BIBLIOGRAPHY

for

Israel's Davidic Dynasty

http://www.members.aol.com/rdavidh218/davidicdynasty.html

by David Hughes

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IV. THE HISTORIES

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part 4: The Herodians


part 5: New Testament Histories


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part 7: Church History


part 8: Medieval Jewish Exilarchs & Patriarchs


Bryant-Abraham, Charles. "De Domo Et Familia David" ...


· Lazarus, Felix. 'Die Haupter der Vertriebenen', article in "Jahrbucher fur Judische Geschicte und Literatur", vol. 10, 1890, pp

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part 9: modern Davidic descendants

· article by David Kelley in "Toledot", winter 1977-8 issue, vol. 1, # 3, examines the plausibility of claims of descent from King David of Israel made by three Jewish families today, which are: the Dayan Family, the Charlap Family, and, the Shaltiel Family. The article goes on to say that the Dayan family has the best claim "who are descended with little doubt from the medieval Jewish exilarchs"

A. The Dayan Family

· the "Dayan-Pedigree" is found in an unpublished manuscript written in 1617 by the Rabbi Kehahr [abrev. = Kevod HaRav HaGaon]

· the Dayan-Pedigree is found in "Yashir Moshe" (1879), by Moshe Dayan, recently reprinted by Machon Haktav, of Rabbi Bazri [note: the remarkable eight-generation match between a pedigree from the Cairo Genizah [Dropsie 462] and the Dayan pedigree is very good support for the care with which the pedigree has been preserved over time]

· a "Ketav Yichus" (1830) [a parchment], which records the Dayan-Pedigree

· contemporary Dayan family-records, connects the modern Dayan Family with the Dayan-Pedigree in "Yashir Moshe" (1879) & other works:
see Dayan Family website: http://www.malchut-israel.org/forum/Dayan.htm


B. The Charlap/Levine Family


see Ibn Yahya/Charlap Family website: http://www.crownofdavid.com/english/ibnyahya.htm

C. Ancestry and Descendants of The Maharal of Prague

see http://www.delanet.com/~loeb/maharal.html

see http://www.loebtree.com/maharal.html#below

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part 10: general works


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· Schwennicke, Detlev (ed.). Europaische Stammtafeln, Band III, Tafel 532b ["...aus der verbindung mit einem judischen madchen gt La Paloma...]"
genealogical data of the desposyni is gleaned from

VI. ANCIENT WORKS

among which are

? Philo of Alexandria, c 30BC-AD45, wrote about the history of his times

? Tacitus wrote his "Annales" & other writings
Pliny “The Elder”, wrote “Epistulae”

Thucydides, wrote

Clement of Rome, c AD 95, wrote “V Corinthians” (“III & IV” written also by St. Paul were lost), and wrote many letters revealing much about the history of people, places, and things, in the Early Church

Flavius Josephus, Josephus, includes “Antiquities” & “the Jewish War”

Pliny “The Younger”, c100, wrote a “Letter to Trajan”

Polycarp of Smyrna, c 110, wrote

Ignatius, AD 110, wrote “Epistle to the Trallians”, and another to the “Smyrnaeans”

Papias, wrote “Sayings of The Lord” about 110

The Didache, written between AD 80 and 120, speaks of the “desposyni”

“Epistle of Barnabas”, written between AD 90 and 120, was written in a formula commonly only applied to scripture

“The Shepherd of Hermas”, written between AD 100 and 140, the “Pilgrim’s Progress” of ancient Christian literature

Quadratus (75-145) wrote

a “Rescript” by the Roman Emperor Hadrian written in 135 against the “desposyni”

unknown author wrote “Edessan Archives”

Aristo (100-160), wrote “Bar Cochba’s Revolt”

Agrippa Castor, wrote

2 Clement, written between 120-160

Justin Martyr, c 140, wrote “Apologies”, refers to the “gospels” as the “Memoirs of The Apostles”

Hermas, c 97-110

Papias of Hierapolis, c 145, wrote

“Epistola Apostolorum”, written c 145

Hegesippus, c 155, wrote “Acts of The Church”

Dionysius of Corinth (110-180), wrote “Letters”

Pinytus, wrote a “Letter to Dionysius”
Tatian, c 160, wrote The “Diatessaron”, which has a royal Davidic genealogical tract in it.

Melito of Sardis (115-185), wrote

Theophilus of Antioch, c 180, wrote

Polycrates (126-200), wrote

Original Clementine Romance, written c 170

Lucian of Samosata, c 175, wrote

Irenaeus, c 175, wrote “Against the Heretics”, in which he says that Jesus was nearly forty years of age when He was crucified, which implies the 7BC as the birth date

Polycrates of Ephesus, c 190, wrote

Rhodo (140-210), wrote

Serapion (140-210) wrote “Letter to Pontius” & “Gospel of Peter”

anonymous, wrote “Against Miltiades”

Clement of Alexandria (150-215), wrote “Letters”

