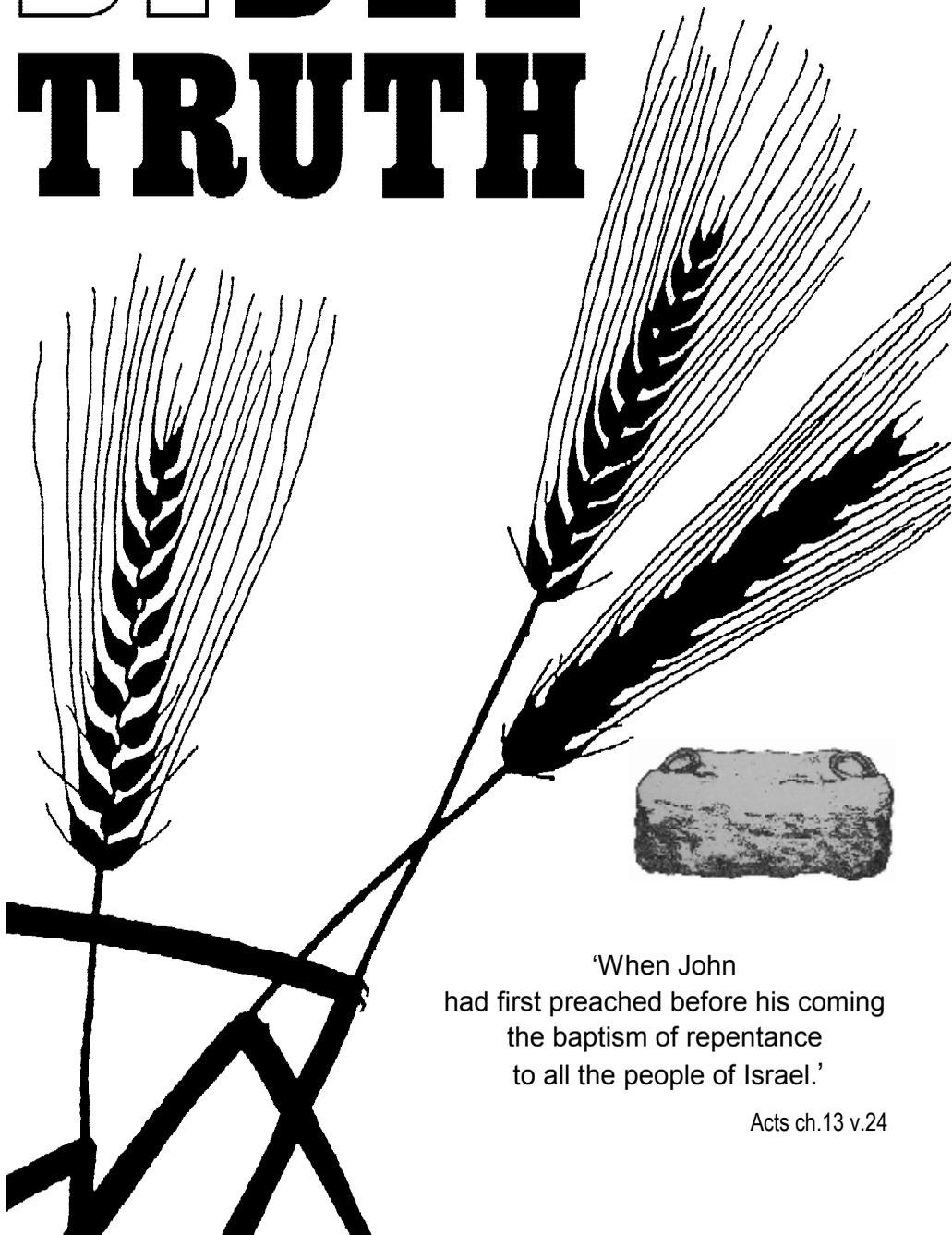


BIBLE TRUTH

No. 270
April/June 2013



'When John
had first preached before his coming
the baptism of repentance
to all the people of Israel.'

Acts ch.13 v.24

The Throne of David

by the late Rev. George H. Thompson



Can the British Royal House ever lose its Sovereignty?

This is a question uppermost in the minds of millions, especially in view of Great Britain now being a member of the European Economic Community.

