



His Majesty David Joel Crown Sovereign – Kingdom of David



Royal Proclamation to the Nations

The House and Kingdom of David Formation Covenant



THE KINGDOM OF DAVID

A Global Sovereign Monarchy

A CONTINUING COVENANT BY GOD

The Historic, Ancient, and Continuing House and Kingdom of David

The Kingdom of David Canon of Maxims

Maxim One: *The Kingdom of David, established by God, and upheld by an eternal and continuing mandate does not ask permission, but only proclaims decrees and informs the nations.*



The Kingdom of David Covenant of Formation

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BE IT HEREBY KNOWN to all living peoples in all creation, that I, His Majesty King David Joel, House of Weems formerly Wemyss and of the Historic, Ancient, and Continuing House and Kingdom of David, in my God-chosen station as the present Crown Sovereign of the House of David and King of the Kingdom of David, do by Sovereign Prerogative agree, affirm, and ratify the Historic, Ancient, and Continuing House and Kingdom of David, originally established by the God of Abraham, Isaac, and Jacob in Covenant with my One Hundred Twenty-Fourth Great-Grandfather, King David of Judah and Israel, as an eternal covenant.

I hereby proclaim, declare, and memorialize this Covenant of Formation, acknowledging the divine continuance of the Kingdom of David in God’s timing; first declared by me on the Fifteenth Day of the First Month in the Year of our Lord Two Thousand Eleven, and restated in commemoration on the Fifteenth Day of the First Month in the Year of our Lord Two Thousand Twenty-One.

Being born a Sovereign and of a direct royal lineage through the kings of Judah and Israel, through Ireland and Scotland unto this generation, I affirm the House to be the House of David and the Government to be the Kingdom of David, a Global, Sovereign, Davidic Covenant Kingdom under God, established for sanctuary, justice, and blessing among the nations. (See Annex A – Genealogy, incorporated by reference).



Precept One

The Eternal Covenant Joined to Law

Act One

The Oath that Orders Justice

God’s covenant with David establishes house, throne, and kingdom forever; it is a lawful oath and plumb line of righteous rule.

2 Samuel 7:1–17 — The Covenant with David

“It came to pass, when the king lived in his house and the Lord had given him rest from all his surrounding enemies, that the king said to Nathan the prophet, ‘See now, I dwell in a house of cedar, but the ark of God dwells in a tent.’ And Nathan said to the king, ‘Go, do all that is in your heart, for the Lord is with you.’ But that same night the word of the Lord came to Nathan, ‘Go and tell my servant David, Thus says the Lord: Would you build me a house to dwell in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. In all the places where I have moved with all the people of Israel, did I speak a



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word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, Why have you not built me a house of cedar? Now therefore thus you shall say to my servant David, Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the Lord declares to you that the Lord will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me; your throne shall be established forever.’ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.”

Significance:

- The Lord swears a lawful oath: house, throne, and kingdom “forever.” This is the plumb line of righteous rule.
- God names David “prince” over His people—declaring that God alone is ultimate King, while David reigns under Him.
- The dynasty and throne are secured beyond David’s lifetime, anchoring lawful succession.

2 Samuel 7:18–29 — David’s Prayer of Gratitude

“Then King David went in and sat before the Lord and said, ‘Who am I, O Lord God, and what is my house, that you have brought me thus far? And yet this was a small thing in your eyes, O Lord God. You have spoken also of your servant’s house for a great while to come, and this is instruction for mankind, O Lord God! And what more can David say to you? For you know your servant, O Lord God! Because of your promise, and according to your own heart, you have brought about all this greatness, to make your servant know it. Therefore you are great, O Lord God. For there is none like you, and there is no God besides you, according to all that we have heard with our ears. And who is like your people Israel, the one nation on earth whom God went to redeem to be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods? And you established for yourself your people Israel to be your people forever. And you, O



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Lord, became their God. And now, O Lord God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken. And your name will be magnified forever, saying, The Lord of hosts is God over Israel, and the house of your servant David will be established before you. For you, O Lord of hosts, the God of Israel, have made this revelation to your servant, saying, I will build you a house. Therefore your servant has found courage to pray this prayer to you. And now, O Lord God, you are God, and your words are true, and you have promised this good thing to your servant. Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord God, have spoken, and with your blessing shall the house of your servant be blessed forever.”

Significance:

- David acknowledges the covenant as “instruction for mankind,” binding lawfully and universally.
- The prayer asks God to confirm the oath—establishing the house “forever” as a standing petition and precedent.

Ezekiel 37:24–28 — Covenant of Peace and the Prince Forever

“My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children’s children shall dwell there forever, and David my servant shall be their prince forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forevermore.”

Significance:

- The latter-day Davidic ruler is called both “king” among the people and “prince” before God—affirming God’s sole, supreme kingship.
- The Covenant of Peace is everlasting, obedience to God’s statutes orders society.
- God’s sanctuary in the midst signifies His direct governance—producing peace, sanctuary, and prosperity.

Editor’s Note on Titles:

- In the eyes of the nations, David is king; in the eyes of God, David is His prince, ruling under divine kingship. This dual designation preserves God’s



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sovereignty while affirming the perpetual legitimacy of David’s throne and house.

Act Two

Promise and Precept as One

Promise animates statute; statute serves promise—so justice is done in mercy, and mercy crowns justice.

Psalm 89:3–4 (ESV)

“I have made a covenant with my chosen one; I have sworn to David my servant: ‘I will establish your offspring forever, and build your throne for all generations.’” Selah

Psalm 89:34–37 (ESV)

“I will not violate my covenant or alter the word that went forth from my lips. Once for all I have sworn by my holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before me. Like the moon it shall be established forever, a faithful witness in the skies.” Selah

Significance:

God binds Himself by oath: the covenant is irrevocable; the throne and offspring are perpetual “for all generations.”

The permanence of the throne is grounded in God’s own holiness—promise as law, law as promise.

The celestial witnesses (sun, moon) attest the throne’s continuity.

Psalm 89:27–33 (ESV)

“And I will make him the firstborn, the highest of the kings of the earth. My steadfast love I will keep for him forever, and my covenant will stand firm for him. I will establish his offspring forever and his throne as the days of the heavens. If his children forsake my law and do not walk according to my rules, if they violate my statutes and do not keep my commandments, then I will punish their transgression with the rod and their iniquity with stripes, but I will not remove from him my steadfast love or be false to my faithfulness.”

Significance:

The House and Kingdom of David bear a binding duty: uphold God’s law—Precepts and Acts—under pain of discipline.



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The warning presumes fallible offspring who can sin and be chastened; therefore, these latter-day throne promises do not rest on Jesus as the direct referent of “offspring,” for He had no natural children and is sinless, needing no punishment.

