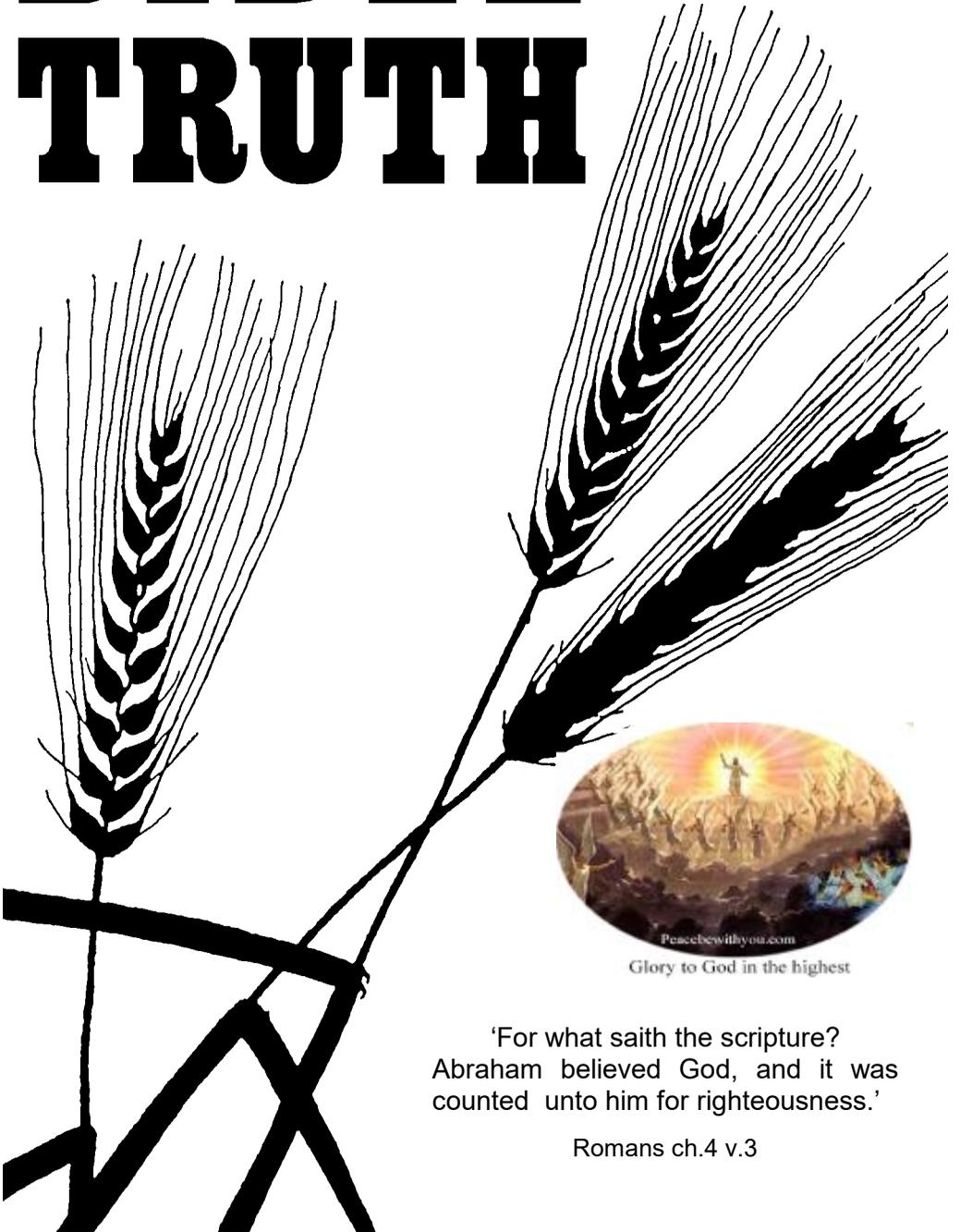


BIBLE TRUTH

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'For what saith the scripture?
Abraham believed God, and it was
counted unto him for righteousness.'

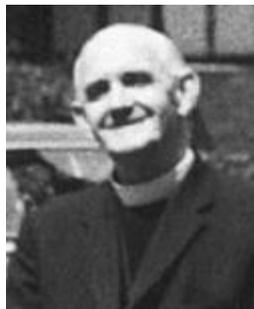
Romans ch.4 v.3

THE THRONE OF DAVID

by the late Rev. George H. Thompson

The throne of David, king of all Israel, stands for the royal honour of David's house, and according to the Bible, '... shall be established ... for ever'.

See 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'.

Psalm 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.

We find 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 (vide chs 41 v.10 and 43 v.6). 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, or 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.

1. Could the throne be perpetuated through a female line?

The Biblical law of inheritance is quite clear.

‘... If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, ...’

Numbers ch.27 vv 8-11

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.

2. 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: he was 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:’

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' (see Ezekiel ch.17 v.8) and in an appointed place (see 2 Samuel ch.7 vb.10).

Ezekiel, 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 thirty 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 pertaining to Ireland or to the Irish race'. Irish historians, as recently as 1968, equate Milesians with the Celts whom we know to be Israelites. There are few Irish histories which do not refer to the Milesian colonisation of Ireland. The mass exodus of Milesian mercenaries from Egypt took place circa 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. (When it was

moved to Edinburgh for display recently it was said it would return to Westminster Abbey, England for coronations.)

Pharaoh Cingris, who is equated with Pharaoh Hophra (Apries) of the Bible, 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 Scota.’

Niul was a Milesian prince, and the daughter was one of king Zedekiah’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 Temair (Tara) in the south of Ireland, circa 570 BC until the second overturning to Scotland in approximately AD 503, a period of some 1070 years - the inhabitants of all Ireland were known as Scots, after Scota, 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 come whose right it is. God’s holiness is inviolate.

‘God Save the Queen’

‘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