To some people, this issue of the Royal House is of little consequence, but to the Bible student, convinced of the Davidic descent of the British Royal House, the matter is of the greatest importance. To those of us who believe God's promises to be literal and true the evidence is conclusive. To those who accept God's promises as true but not literal, the evidence must be disturbing. But the sceptic, sometimes the product of the latter, must await the Great Awakening when the facts will be accepted and the blessings of the covenants enjoyed.

'LET GOD BE TRUE.'

The Covenant with David

A covenant is defined as an agreement between two parties. The agreement can be conditional or unconditional. As well as the covenant made at Mount Sinai, God made a covenant with David. This was unconditional, and since keeping of this covenant depended solely upon God, it was sure and certain.

‘My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.’

Psalm 89 vv 28-37

This everlasting covenant with David was made when he was king over all Israel.

‘And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.’

2 Samuel ch.7 vv 12-13

In this context the words ‘for ever’ mean ‘without end’ and are used in the same way as ‘...the LORD shall endure for ever...’ (Psalm 9 v.7), ‘..the word of our God shall stand for ever’ (Isaiah ch.40 v.8).

A further witness to God’s covenant with David is found in the following promises.

‘Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.’

Jeremiah ch.33 vv 20-21

That God promised David he would have a descendant upon his throne as long as there was day and night, and the fact that there is still 'day and night in their season' is conclusive proof that somewhere the throne of David exists and that a descendant is reigning. In no other way can God's covenant with David be fulfilled.

There are many people today who maintain that Jesus Christ is at present sitting on the throne of David, and that this took place (a) at His Incarnation, (b) at the fall of Jerusalem in 586 BC, or even (c) prior to 586 BC

These views are intended to prove that God's covenant with David has been fulfilled, but the fact that the person on the throne of David must be of the seed of David makes nonsense of (b) and (c), for Jesus Christ was not of the seed of David until His incarnation. Also, if Jesus Christ had ascended the throne at His incarnation, there would have been a gap of nearly 600 years when no-one of the line of David would be on the throne. In this case, God's promise would have been broken, and His covenant with David made of none effect.

This idea becomes all the more serious when extracts from Psalm 89 are considered.

'For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah.'

Psalm 89 vv 2-4

Again and again God reiterates the fact of the everlasting covenant and emphasizes that the Throne would exist 'throughout all generations'. The continued existence of the throne of David on earth is a witness to the holiness of God, and a proof that His covenant with David still operates and will continue to do so 'until He [Jesus] come' (Ezekiel ch.21 v.27).

It has been shown that our Lord Jesus Christ did not ascend the throne of David nor was the covenant fulfilled at His first coming. In order to ascend the throne of David at His second coming it must be in existence today; if it is not, then God's promises would be broken, God would not be holy and Jesus Christ will not return to this world, for God has said,

'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end'.