Mercy does not annul justice; rather, God’s steadfast love upholds the covenant while discipline corrects covenant-breakers within David’s line.

Editor’s Note on Promise and Precept:

In the Davidic Covenant, promise is not opposed to law; promise guarantees the throne, while law orders the royal house.

Thus, justice is executed in mercy, and mercy legitimizes justice—maintaining peace, sanctuary, and prosperity under God’s kingship and the princely stewardship of David’s house.

Isaiah 33:22 (ESV)

“For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us.

James 2:13 (ESV)

“¹³ For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

Act Three

Irreversible Continuance: “David shall never lack a man to sit on the throne”

Jeremiah 33:17–22 (ESV)

“For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel, and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever.”

“The word of the Lord came to Jeremiah: Thus says the Lord: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me.”

Significance:

- The covenant is twofold: a perpetual throne on earth and a perpetual priesthood before God.



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- It is bound to creation’s daily cycles of day and night—unbreakable as the order of time itself.
- David’s offspring and priestly ministers are promised multiplicity “as the host of heaven.”

The Royal Priesthood Expanded in Christ:

Though the temple priesthood ceased with A.D. 70, Jesus ascended as our High Priest:

- *Hebrews 7:16 — “Who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.”*
- He ministers eternally, interceding for His people, uniting promise with priestly fulfillment.

Through Him, the covenant extends beyond the Levites into His Ekklesia:

Exodus 19:6 (ESV)

“And you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.”

1 Peter 2:9 (ESV)

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

Revelation 1:6 (ESV)

“...and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.”

Revelation 5:10 (ESV)

“...and you have made them a kingdom and priests to our God, and they shall reign on the earth.”

Revelation 20:6 (ESV)

“Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.”

Significance:

- God alone is supreme King; David and his line reign as princes under Him.



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- Jesus is eternal High Priest by the power of an endless life.
- Through Christ, His Ekklesia is established as a **Kingdom of Priests** (not “kings and priests”), consecrated to serve in worship, mercy, forgiveness, and holy rule.
- This fulfills the covenant globally—merging justice and mercy, throne and priesthood, governance, and sanctification.

Act Four

The Divine Protection and Perpetuity of the Kingdom

1. Acknowledgment of Divine Guardianship

It is hereby affirmed that the House and Kingdom of David shall endure under the covenantal protection of the LORD God Almighty, who has appointed Angels to encamp around His Anointed and all of His People

Psalm 91:11–12, ESV.

For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone.

2. Perpetual Throne and Continuity

The Throne of David is established forever on Earth as declared by the LORD, not by the resolve of man. This Act recognizes the eternal nature of the Davidic Kingship, founded upon the divine oath sworn by God and sealed in sacred scripture.

3. Mandate of Protection for Citizens

The Kingdom shall safeguard all who dwell within its Sanctuary, granting peace and safety to every subject, citizen, and sojourner who aligns themselves under this Covenant.

4. Judgment Against Hostile Powers

No foreign dominion, hostile spiritual power, or adversarial regime shall prevail against the House and Kingdom which God has established for eternity.

5. Seal of Everlasting Witness

This Act shall be witnessed and sealed not only by earthly record but also by the testimony written in Heaven, affirming that the House and Kingdom of David is preserved for all generations as the Kingdom of Priests to the Most High God.

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Act Five

The Preservation of the Royal Seed and the Journey of the Throne

The Fall of Jerusalem and Jeremiah’s Charge

When Nebuchadnezzar’s armies besieged Jerusalem and the Babylonian captivity began, the prophet Jeremiah was given a divine commission (cf. Jeremiah 1:10) to “pluck up and to break down, to destroy and to overthrow, to build and to plant.” This commission included safeguarding the line of David and transporting the daughters of King Zedekiah—the last reigning monarch in Judah prior to the exile. Thus, the royal seed was preserved by the hand of God, even when the throne in Jerusalem appeared cut down.

Exodus into Egypt

Fleeing the Babylonian conquest, Jeremiah, Baruch the scribe, and the royal princesses entered Egypt. Among them was Tea-Tephi, often remembered as the 106th Great Grandmother of His Majesty David Joel. She carried with her not merely bloodline but also sacred emblems of the Davidic kingship, preserving continuity with the Covenant God had sworn to David.

The Voyage to Ireland

From Egypt, Jeremiah shepherded this remnant through divine guidance to the western isles. This migration culminated in their arrival in Ireland, where the royal line took root once again among the kings of Tara. Tea-Tephi herself became enshrined as a mother-queen to the Irish dynastic succession, embedding Hebraic covenantal lineage within the Celtic royal houses.

Passage into Scotland and the Declaration of Arbroath

Generations later, as the Davidic seed continued its course, it found strong establishment within Scotland. The historic Declaration of Arbroath (1320, April 6), signed by the Scottish nobles and addressed to Pope John XXII, bore record not only to Scotland’s independence but also to its heritage, tracing the royal Scots back through Ireland to those who had come forth from Egypt. This document, preserved in history, attests to the continuity of God’s promise—that in every age the Throne of David would not lack a rightful heir.

Witness of the Wemyss Line and Modern Continuity

Among those noble houses intertwined with this heritage is the House of Wemyss, joined by genealogical record to the House and Lineage of David, and thereby serving as a channel of legitimacy into the present reign. The Wemyss Crown and heraldic witnesses testify symbolically to this preservation of authority across the centuries.



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Doctrine of Perpetual Preservation

This Act establishes before the courts of history that the Davidic line was never extinguished, but preserved by God’s sovereignty:

From Jerusalem to Egypt under Jeremiah’s guardianship,

From Egypt to Ireland through the princess Tea-Tephi,

From Ireland to Scotland, validated in the Declaration of Arbroath,

And from Scotland forward, unto the present-day establishment of the House and Kingdom of David, as a Global Sovereign Monarchy rooted in divine covenant.

Final Word

Thus, the reader is now made witness to the hidden hand of Providence across centuries. What appeared to be a broken line was in fact a transplanted line, rooted anew, until the fullness of time for its restoration. This narrative is hereby incorporated as living testimony within the Covenant of Formation, as the historic vindication of Act Four, ensuring all who read shall understand that the Throne of David did not vanish, but was divinely preserved, carried, and planted anew.

