rights, such as tribal pedigree and Levitical priesthood, can only be transmitted from a father to his biological sons, inclusive of any special blessings and, yes, curses. Were adoption into the royal line possible, Athaliah would not have had to take such drastic measures following the death of her sons at the hands of Jehu and his men (see 2Kings 9:27, 10:13-14):

2Kings 11:1 – And Athaliah, Ahaziah's mother, saw that her son was dead, and she rose and destroyed all those of royal descent.

Had adoption been a viable solution to the problem of an heir, Athaliah would have been able to pursue that route to select the next person to sit on the throne of David.

Second, if Jesus were able to inherit royal lineage by adoption, the *Curse of Jeconiah*, which had become part of the characteristics of that particular royal branch, would have come along with this blood-right.

† **Another common Christian missionary rebuttal** to this problem of adoption is that Jesus got his royal lineage through his mother Mary, whose genealogy, which, as some missionaries claim, appears in the Gospel of Luke and leads to King David.

☆ **The Jewish response to this rebuttal** is found below, in the discussion of Luke's genealogy.

B. Rationalization: The claim is valid according to the genealogy in Luke

† **Christian missionaries** point to the genealogy listed for Jesus in the third chapter in the Gospel of Luke as validating his claim to the throne of King David.

☆ **Jewish counter-arguments**

1. Concerning the credibility of the Luke genealogy

The Luke genealogy, going forward from David to Zorobabel, does not match the corresponding genealogy recorded in 1Chronicles 3 of the Hebrew Bible. It appears that, in order to create a genealogy that would suit his purpose, the author of the Gospel of Luke had to –

- † **Come up with a set of new names except for Shealtiel and Zerubbabel.**
- † **Decrease the average generational span to ~25 years relative to the average generational span of ~38 years in the Matthew genealogy, a reduction of ~13 years or ~34%, which is significant.**

Given the choice of sources for this genealogy – the Gospel of Luke in the New Testament or 1Chronicles in the Hebrew Bible – *which source would you accept as the one to trust for its accuracy?*

Show stopper: Inconsistent genealogies – Christians agree that the Matthew genealogy is that of Jesus through Joseph. However, Christians do not agree on whose genealogy is listed in the Gospel of Luke. Some say it is Mary's genealogy, even though her name does not appear in it, while others say that it is the genealogy of Jesus *by Law*, and the Matthew genealogy is his lineage *by Nature*. This issue is explained in more detail in the next section. Suffice it to say here that, since Christians cannot agree on whose genealogy is listed in the Gospel of Luke, its validity and usefulness in promoting the claim are in doubt.

- † **A common Christian missionary rebuttal** is that the author of the Gospel of Luke used sources no longer available today, since these records were lost when the Second Temple was destroyed by the Romans in the year 70 C.E.
- ☆ **The Jewish response to this rebuttal** is the same as given in response to the same claim regarding the sources of the Matthew genealogy.

2. Concerning specific "show stoppers" within the Luke genealogy

Show stopper: Whose genealogy is this? – As stated above, some Christians attribute the Luke genealogy to Mary's lineage, even though she is not named in it, while others say that it is the genealogy of Jesus *by Law*, and the Matthew genealogy is his lineage *by Nature*.

- † **One common Christian missionary claim** is that the Luke genealogy is that of Mary and, since it leads to King David, it accords Jesus the required lineage and validates his claim to the Davidic throne.
- ☆ **The Jewish response to this claim** is that it suffers from two serious and insurmountable problems. First, the **Requirement** states that the

line to King David must pass through King Solomon. Yet, according to the Luke genealogy, the line leads to King David through Nathan, King Solomon's brother. This violates the **Requirement**.

Second, and more important, is the fact that the claim violates Torah, which is part of the Hebrew Bible, the Scripture in force at the time Jesus was born. According to Torah, pedigree is determined exclusively by the biological (natural) father. Female genealogies are irrelevant to bloodline and, in general, are not listed in the Hebrew Bible. This is evident from every census that was taken among the Israelites. In every census males were counted, each "**according to the house of his father**" (e.g., Numbers 1:18).

† **Another common Christian missionary claim** is that the Luke genealogy is the lineage of Jesus *by Law*, while the one in Matthew is his genealogy *by Nature* and, therefore, they are in harmony, which validates his claim to the throne of King David.

☆ **The Jewish response to this claim** is that it, too, suffers from serious and insurmountable problems. First, as was previously noted, if the natural father of Jesus was the Holy Spirit, then Jesus cannot be the natural son of Joseph; and, since tribal lineage is a blood-right, the claim to King David's throne cannot be passed from Joseph to Jesus by adoption.

Second, the Holy Spirit cannot pass down to Jesus the required tribal lineage since the Holy Spirit has no tribal affiliation, nor is the Holy Spirit a natural descendant of King David. In other words, since the Holy Spirit itself does not fulfill the **Requirement**, neither can its "begotten son" fulfill it.