Luke ch.1 vv 32-33

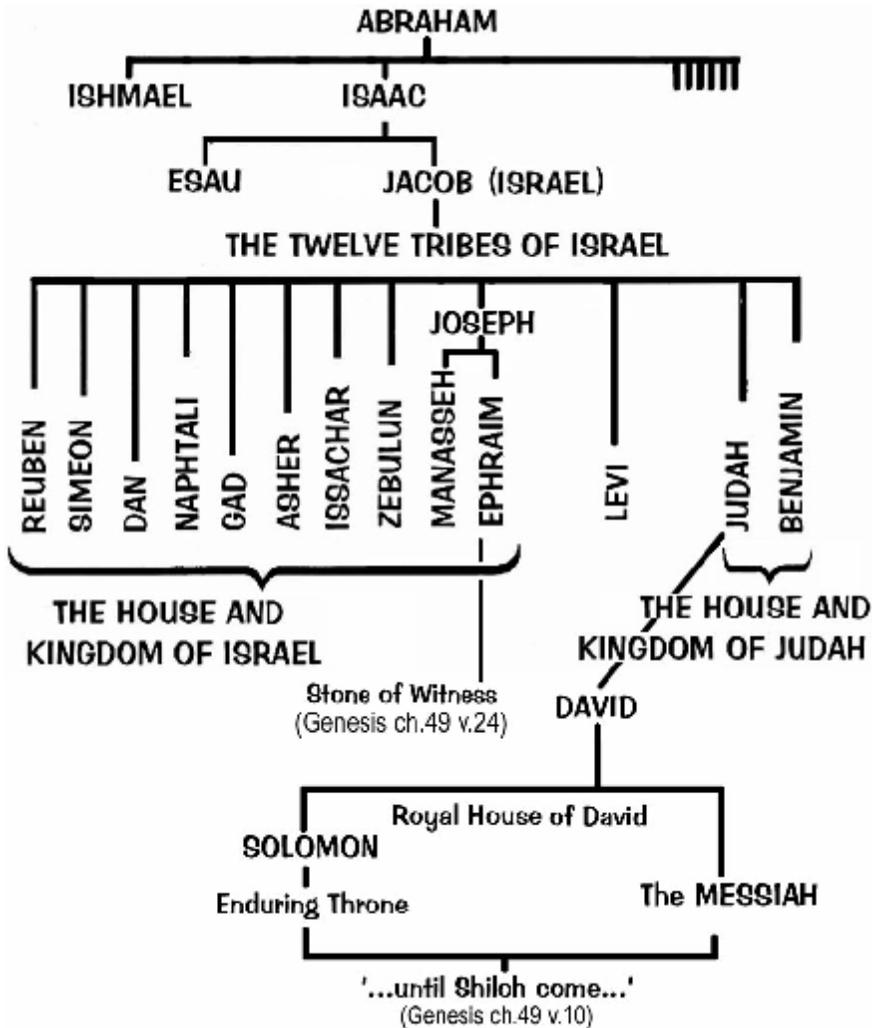


Chart showing descent of King David from Abraham

The throne of David must exist if it is to be given Him, for during His earthly ministry, although He was proclaimed King of the Jews on the Cross, He died, never having reigned.

When before Pilate Jesus declared 'My kingdom is not of this world ...' (John ch.18 v.36); in other words, He did not claim His kingdom at that time, as His kingship had to be over the whole twelve tribes of Israel. After His resurrection and just prior to His ascension, the disciples asked Him if He would restore again the Kingdom to Israel.

'When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?'

Acts ch.1 v.6

To which He replied, it is not for them to know the times, but the Father only.

'And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.'

Acts ch.1 v.7

At Christ's second coming He shall return crowned in glory to receive the throne of His father David; He shall reign and rule the world in righteousness, and of His kingdom there shall be no end. Until that day, God's covenant with David will not find its completion.

The Throne of David

The Throne of David, king of all Israel, stands for the royal honour of David's house, and according to the Bible it 'shall be established... for ever' (1 Kings ch.2 v.45).

The Throne of David is not an abstract thing, but a supreme power: it is earthly and enduring. Concerning the earthly institution, God swore by Himself, saying,

'My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.'

Psalms 89 vv 34-37

As surely as the moon is in the heavens, so, surely, will the earthly throne of David be a witness to the holiness of God!

There is no difficulty in tracing the Throne of David to King Zedekiah, whose reign ended in 586 BC

Nebuchadnezzar, king of Babylon, was not only responsible for the destruction of Jerusalem but was determined to end for all time, the Throne of David. To this end he slew all the sons of Zedekiah. The only survivors of this House of David escaped to a place called Tahpanhes, in Egypt, situated on the Pelusiac branch of the Nile. Jeremiah twice refers to them as the 'king's daughters' (see ch.41 v.10 and ch.43 v.6-7). There is no record of the number of daughters, nor of their ages, but inasmuch as their father, Zedekiah, was only thirty-two when taken captive to Babylon, it may be assumed that his daughters could not have been more than fourteen, and were possibly less. Had they been older, they would have been part of the spoils of war, but, if minors, this fact would account for the ease with which they escaped. With their arrival at Tahpanhes the Bible story ends, but two prophecies clearly project the throne into the future. Before dealing with these daughters, we pose two questions.

First, could the throne be perpetuated through a female line? The Biblical law of inheritance is quite clear.

'And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.'

Numbers ch.27 v.8

So in the matter of the king's daughters now at Tahpanhes in Egypt, was constituted the only hope for the continuance of the Throne of David.

Second, who was the legal guardian of the king's daughters, and therefore responsible for the continuance of the throne? The Bible records that Jeremiah escaped with the king's daughters and was also given a divine commission.

'Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.'