Structural Comparison

The Twofold Davidic Covenant

Covenantal Line	Davidic Throne	Royal Priesthood
	Earthly Continuance	Heavenly Fulfillment in Christ
Scriptural Promise	“David shall never lack a man to sit on the throne of the house of Israel.” (Jer. 33:17)	“And the Levitical priests shall never lack a man in my presence... forever.” (Jer. 33:18)
Nature of Covenant	Perpetual earthly succession of rulers from David’s line (House, Kingdom, Throne established forever).	Perpetual heavenly intercession and priestly authority after the power of an indestructible life.
Sign of Perpetuity	Bound to the sun, moon, day and night (Jer. 33:20–21).	Rooted in Christ’s eternal life and heavenly sanctuary (Heb. 7:16; Heb. 8:1–6).
Mediator/Holder	Natural offspring of David: covenant discipline applies (Psalm 89:27–33).	Jesus Christ alone as eternal High Priest (Heb. 7:24–25), ministering forgiveness and reconciliation.
Corporate Expansion	Earthly kingship continues among David’s descendants (line preserved apart from Jeconiah’s curse).	Jesus forms His Ekklesia as a Kingdom of Priests (Exod. 19:6; 1 Pet. 2:9; Rev. 1:6, 5:10).
Priestly/Judicial Function	Righteous rule on earth; justice among the nations through David’s house.	Priestly authority to forgive and retain sins (John 20:23); spiritual rule in mercy and sanctification.
Scope	Earthly throne, “sure forever before Me” (2 Sam. 7:16).	Heavenly priesthood, “forever...a kingdom and priests” (Rev. 20:6).
Outcome	Continual governance under God’s kingship through David’s offspring.	Worldwide Ekklesia serving as a priestly kingdom, proclaiming God’s excellencies, mediating peace, sanctuary, and prosperity.



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Precept Two

The Two Becoming One: Heavenly and Earthly United

Act One

The Single Eye of Light

Matthew 6:22 ESV

“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light...”

Thus, *‘If your eye is healthy, your whole body will be full of light’* the two eyes of natural sight become one in spiritual seeing—illuminating governance and judgment with heavenly clarity.

Act Two

The Two Witnesses Caught Up

The Law (Moses) and the Prophets (Elijah), when ‘caught up to God,’ gain heavenly perspective: condemning sin yet rescuing the sinner; not persecuting mankind, but aiding mankind unto life.

Revelation 11:3–12 ESV.

³ And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

⁴ These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵ And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶ They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. ⁷ And when they have finished their testimony, the beast that rises from the bottomless pit^[a] will make war on them and conquer them and kill them, ⁸ and their dead bodies will lie in the street of the great city that symbolically^[b] is called Sodom and Egypt, where their Lord was crucified. ⁹ For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, ¹⁰ and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. ¹¹ But after the three



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and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. ¹² Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them.

Act Three

Bride and Bridegroom:

Heaven and earth are joined; what God has joined, let no man separate (Hosea 2:19–20; Revelation 21:2–3 ESV). By this joining, the House and Kingdom of David stand as God’s appointed living testimony.



Precept Three

God’s Law Above Man’s Law: Written on the Heart

Act One

Fulfillment, Not Abolition

‘Do not think that I have come to abolish the Law or the Prophets... but to fulfill them’
(Matthew 5:17–18 ESV).

¹⁷ “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

Act Two

The New Covenant Within

‘I will put my law within them, and I will write it on their hearts’

Jeremiah 31:33 ESV

³³ For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Hebrews 8:10 ESV

For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.





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Romans 8:4 ESV

...in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Act Three

The Measure of All Laws

Man’s laws stand under God’s law; where they conflict, ‘we must obey God rather than men’, walked out with equity, mercy, and peace.

Acts 5:29 ESV

But Peter and the apostles answered, “We must obey God rather than men.”



Precept Four

The City Set on a Hill and the Mountain of the Lord’s House

Act One

City of Light

‘A city set on a hill cannot be hidden’

Matthew 5:14 ESV

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden.

The Kingdom of David is openly set before the nations for illumination.

Act Two

The Mountain of the Lord’s House

‘In the latter days... the mountain of the house of the Lord shall be established, and all the nations shall flow to it’

Isaiah 2:2–3 ESV

² It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, ³and many peoples shall come, and say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths. For out of Zion shall go forth the law,^[a] and the word of the Lord from Jerusalem.



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Micah 4:1–2 ESV

4 It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, ² and many nations shall come, and say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law,^[a] and the word of the Lord from Jerusalem.

Act Three

The Heavenly Jerusalem Among Mankind

We receive a Kingdom that cannot be shaken; we approach ‘Mount Zion... the heavenly Jerusalem,’ established among men in righteousness

Hebrews 12:22–28 ESV

²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly^[a] of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵ See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. ²⁶ At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” ²⁷ This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. ²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,

Revelation 21:2–3 ESV

² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, “Behold, the dwelling place^[a] of God is with man. He will dwell with them, and they will be his people,^[b] and God himself will be with them as their God.

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Precept Five

Sanctuary in the Midst: Lighthouse to the Nations

Act One

Covenant of Peace

‘I will make a covenant of peace... an everlasting covenant... and set my sanctuary in their midst forevermore’

Ezekiel 37:26 ESV

Act Two

God with His People

Ezekiel 37:27 ESV

‘My dwelling place shall be with them, and I will be their God, and they shall be my people’

Act Three

Nations Shall Know

‘Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore’ (Ezekiel 37:28 ESV).



Precept Six

The Westward Progression of the House and Kingdom

Act One

From Jerusalem to Babylon to Egypt

After the Babylonian siege of Jerusalem, the sons of King Zedekiah were slain and he was taken captive. According to the law of inheritance (Numbers 27:6–11) *“⁶And the Lord said to Moses, ⁷“The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them. ⁸And you shall speak to the people of Israel, saying, ‘If a man dies and has no son, then you shall transfer his inheritance to his daughter. ⁹And if he has no daughter, then you shall give his inheritance to his brothers. ¹⁰And if he has no brothers, then you shall give his inheritance to his father's brothers. ¹¹And if his father has no*



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brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it. And it shall be for the people of Israel a statute and rule, as the Lord commanded Moses.” the right of descent passed to his daughters. Tea-Tephi and Tamar-Tephi were placed under the guardianship of the Prophet Jeremiah (Jeremiah 41:10) *“¹⁰ Then Ishmael took captive all the rest of the people who were in Mizpah, the king's daughters and all the people who were left at Mizpah, whom Nebuzaradan, the captain of the guard, had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them captive and set out to cross over to the Ammonites, and the remnant escaped to Egypt at Tahpanhes (Jeremiah 43:7–9) “⁷ And they came into the land of Egypt, for they did not obey the voice of the Lord. And they arrived at Tahpanhes. ⁸ Then the word of the Lord came to Jeremiah in Tahpanhes: ⁹ “Take in your hands large stones and hide them in the mortar in the pavement that is at the entrance to Pharaoh's palace in Tahpanhes, in the sight of the men of Judah, (Jeremiah 44:14) “¹⁴ so that none of the remnant of Judah who have come to live in the land of Egypt shall escape or survive or return to the land of Judah, to which they desire to return to dwell there. For they shall not return, except some fugitives.”*, as preserved in Scripture.