The alternative of Joseph having been Jesus' natural father is also not an attractive option for Christian missionaries. If Joseph were the natural father of Jesus, then, not only would this make Jesus fully mortal, but the *Curse of Jeconiah* would have passed from Joseph to him along with the tribal lineage and any other blood-rights.

Show stopper: Levirate Marriage(s) is (are) not the answer – In the Hebrew Bible, genealogies are always listed according to the natural father-to-son(s) generational progression, of which 1Chronicles 3 is a good example. Except for King David, Shealtiel, and Zerubbabel, the Luke genealogy does not have any names in common with the genealogy in 1Chronicles 3 and, starting with King David as a common point, not even the remaining two shared names have corresponding generation numbers.

Even more astounding is the fact that the two genealogies recorded in the New Testament share only two additional names in all the generations from King David to Jesus, namely, Joseph and Jesus. Moreover, the generation numbers, once again, do not line up for the two genealogies in the New Testament.

- † **A common Christian missionary argument** commonly offered as an explanation for this rather complicated, perhaps even impossible, scheme in which the two New Testament genealogies converge at Zorobabel, Salathiel, Joseph, and Jesus, uses the notion of a *Levirate Marriage* taking place at various points along the way.
- ☆ **The Jewish response to this rebuttal** is based on the Biblical definition of a valid *Levirate Marriage*, which requires the brothers to be *paternal brothers*, i.e., they must have a common father.⁴ An examination of the generations in the Luke genealogy reveals that the last such possible marital union, the one that resulted in the birth of Joseph, was not a valid *Levirate Marriage*. If Jacob married Heli's childless widow, then it follows that, since Heli and Jacob did not share the same biological father (see Luke genealogy), Joseph was an illegitimate child, the product of a prohibited union between a man and a woman (Leviticus 18:16). This disqualifies Joseph from being a legitimate heir of any blood-rights that would have otherwise accrued to him. Consequently, this problem would also apply to Jesus.
- † **Another Christian missionary argument** is a "variation on the theme" of the *Levirate Marriage* idea. Here, a *Levirate Marriage* that takes place in the last phase of the Luke genealogy, of which Joseph was the product, is combined with the claim that the Zorobabel and Salathiel listed in the Matthew genealogy were different persons from the Zorobabel and Salathiel of the Luke genealogy.
- ☆ **The Jewish response to this argument** is twofold. First, the notion of a *Levirate Marriage* of which the product was Joseph has already been demonstrated to be false. Second, considering the rarity of the names Zerubbabel and Shealtiel in the Hebrew Bible, names which

⁴ The *Law of Levirate Marriage* is stated in Deuteronomy 25:5-10. This Law states that, when a married man dies and leaves no heirs to carry on his name, and if the deceased has an unmarried brother, then this brother must marry the widow and (attempt to) have children. In the absence of an eligible brother, a close male relative on the father's side may qualify (as was the case of Boaz, a kinsman of Elimelech, who married Ruth [see Book of Ruth]). The first-born son of such a marriage is regarded as if he was the son of the deceased brother, and is named accordingly. It is important to note that, in the case of the two brothers, they must have at least a common father, i.e., they must be paternal brothers. The *Law of Levirate Marriage* does not apply to uterine brothers, i.e., brothers who share only a mother; children born of such a union are considered illegitimate. The *Law of Levirate Marriage* also contains provisions for the case when the surviving eligible brother refuses to fulfill his obligation. [Note: The term "*levir*" is a Latin word that means a **husband's brother**, thus it is not used in the Hebrew Bible.]

belong to only a single pair of individuals, it is rather unlikely that they represent persons in the Luke genealogy who are different from those bearing the same names in both the Matthew and 1Chronicles 3 genealogies.

C. The "icing on the cake": Paul's views on genealogies and their study

Paul's position on genealogies, as expressed in the New Testament, is both interesting and curious. Perhaps recognizing the severity of the problems that plagued the pedigree of Jesus, Paul wrote:

1Timothy 1:4(KJV) - Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

Titus 3:9(KJV) - But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Paul teaches Christians that certain parts of the Bible – the genealogies, which include those of Jesus – are to be avoided, since they raise questions and have no value.⁵ Yet, in spite of these admonitions, Christian missionaries persist with their genealogical mind games.

V. SUMMARY

In this essay it was demonstrated that the claims of Christian missionaries contradict what the Hebrew Bible teaches, and they are even at odds with the New Testament.

Does Jesus have a valid claim to King David's throne? The answer to the question depends on whether one accepts that which the Hebrew Bible requires of a claimant to fulfill the **Requirement** developed in Section II.

According to the Hebrew Bible, the Scripture in force at the time, Jesus did not have a valid claim to the throne of King David. Yet, in spite of the facts demonstrated in the analysis above, there are those who choose to ignore the **Requirement** derived from the Hebrew Bible, as well as the problems with the two genealogies recorded in the New Testament. They prefer to accept anything that appears to legitimize Jesus as a claimant to the throne of King David and, thereby, rejects what the Hebrew Bible teaches.

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⁵ By contrast, there is not a single Jewish Sage who ever taught that parts of the Hebrew Bible are not to be heeded and should be avoided and/or ignored.