Jeremiah ch.1 vv 9-10

When considering this divine commission, we realise the only person fitted for the task of replanting the seed of David was Jeremiah the prophet, a Levite of the priests that were in Anathoth. This replanting of the House of David, symbolised by a 'cedar tree', is the substance of a complete chapter in the Old Testament.

'Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.'

Ezekiel ch.17 vv 22-23

We interpret 'the tender one' as one of the king's daughters, through whom the Throne of David would be perpetuated outside of Palestine 'planted in a good soil' (Ezekiel ch.17 v.8) and in 'an appointed place' (Ezekiel ch.43 v.21).

Ezekiel, whilst still prophesying regarding the fall of Jerusalem and the House of David, says later on,

'Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him'.

Ezekiel ch.21 vv 26-27

From these passages it may be deduced that the House of David would be turned over three times; planted in another place other than Jerusalem, and perpetuated through a tender one, or young daughter of Zedekiah.

Secular Evidence

The place called Tahpanhes was built by Psammetichus I at the beginning of the 26th dynasty — 664-610 BC. Some 30 years later Jeremiah and the king's daughters took up residence in what Sir Flinders Petrie termed 'the castle of the Jew's daughter'. Tahpanhes was a frontier fortress garrisoned by Milesians. *The Cambridge Ancient History* informs us that Milesian mercenaries occupied Tahpanhes during the period 587-568 BC and Herodotus states that the Milesians were 'masters of the sea' and had reached the peak of

their power in 600-550 BC. Modern encyclopaedias and dictionaries define them as 'natives of Asia Minor, Egyptian mercenaries, invaders of Spain or of pertaining to Ireland or to the Irish race'. Irish historians, as recently as 1968, equate Milesians with the Celts. There are few Irish histories that do not refer to the Milesian colonisation of Ireland. The mass exodus of Milesian mercenaries from Egypt took place from about 570 BC when Pharaoh-Hophra was assassinated and his place taken by Amasis.

Civil war in Egypt saw the first overturning of the House of David to the only place where a Milesian colonisation is recorded, namely to Ireland; the period circa 570 BC to AD 503.

The second overturning was from Ireland to Scotland, AD 503 to 1297, and the third from Scotland to England, AD 1297 up to the time of writing.

Pharaoh Cingris, who is equated with Pharaoh-Hophra (Apries) of the Bible (Jeremiah ch.44 v.30) appears in Irish records. This confirms both the date and the place, for the reign of Hophra is known to be 589-570 BC. Of this Cingris (Hophra) we read,

'... having heard of Niul's great learning, Pharaoh (Hophra) gave him his daughter Scotia'.

Niul was a Milesian prince, and the daughter was one of the king's daughters who by this time had become a ward of the Egyptian Court. From this marriage two sons were born, one in Egypt and the other in Galatia: their names Eibhear and Eireamhon were given to the island from time to time: Eibhear (Heber) = Hibernia, and Eireamhon (Heremon) = Eire. Between the two sons, the island of Ireland was divided. The modern descendants of these two sons are known as the O'Briens and the O'Neills. The prefix 'O' indicates descent through the female line, as distinct from 'Mac' through the male line.

From the beginning of the reign of the Throne of David at Teamair (Tara) in southern Ireland, circa 570 BC until the first overturning to Scotland in approximately AD 503, a period of some 1070 years, the inhabitants of all Ireland were known as Scots, after Scotia, the daughter of Zedekiah.

From this tender twig has emerged the Throne of David, of which Her Gracious Majesty, Queen Elizabeth II, is directly descended.

God has kept His word: He has not lied to David. God has established the throne forever, until He comes whose right it is.

‘And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.’

2 Kings ch.11 v.12

God's holiness is inviolate.

‘God Save the Queen’

The Coronation Stone

An object closely associated with the Royal House of David in these Islands is the Coronation Stone. The Royal Commission on Historical Monuments (1924) stated: ‘Whatever was its original form, whatever the origin of the sacredness attached to it in the minds of men, this stone is surely the most venerable and mysterious object now to be seen in the Abbey’, and yet, it is of no commercial value!

Naturally, we concern ourselves with this venerable and mysterious object; inasmuch as we know it to be the focal point of all coronations of monarchs of the House of David from time immemorial. The stone is sandstone, measuring roughly 27 ins x 17 ins x 11 ins (68.6 cm x 43.2 cm x 27.9 cm) and weighs about 458 lbs (208 Kg). It is believed by many to be the Witness Stone of Bethel and popularly called, ‘Jacob's pillow’ (see chart on page 7). One of the Abbey's official guide books had this to say about it.