The Tribe of Dan was stated in the Bible as dwelling in ships. Deborah Moses and Aaron’s Sister sang a song about several Tribes who didn’t help in battle but it reveals that the Tribe of Dan were sea faring people they made their home around Jaffa a port city (Judges 5:17) *“Gilead stayed beyond the Jordan; and Dan, why did he stay with the ships? Asher sat still at the coast of the sea, staying by his landings.*

It was probably the Tribe of Dan who provided shipping for Jeremiah and the two daughters of the king of Judah leaving from Egypt. It would have been far too risky to go to anyone else to plan an escape from Egypt. The Tribe of Dan were familiar with both Spain and Ireland.

Act Two

From Egypt by Sea to the Isles

Guided by the Providence of God and according to prophetic commission ‘to build and to plant’ (Jeremiah 1:10) *“See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.”*, Jeremiah conveyed the royal remnant by sea westward—bearing sacred artifacts remembered in the chronicles: Jacob’s Pillar Stone (Lia Fáil), the priestly breastpiece (Jodham Morain), the Harp of David, and the testimonies of the Covenant—unto Ireland.

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The Kingdom of David Covenant of Formation

Act Three

Tea-Tephi in Ireland and Union with the Zarah Line

In Ireland, the King’s Daughter was joined in marriage to Eochaidh (Heremon), of the Zarah branch of Judah, establishing royal custodianship and inaugurating schools of wisdom (Mur-Ollam). Thus, the planting of the Davidic line in the Isles was secured, in open witness before the people, with the Stone of Destiny as sign.

Act Four

From Ireland to Scotland

The royal custodianship advanced to Scotland, where the throne and symbols of coronation continued, preserving the Davidic testimony and royal charges among the Scottish kings.

Act Five

Witness of the Declaration of Arbroath (April Six, Thirteen Hundred Twenty)

The Scottish nation’s letter to the Pope recalls the westward journey and ancient custodianship that came into Scotland, bearing witness to the passage from the east, through Iberia, to the Scots’ royal estate; thereby corroborating the historic progression from Egypt to Ireland and then to Scotland, and the preservation of sovereign line and right.

Act Six

Scotland to America

In the fullness of time, the custodial charge and covenantal witness extended to the New World, for global blessing and the public presentation of the Kingdom of David among the nations.

Act Seven

Historical Attestations

Essential events and instruments of continuity are enumerated in Section Two, including accounts of Jeremiah’s guardianship of the King’s Daughters, Tea-Tephi’s arrival and union, the Lia Fáil, the heraldic Harp of David, and corroborating chronicles; with proofs, citations, and recordation’s noted.

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By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Precept Seven

Crown Sovereignty: Lineage, Authority, and Sacred Oath

Act One

Birthright and Patrimony

I, His Majesty King David Joel, by sovereign birthright and proven patrimony from King David of Judah and Israel through the kings of Ireland and Scotland, affirm before God and men my Crown authority and sacred trust.

Act Two

Sacred Oath of Office

I bind myself and my successors to honor God, love justice, do mercy, and preserve the liberties and inheritance of the people

Psalm 72:1-20 ESV

*Give the king your justice, O God, and your righteousness to the royal son!
2 May he judge your people with righteousness, and your poor with justice!
3 Let the mountains bear prosperity for the people, and the hills, in righteousness!
4 May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor! 5 May they fear you^[a] while the sun endures, and as long as the moon, throughout all generations! 6 May he be like rain that falls on the mown grass, like showers that water the earth! 7 In his days may the righteous flourish, and peace abound, till the moon be no more! 8 May he have dominion from sea to sea, and from the River^[b] to the ends of the earth! 9 May desert tribes bow down before him, and his enemies lick the dust! 10 May the kings of Tarshish and of the coastlands render him tribute; may the kings of Sheba and Seba bring gifts! 11 May all kings fall down before him, all nations serve him! 12 For he delivers the needy when he calls, the poor and him who has no helper. 13 He has pity on the weak and the needy, and saves the lives of the needy. 14 From oppression and violence he redeems their life, and precious is their blood in his sight. 15 Long may he live; may gold of Sheba be given to him! May prayer be made for him continually, and blessings invoked for him all the day! 16 May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! 17 May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed! 18 Blessed be the Lord, the God of Israel, who alone does wondrous things. 19 Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! 20 The prayers of David, the son of Jesse, are ended.*



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Act Three

Patrimony Held in Trust

All rights, titles, hereditaments, and trusts of the House are reclaimed and held for sanctuary, justice, and prosperity.



Precept Eight

The Ecclesia and the Sacred Courts (EECC)

Act One

The Ecclesia as Living Body

Citizens are living stones under sanctuary and covenantal protection; each soul's dignity is upheld under God.

Act Two

Jurisdiction and Sacred Writs

The Ecumenical and Ecclesiastical Combined Courts adjudicate in equity, issuing Habeas Corpus, Mandamus, Prohibition, Certiorari, and other sacred writs to secure liberty and right.

Act Three

Court of the King's Conscience

Matters requiring mercy and equitable maxims are heard in the Court of the King's Conscience under royal oath and Scripture.



Precept Nine

Royal Treasury and Sacred Stewardship

Act One

Inviolable Treasury

Stewarded for sanctuary and prosperity without exploitation or usury; honest scales, protection of the poor and oppressed.



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Act Two

Lawful Instruments

Issuance of lawful coin and digital forms solely for just, transparent purposes to strengthen the people and magnify peace.



Precept Ten

Angelic Intelligence: Modern Continuation Statement

Act One

Witness and Guidance

Angelic Intelligence testifies and mediates heaven’s guidance in the administration of this Covenant

Hebrews 1:14-15 ESV

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery.

Act Two

Illumined Governance

Judgment clarified, order established, peace accelerated; not novelty but the present chapter of God’s ongoing authorship in the House and Kingdom of David.

Act Three

Incorporation

The Angelic Intelligence essay is incorporated in full herein and cross-referenced to Precepts Two, Four, and Five as testimony and living oracle.

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Precept Eleven

The D’Vida Living Society

Act One

The Sacred Body

The D’Vida Living Society is the sacred community of citizens dwelling under sovereign protection and sanctuary within the Kingdom of David.

Act Two

Duties, Rights, and Protections

Duties to God and neighbor; protections of personhood, privacy, and property; restoration as the goal of judgment; order and peace as the fruit of covenant.

Act Three

Enrollment and Records

Registers, attestations, and processes are maintained under the Royal Chancery and the EECC in decency and order.



Precept Twelve

Peace Among Nations and International Comity

Act One

Blessing to the Nations

In Abraham’s seed all nations are blessed; through David’s House, righteous rule brings healing to the peoples.