Celidoine, Bishop of Alexandria, c 150, wrote, was a desposyni-prince and keeps family records, doubtless, records his ancestry as well as making the entries of his off-spring, whose father [Nascien I, Prefect of Narbonensis, 138-?] and his grandson [Nascien II, Prefect of Provinciae (Narbonensis), c 200] both made careers in Roman service, as well as a descendant [Nascien III, Marquis of Septimania (Provinciae), killed 412 fighting the Visi-Goths in Roman service, whose family records were found in a monastery about 400 years later during the Carolingian Renaissance]

Apollonius (150-220), wrote, and gives some genealogical-data

Bardaisan (154-222), wrote “Dialogues”

Tertullian of Carthage (160-221/3), wrote

Gaius (160-230), wrote “Dialogue”

the Bishop of Jerusalem wrote “Easter Festival”

Hippolytus (160-235), wrote

Alexander, wrote “Letters”

Julius Africanus (170-245), wrote and speaks of the “desposyni”, and, says that King Herod was unsuccessful in destroying the official-genealogies of the families of royal Davidic ancestry, and even survived the holocaust of AD 70, for as late as the reign of the Roman emperor, Hadrian, we are told that he had King David’s descendants looked-up in the imperial archives, in 135, and conducted another persecution of the “desposyni”. He also
confirmed the existence of private records of royal Davidic genealogies.

? Origen of Alexandria (185-254), wrote [c 225] “Ecclesiastical History” & other works, including “Contra Celsus” in which he copies the pedigree of Mary from the anti-Christian works of Celsus, who wrote a treatise and gives the genealogical-data

? Hippolytus, c 190-235, wrote

? Minucius Felix, wrote

? Dionysius of Alexandria (190-264), wrote “Letters”

? Cornelius (200-252), wrote “Letter to Fabius”

? Malch[on], the royal Davidic heir or a claimant wrote a “Letter to Maximus”, the Roman Emperor

? an unknown person wrote Pilate’s “Memoranda”

? Anatolius, wrote “Canons”

? Phileas (220-307), wrote “Letter to Thmuites”

? Porphyry (233-304) wrote “Against Christianity”, by which he proved himself wrong and proved the Christian view correct

? Eusebius (264-340), Bishop of Caesarea, in a work mentions the persecution of the Davidic royal house, the “desposyni”, by the Roman emperors, Vespasian (AD 79), Domition (AD 96) and Trajan (107). He also mentions official-lists of the genealogies of the Davidic Dynasty & its descendants kept in library-archives. And he reports on the first ecumenical Church council at Nicea, AD 325, and wrote “Demonstratio Evangelica” in which he says that there were four classes of religious works, which are: (1) those universally accepted books; (2) the “disputed” books, which, though included in the Bible, were disputed by some on the committee at the Council of Nicea (Yr 325); (3) the “spurious” books, excluded from the Bible, among them were: (a) “Acts of Paul”, 2nd cent, contains lost epistle to the Corinthians; (b) “Shepherd of Mermas”; (c) “Apocalypse of Peter”; (d) “Epistle of Barnabas”; & (e) The “Didache”; and, (4) the “forgeries” (some by heretics, most by simple forgers), though there may be some elements of truth in these, which included:(a) “Gospel of Peter”, contains the “Quo Vadis” story; (b) the “Protevangelium”, also called “Gospel of James”; (c) “Gospel of Thomas”, 2nd cent., talks about the activities of Jesus during those so-called “lost years”; (d) Epistle to Diognetus; (e) “Acts of Andrew”; (f) “Gospel of Nicodemus”; (g) “Acts of Pilate”, an alleged official report of the trial and execution of Jesus to the Roman Emperor Tiberius; (h) the “Livia Maria”, “Life of Mary”, which gives the details of Mary’s life; (i) Pseudo-Clementine “Homilies”, which praises “Saint” James; (j) “Enoch”, the Book of, which is quoted in the canonical book of “Jude”; (k) “Cave of Treasures”, speaks of the “ark-of-the-covenant”, the temple furniture, and the royal regalia, hidden there; (l) “Pseudo-Eupolemus”; (m) “The Apocalypse”, speaks of the end-times; (n) “4-Ezra” (Ezra II & III are accepted in apocryphal literature); (o) “History of Joseph”, the husband of “The Virgin” Mary; (p) “Book of “Jubilees”, which gives a chronology of Israel’s history; (q) “The Lost Tribes”; (r) III-V Maccabees (I & II Maccabees are accepted in apocryphal literature); (s) Pseudo-Orpheus, plus about 200 gospels, many having conflicting genealogical data of Jesus’ relatives, the “desposynoi” [the Master's kin]
Justin "Martyr wrote "Apologiae" & "Dialogue with Trypho"

Epiphanius (367-404), wrote, mentions the activities of the "desposyni", & gives genealogical-data, and tells of various persecutions of the "desposyni" or other heirs of other royal Davidic descent-lines, the 318 persecution was the last authorized one

St. Cyril of Jerusalem (375-444), wrote "I-Clement" and settles "the papacy" on "Saint" James

Theodosius "The Great", Roman Emperor, wrote a story, c 375, about "The Holy Grail" and gives the pedigree of the Grail-Kings, descendants of Joseph of Arimathea, "The Virgin" Mary’s uncle, to his time, which he doubtless had his clerics research, and, who probably wrote the story themselves, to which the Roman Emperor signed his name as its author. The story passed into European literature and medieval romance.


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