‘Tradition identifies this stone with the one upon which Jacob rested his head at Bethel – ‘And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it’ (Genesis ch.28 v.18). Jacob's sons carried it to Egypt and from thence it passed to Spain with King Gathelus, son of Cecrops, the builder of Athens. About 700 BC it appears in Ireland, whither it was carried by the Spanish King's son Simon Brech, on his invasion of that island. There it was placed upon the sacred hill of Tara, and called Lia-Fail, the ‘fatal’ stone, or ‘stone of destiny’, for when the Irish kings were seated upon it at coronations the stone groaned aloud if the claimant was of royal race, but remained silent if he was a pretender.’

Westminster Abbey Official Guide, New and Revised Edition: 1971(p.98)

The story of Jacob's dream is recounted fully in Genesis chapter 28, but consider this salient passage.

‘Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.’

Genesis ch. 28 vv 20-22

This declaration in the presence of God and an anointed witness specifies a particular stone which was to become God's house if Jacob were provided for, and brought back safely to his father's house. Every part of that vow made by Jacob has been fulfilled, so that we can expect this important stone of witness to become God's house.

Many years later Jacob was commanded of God to return to this same place, namely Bethel, where God confirmed the Abrahamic Covenant (Genesis ch.35 v.1), and we are told,

‘And Jacob set up a pillar . . . poured a drink offering thereon, and he poured oil thereon’ (verse 14).

At this time Jacob's name was changed to Israel.

The next reference to a specific stone is at the time of Jacob's death when he called his twelve sons together to tell them what would befall them in the last days. He singled out Joseph and said,

‘. . . (from thence is the shepherd, **the stone of Israel**:’).

Genesis ch.49 v.24

The phrase ‘from thence’ means, out of that place, namely Bethel; we now know that Bethel became part of Joseph's inheritance. The stone of Israel is the stone Jacob anointed on two occasions at Bethel as a witness: it was part of Joseph's birthright, and if it were of such importance as to become in the last days, something unique, then we may be sure that it would be safeguarded. It is believed to have been taken with Israel on their journeyings through the wilderness, for a specific rock is mentioned.

‘...speak ye unto **the rock** before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of **the rock** ...’

Numbers ch.20 v.8

Referring to this and to similar instances, St. Paul says this.

‘ . . . all our fathers were under the cloud; . . . passed through the sea; . . . were all baptized . . . did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.’

I Corinthians ch.10 vv 1-4.

To Paul this anointed Rock was symbolic of the Christ he preached: **‘the Rock that followed’ — the abiding Presence!**

How and when did this Stone come to these Islands?

There is no actual statement of its arrival but if it was an important heirloom to be associated with the crowning of the kings of Judah, then it must have been possible to have it transferred to Tara from the Near East. From about the sixth century BC trading routes existed between this country and the Near East, so that the merchants of the House of Judah were involved in trade, and undoubtedly this served as a means of assisting the removal of the House of David to these Islands.

The following quotation from Irish history indicates that the Stone was at one time in Ireland, and that it was associated with Tara.

‘Fergus Mor MacEarca was unanimously elected and chosen as king as being of the blood royal by his mother. Fergus sent to his brother who was then Monarch Of Ireland, for the Lia Fail or Stone of Destiny to be crowned thereon: which happened accordingly, for he was the first absolute king of Scotland of the Milesian race, so the succession continued in his blood and lineage ever since to this day’.

O'Hart's Irish Pedigrees, 4th Edition, Vol. 1

This stone remained in Scotland until the reign of Edward I, who was responsible for its removal to Westminster in AD 1297.

[Note that in 1996 the stone was removed from Westminster Abbey and returned to Scotland where, on St Andrew's Day (30 November), it was installed at Edinburgh Castle.]

The pedigrees of the Royal House may be followed with ease back to Fergus Mor MacEarca.

We submit that the Coronation Stone did come to these Islands with the Royal House of David, and has been a witness at every coronation service — a witness that all the promises God had made to Abraham, Isaac and Jacob, were fulfilled within the Celto-Anglo-Saxon peoples.