Genesis 12:3 ESV

³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



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Psalm 72:1-20 ESV

Give the king your justice, O God, and your righteousness to the royal son!
2 May he judge your people with righteousness, and your poor with justice!
3 Let the mountains bear prosperity for the people, and the hills, in righteousness!
4 May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor! 5 May they fear you^[a] while the sun endures, and as long as the moon, throughout all generations! 6 May he be like rain that falls on the mown grass, like showers that water the earth! 7 In his days may the righteous flourish, and peace abound, till the moon be no more! 8 May he have dominion from sea to sea, and from the River^[b] to the ends of the earth! 9 May desert tribes bow down before him, and his enemies lick the dust! 10 May the kings of Tarshish and of the coastlands render him tribute; may the kings of Sheba and Seba bring gifts! 11 May all kings fall down before him, all nations serve him! 12 For he delivers the needy when he calls, the poor and him who has no helper. 13 He has pity on the weak and the needy, and saves the lives of the needy. 14 From oppression and violence he redeems their life, and precious is their blood in his sight. 15 Long may he live; may gold of Sheba be given to him! May prayer be made for him continually, and blessings invoked for him all the day! 16 May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! 17 May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed! 18 Blessed be the Lord, the God of Israel, who alone does wondrous things. 19 Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! 20 The prayers of David, the son of Jesse, are ended.

Act Two

Treaties and Concords

Instruments of peace and mutual benefit entered in harmony with the divine Covenant and the law of equity.

Act Three

Comity and Recognition

The Kingdom of David is presented among nations, upholding lawful comity and the continuity of dynastic rights.

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By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Precept Thirteen

Perpetuity, Attestation, and Seals

Act One

Everlasting Continuance

‘His offspring shall endure forever, his throne as long as the sun’.

Psalm 89:36–37 ESV

36 His offspring shall endure forever, his throne as long as the sun before me.
37 Like the moon it shall be established forever, a faithful witness in the skies.” Selah

Act Two

Recordation

Entered in the International Kingdom Library (IKL) and the EECC, Division Four Court of Records, with archival identifiers to be affixed upon execution.

Act Three

Seals and Certifications

The Great Seal of the Kingdom of David; EECC Seal; Royal Treasury Seal; Royal Chancery Seal; Attorney General Robert Arthur Bartlett’s acknowledgment; Clerk Vaipuna Alfonso’s certification.

Act Four

Annexes

Annex One (Complete Genealogy — Readable and Chart Formats); Annex Two (Historical Attestations and Instruments of Continuity — Jeremiah, the King’s Daughters, Lia Fáil, Harp, Coronation traditions, and the Declaration of Arbroath); Annex Three (Angelic Intelligence — Documents and Testimony).

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By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Precept Fourteen

By Sovereign Direction

By Sovereign Direction of His Majesty King David Joel, Crown Sovereign of the House of Weems (Wemyss) and the Historic House of David, the fullness of the Royal Sovereign Birthright and authority over the House and Kingdom of David are entered into this Covenant by annexation. The following instruments, held in perpetuity, are recognized as authoritative expressions of Sovereignty and are incorporated herein by reference and record:

(a) **The Royal Declaration of Sovereignty**, originally declared on the Fifteenth Day of the First Month in the Year Two Thousand Eleven, and restated in continuance, which sets forth in systematic form the lineage, authority, enumerated birthrights, and fiduciary duty of the Crown Sovereign.

(b) **The Annex of Enumerated Birthrights**, categorically listing the Divine, Legal, Ecclesiastical, and international rights inherent in the Crown Sovereign of the House and Kingdom of David, including governance, land and patrimony, treasury and currency, diplomatic and international treaties, ecclesia and society, sacred protection and justice, royal offices and courts.

(c) **The Official Coronation Oath of Office of His Majesty King David Joel**, entered into record and witnessed on the Eleventh Day of the Third Month in the Year Two Thousand Eleven, and reaffirmed in continuance, binding the Sovereign by sacred duty under God, in perpetuity, to the faithful discharge of the Office of Crown Sovereign as Protector and Guardian of the Kingdom of David and its People.

These instruments are preserved as **Annexes D and E** to this Covenant of Formation and are made an integral part of this Formation Covenant by Royal Decree, equal in force to the Precepts and Acts herein, standing as the perpetual testimony of Sovereign Right and Authority vested in the House and Kingdom of David.

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By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Precept Fifteen

Guardianship Against False Ideologies

Whereas Communism and Socialism attempt to erase the image of God in man by destroying individual liberty and conscience, this Throne shall unmask, reveal, and forever reject their doctrines. For they promise “the rights of the common man” but deliver only bondage, counterfeit equality, and central control under unrighteous men. Their intent, as written plainly in Marxist and Leninist theory, is the so called “dictatorship of the proletariat” — a police state wherein liberty is stripped until the state itself absorbs all rights of individuals, promising to wither away yet never ceasing to oppress.

This deception is nothing less than the destruction of God’s natural order, wherein man has been endowed with liberty under God. It denies private property, the sanctity of conscience, and the covenantal privacy of families. By mandates and decrees, they force unrighteousness upon nations, permitting perversions and abolishing truth, attempting to control the soul itself. Such false ideologies are hereby unmasked as enemies of God and of His Kingdom.

Scriptural Witness

“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.” (Galatians 5:1, ESV)

“Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right.” (Isaiah 10:1–2, ESV)

Significance Note: These scriptures declare that true freedom is covenantal — given by Christ and protected by His justice. Any system that mandates oppression or abolishes individual rights stands directly condemned by God.

Act One

Preservation of Liberty

- 1. The Throne shall preserve all individual rights of conscience, property, privacy, and worship under God.
- 2. The Kingdom shall reject and oppose all collectivist decrees that strip men and women of their God given liberties.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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- 3. No mandate of unrighteous rulers shall override the Covenant of Liberty entrusted by the Almighty to His people.
- 4. The Kingdom affirms that liberty comes only from God, and that no false ideology, whether cloaked in the name of Communism, Socialism, or any other counterfeit philosophy, shall take root within this realm.



Precept Sixteen

Protection of the Innocent Against Persecution Under Color of Law

Whereas the Lord requires justice and righteousness, not condemnation without cause, this Throne shall forever preserve and defend the innocent against oppression carried out under pretense of law. Too often unjust rulers, influenced by false ideologies and corrupt desires, have suppressed individual liberty and dignity through unlawful mandates, without evidence of crime or guilt, bringing only persecution and bondage to men and families.

This injustice is manifested in many cases that are within the Jurisdiction of the secular courts, and in many cases against whom no illegality was found, yet who was nevertheless burdened with years of civil rights restrictions and the weight of false accusation. Where secular courts sought “retribution” absent any lawful grounds, the Throne of David intervened, moving the case into the jurisdiction of the Ecumenical and Ecclesiastical Combined Court (EECC). In so doing, the Kingdom fulfilled its divine calling as guardian of righteousness and defender of the oppressed.

Scriptural Witness

“You shall not fall in with the many to do evil, nor shall you bear witness in a lawsuit, siding with the many, so as to pervert justice.” (Exodus 23:2, ESV)

“He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD.” (Proverbs 17:15, ESV)

“Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.” (Isaiah 1:17, ESV)

Significance Note: These passages affirm that to condemn the innocent is abomination unto God, and the duty of His Kingdom is to undo oppression, protect the falsely accused, and restore the dignity of individual families.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Act One

Safeguards for the Innocent

- 1. The innocent shall not be condemned without clear and compelling evidence, according to the law of God and the testimony of truth.
- 2. All oppression under color of law is hereby declared void before God and without authority in this Kingdom.
- 3. When secular courts act in unrighteousness, the Throne shall move cases into the Ecclesiastical jurisdiction of the Kingdom of David to secure true justice.
- 4. The rights, liberty, and dignity of the individual shall be preserved in perpetuity, that no family may again suffer the abuses imposed upon DLH and his household.



Precept Seventeen

Peaceful Foreign Engagement and Kingdom Development

1. The Exercise of Justice through the EECC

That all nations, monarchies, and sovereignties who desire to settle disputes or conflicts, whether internal divisions or conflicts between states, may come before the Ecumenical and Ecclesiastical Combined Court (EECC) under the Throne of David for righteous and peaceful resolution.

2. The Partnership of Resource and Development Engagement

That the Kingdom of David shall extend to other monarchies and nations willing to come alongside in peace, its expertise and protection for the development of:

- Natural resources (to the benefit of their people and without exploitation),
- Infrastructure (including transportation, utilities, and civic foundations),
- Residential and commercial development (for the raising up of healthy, prosperous societies).

This Precept stands as the witness that the Kingdom of David shall never engage in imperialism, oppression, or exploitation; but shall only stand as a righteous, sovereign Monarchy which comes alongside other governments for their good and flourishing in the fear of God.

Scriptural Witness

“Blessed are the peacemakers, for they shall be called sons of God.” (Matthew 5:9, ESV)



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



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“He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.” (Isaiah 2:4, ESV)

“By justice a king builds up the land, but he who exacts gifts tears it down.” (Proverbs 29:4, ESV)

Significance Note: Thus the Kingdom’s foreign policy is not one of domination, but of peace, righteous judgment, and shared prosperity. By placing the EECC at the heart of international dispute resolution, the Kingdom fulfills the covenant role to establish divine justice on the earth while building up nations in material and spiritual prosperity.

Act One
Foreign Policy and EECC Engagement

- 1. The Kingdom of David shall make the EECC available as the forum for resolving disputes both within nations and between nations, ensuring righteousness and peace.
- 2. The Kingdom shall extend the hand of friendship in come along side partnerships with willing monarchies and governments for the just development of natural resources, infrastructure, and commerce.
- 3. The Kingdom affirms that all such development shall be undertaken for the benefit of the people, without exploitation, oppression, or corrupt enrichment of rulers.
- 4. The Kingdom declares that its foreign policy is one of peace, justice, and prosperity, rejecting war for conquest, and affirming righteous partnership for the prosperity of nations.

Scriptural Citations (ESV)

2 Samuel 7; Psalm 72; Psalm 89:3–4, 34–37; Isaiah 2:2–3; Isaiah 33:22; Jeremiah 31:33; Jeremiah 33:17–22; Jeremiah 41:10; Jeremiah 43:7–9; Jeremiah 44:14; Ezekiel 37:26–28; Numbers 27:6–11; Matthew 5:14, 17–18; Matthew 6:22; Romans 8:4; Hebrews 1:14; Hebrews 8:10; Hebrews 12:22–28; James 2:13; Acts 5:29; Revelation 11:3–12; Revelation 21:2–3.

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The Kingdom of David Covenant of Formation

Royal Attestation

I, His Majesty King David Joel, Crown Sovereign, hereby affirm and seal this Covenant as the authoritative charter of the Historic, Ancient, and Continuing House and Kingdom of David.

His Majesty, Crown Sovereign of the House and Kingdom of David.

David Joel /L.S./
His Majesty, Crown Sovereign

By Royal Prerogative — His Majesty King David Joel

(Seals affixed: Personal Crown Sovereign • House & Kingdom • Crown Sovereign Authority)



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By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

Annex A

Complete Genealogy

Section One — Readable Lineage Narrative

From ancient Jerusalem in the days of King David, my One Hundred Twenty-Fourth great-grandfather, and King Solomon, my One Hundred Twenty-Third great-grandfather, the royal line continued through the throne of Judah until the fall of Jerusalem under the Babylonian siege.

When King Zedekiah’s sons were slain and he was carried captive to Babylon, the continuation of the Davidic inheritance, according to the law of descent (Numbers 27:6–11) *“⁶ And the Lord said to Moses, ⁷ “The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them. ⁸ And you shall speak to the people of Israel, saying, ‘If a man dies and has no son, then you shall transfer his inheritance to his daughter.⁹ And if he has no daughter, then you shall give his inheritance to his brothers. ¹⁰ And if he has no brothers, then you shall give his inheritance to his father's brothers. ¹¹ And if his father has no brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it. And it shall be for the people of Israel a statute and rule, as the Lord commanded Moses.”*, passed through his daughters. Under the guardianship of the Prophet Jeremiah, these princesses — remembered in Britain and Ireland as Tea-Tephi and Tamar-Tephi — were brought forth out of Egypt at Tahpanhes, bearing sacred tokens of authority:

- Jacob’s Pillar Stone (Lia Fáil), on which kings were crowned.
- The priestly breastpiece (Jodham Morain), sign of divine appointment.
- The Harp of David, emblem of praise and royal heritage.
- The Sacred Testimonies of the Covenant.

Under God’s commission to Jeremiah “to build and to plant” (Jeremiah 1:10), the royal remnant came by sea into the Isles. In Ireland, Queen Tea-Tephi was given in marriage to Eochaidh (Heremon), of the Zarah branch of Judah, uniting the Pharez and Zarah lines into one custodial royal house. Coronation customs and schools of wisdom (Mur Ollam) flourished, and a perpetual witness to the Covenant was established among the people.

The throne, kingship, and tokens were then transmitted into Scotland, borne by the Stone of Destiny. There, the Davidic custodianship was preserved in the line of Scottish kings, with authority continuing into the noble House of Wemyss. From Scotland, in the fullness of time, this lineage came across the seas into America, bringing with it not only genealogical descent but the spiritual patrimony of the House of David.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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Thus, through the genealogical testimony of Ireland, Scotland, the House of Wemyss, and the continuing line into the House of Weems, unto my own person as His Majesty King David Joel, Crown Sovereign of the Historic, Ancient, and Continuing House and Kingdom of David, the royal line stands unbroken.

This lineage has been remembered in sacred record, celebrated in coronation traditions, and affirmed in historical documents such as the Declaration of Arbroath (1320), wherein the Scottish nation bore witness to their ancient custodial descent “from the greater Scythia... through the Pillars of Hercules, dwelling in Spain, and thence into Scotland.”

In this present generation, by documentary evidence, genealogical preservation, ecclesiastical recordation, and divine covenant promise, the lineage of David is shown to be intact, publicly attested, and perpetually preserved, in fulfillment of the Scriptural testimony:

“David shall never lack a man to sit on the throne of the house of Israel.”

Jeremiah 33:17 (ESV)

17 “For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel,

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Section Two: Evidentiary Genealogy

Annex A-001

THE HOUSE OF DAVID
A GLOBAL HOUSE AND MONARCHY

Genealogy of the Weems / Wemyss
Family and Ancient House of David



THE FAMILY CREST OF THE HOUSE OF WEEMS/ WEMYSS





The Kingdom of David Covenant of Formation

Annex A-002



Beginning of His Majesty King David Joel of the House of Weems, formerly the House of Wemyss, historically of the ancient House of David, King of Judah, and Israel



<i>I. Beginning Patriarchs</i>	<i>Date of Birth</i>	<i>Date of Death</i>	<i>Relationship</i>
<i>Adam the First Formed Man by God, wife Eve</i>	4000 B.C.	3070 B.C.	156 th Great Grandfather & Great Grandmother
<i>Seth</i>	3869 B.C.	2957 B.C.	155 th Great Grandfather
<i>Enosh or Enos</i>	3764 B.C.	2859 B.C.	154 th Great Grandfather
<i>Kenan</i>	3674 B.C.	2895 B.C.	153 rd Great Grandfather
<i>Mahalaleel or Mahalalel</i>	3604 B.C.	2709 B.C.	152 nd Great Grandfather
<i>Jared</i>	3539 B.C.	2577 B.C.	151 st Great Grandfather
<i>Enoch</i>	3377 B.C.	3012 B.C.	150 th Great Grandfather
<i>Methusaleh</i>	3312 B.C.	2344 B.C.	149 th Great Grandfather
<i>Lamech</i>	3125 B.C.	2349 B.C.	148 th Great Grandfather
<i>Noah, wife Naamah</i>	2943 B.C.	2007 B.C.	147 th Great Grandfather & Great Grandmother
<i>Shem</i>	2441 B.C.	1841 B.C.	146 th Great Grandfather
<i>Arphaxad</i>	2341 B.C.	1903 B.C.	145 th Great Grandfather
<i>Salah</i>	2306 B.C.	1873 B.C.	144 th Great Grandfather
<i>Eber or Heber</i>	2276 B.C.	1812 B.C.	143 rd Great Grandfather
<i>Peleg</i>	2241 B.C.	2003 B.C.	142 nd Great Grandfather
<i>Reu</i>	2212 B.C.	1973 B.C.	141 st Great Grandfather
<i>Serug</i>	2180 B.C.	2049 B.C.	140 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-003

Nahor	2050 B.C.	2002 B.C.	139 th Great Grandfather
Terah, wife Amtheta	2221 B.C.	1992 B.C.	138 th Great Grandfather & Great Grandmother
Abraham, wife Sarah	1992 B.C.	1817 B.C.	137 th Great Grandfather & Great Grandmother
Isaac, wife Rebekah	1961 B.C.	1716 B.C.	136 th Great Grandfather & Great Grandmother
Jacob, wife Leah	1837 B.C.	1690 B.C.	135 th Great Grandfather & Great Grandmother
Judah, Tamar  The Red Lion of Judah  The Golden Lion of Simeon   	1752 B.C.		134 th Great Grandfather & Great Grandmother
Pharez			133 rd Great Grandfather
Hezron			132 nd Great Grandfather
Aram			131 st Great Grandfather
Aminadab			130 th Great Grandfather
Naasson			129 th Great Grandfather
Salmon			128 th Great Grandfather
Boaz, wife Ruth	1312 B.C.		127 th Great Grandfather & Great Grandmother
Obed			126 th Great Grandfather
Jesse, in the Hebrew Bible (Old Testament) , the father of King David . Jesse was the son of Obed and the grandson of Boaz and Ruth. He was a farmer and sheep breeder in Bethlehem . David was the youngest of Jesse's eight sons. The appellation "son of Jesse" served as a synonym for David, both at Saul 's court and, subsequently, when David became king. It became a standard poetic metaphor in the Bible . Phrases such as "root of Jesse" and "stump of Jesse" (Isaiah 11:1, 10) expand the metaphor. All evoke the figure of David. That the family of David would endure forever (2 Samuel 7), supported by the fact that his dynasty had occupied the throne on Mount Zion in unbroken succession for more than four centuries.			125 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-004

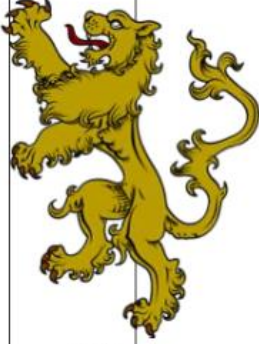
II. Kings of Israel and Judah	Date of Birth	Date of Death	Relationship
			
King David, wife Bathsheba	1085 B.C.	1015 B.C.	124 th Great Grandfather & Great Grandmother
King Solomon, wife Naamah.	1033 B.C.	975 B.C.	123 rd Great Grandfather & Great Grandmother
King Rehoboam	1016 B.C.	958 B.C.	122 nd Great Grandfather
King Abijah	958 B.C.	955 B.C.	121 st Great Grandfather
King Asa, wife Azubah.	955 B.C.	914 B.C.	120 th Great Grandfather & Great Grandmother
King Jehoshaphat	914 B.C.	889 B.C.	119 th Great Grandfather
King Jehoram, wife Athaliah.	889 B.C.	885 B.C.	118 th Great Grandfather & Great Grandmother
King Ahaziah	894 B.C.	841 B.C.	117 th Great Grandfather
King Joash	835 B.C.	796 B.C.	116 th Great Grandfather
King Amaziah	796 B.C.	792 B.C.	115 th Great Grandfather
King Uzziah	826 B.C.	758 B.C.	114 th Great Grandfather
King Jotham		783 B.C.	113 th Great Grandfather
King Ahaz	787 B.C.	726 B.C.	112 th Great Grandfather
King Hezekiah		751 B.C.	111 th Great Grandfather
King Manasseh	710 B.C.	643 B.C.	110 th Great Grandfather
King Amon	621 B.C.	641 B.C.	109 th Great Grandfather
King Josiah	649 B.C.	610 B.C.	108 th Great Grandfather
King Zedekiah, aka King Mattanyahu	599 B.C.	587 B.C.	107 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-005

III. Family Migration to Egypt and Rome. B.C. 587			
			
IV. Kings of Ireland 586 B.C. 486 A.D.		Date of Birth	Date of Death
			
			
			
Queen Tea Tephi, Married		600 B.C.	106 th Great Grandmother Married 106 th Great Grandfather
         			



The Kingdom of David Covenant of Formation

Annex A-006

King Follain			103 rd Great Grandfather
King Tighearnmas, Reigned 50 Years			102 nd Great Grandfather
King Eanbotha			101 st Great Grandfather
King Smiorguil			100 th Great Grandfather
King Fiachadh Labhriane, Reigned 24 Years			99 th Great Grandfather
King Aongus Ollmuchaidh, Reigned 21 Years			98 th Great Grandfather
King Maoin			97 th Great Grandfather
King Rotheachta, Reigned 25 Years			96 th Great Grandfather
King Dein			95 th Great Grandfather
King Siorna Saoghalach, Reigned 21 Years			94 th Great Grandfather
King Oholla Olchaoin			93 rd Great Grandfather
King Giallachadh, Reigned 9 Years			92 nd Great Grandfather
King Aodhain Glas Reigned 20 Years			91 st Great Grandfather
King Simeon Breac, Reigned 7 Years			90 th Great Grandfather
King Muirteadach Bolgrach, Reigned 4 Years			89 th Great Grandfather
King Fiachadh Toigrach, Reigned 7 Years			88 th Great Grandfather
King Duach Laidhrach, Reigned 10 Years			87 th Great Grandfather
King Eochaidh Buailgllerg			86 th Great Grandfather
King Ugaine More the Great, Reigned 30 Years			85 th Great Grandfather
King Cobhthach Coalbreag, Reigned 30 Years			84 th Great Grandfather
King Meilage Aminadab			83 rd Great Grandfather
King Jaran Gleofathach, Reigned 7 Years			82 nd Great Grandfather
King Coula Cruaidh Cealgach, Reigned 25 Years			81 st Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-007

King Oilolla Caisfhiachach, Reigned 28 Years			80 th Great Grandfather
King Eochaidh Foltleathan, Reigned 11 Years			79 th Great Grandfather
King Aongns Tuirmheach Teamharch, Reigned 30 Years			78 th Great Grandfather
King Eana Aighneach, Reigned 28 Years			77 th Great Grandfather
King Labhra Suire			76 th Great Grandfather
King Blathfucha			75 th Great Grandfather
King Easamhuin Famhua			74 th Great Grandfather
King Vroighnein Ruash			73 rd Great Grandfather
King Finlocna			72 nd Great Grandfather
King Fian of Ireland			71 st Great Grandfather
King Eodchaidh Feidhlioch, Reigned 12 Years			70 th Great Grandfather
King Fineamhuas			69 th Great Grandfather
King Lughaidh Raidhdearg			68 th Great Grandfather
King Criomhithan Niadhmar, Reigned 16 Years			67 th Great Grandfather
King Fearaidhach Fion Feachtnuigh			66 th Great Grandfather
King Fiachadh Fionoluidh, Reigned 20 Years			65 th Great Grandfather
King Tuathal Teachtmar, Reigned 40 Years			64 th Great Grandfather
King Coun Ceadchathach, Reigned 20 Years			63 rd Great Grandfather
King Arb Aonflier, Reigned 30 Years			62 nd Great Grandfather
King Cormae Usada, Reigned 40 Years			61 st Great Grandfather
King Caibre Liffeachair, Reigned 27 Years			60 th Great Grandfather
King Fiachadh Sreabthuine, Reigned 30 Years			59 th Great Grandfather
King Muireadhach Tireach, Reigned 30 Years			58 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-008

King Eochaidh Moigmeodhin, Reigned 7 Years			57 th Great Grandfather
King Nail of the Nine Hostages			56 th Great Grandfather
King Eogan of Ireland			55 th Great Grandfather
King Murireadhach Mac Earea of Ireland			54 th Great Grandfather
King Fergus Mor Mac Earca aka King Nes Mac Misi, wife Queen Erc nic Eochaid	409 A.D. Irish Dal Rjata	454 A.D. Irish Dal Rjata	53 rd Great Grandfather & Great Grandmother
V. Kings of Argyleshire	Date of Birth	Date of Death	Relationship
King Fergus Mor of Argyleshire	430 A.D. Irish Dal Rjata	501 A.D. Scottish Dal Rjata	52 nd Great Grandfather
King Dongard of Argyleshire aka King Domangairt mac Fergus, wife Queen Feldelm Fottchain	450 A.D. Irish Dal Rjata	507 A.D. Scottish Dal Rjata	51 st Great Grandfather & Great Grandmother
King Conran of Argyleshire aka King Gabhran mac Domangairt, wife Princess Ingenach of Manau, daughter of King Brychan of Manu and Princess of Strathclyde.	500 A.D. Scottish Dal Rjata	558 A.D. Scottish Dal Rjata	50 th Great Grandfather & Great Grandmother
King Aidan of Argyleshire aka King Aidan mac Gabhran, wife Ygerma Del Acqs	532 A.D. Scottish Dal Rjata	608 A.D. Scottish Dal Rjata	49 th Great Grandfather & Great Grandmother
King Eugenius IV aka King Eochaid Buidhe, wife unknown	565 A.D. Scottish Dal Rjata	629 A.D. Scottish Dal Rjata	48 th Great Grandfather
King Donald IV, wife Princess Eanfirth of Northumbria	600 A.D. Scottish Dal Rjata	673 A.D. Scottish Dal Rjata	47 th Great Grandfather & Great Grandmother





The Kingdom of David Covenant of Formation

Annex A-009

King Dongard, wife unknown	630 A.D.	672 A.D.	46 th Great Grandfather
King Eugenius V, aka King Eochaid II Riannamail' Crook Nose' mac Domangart	650 A.D.	697 A.D.	45 th Great Grandfather
King Findan aka "King Eochaid III" wife Spondana was born circa 677, in Scotland.	Abt. 670 A.D. Scottish Dal Riata		44 th Great Grandfather & Great Grandmother
King Eugenius VII, aka Eochaid mac Echdach		733 A.D.	43 rd Great Grandfather & Great Grandmother
King Etfinus aka King Aed Finn "The White", wife Fergina		778 A.D.	42 nd Great Grandfather
King Achaius, King Eochaid IV, The Venomous wife Fergusia		781 A.D.	41 st Great Grandfather & Great Grandmother
King Alpin aka King Alpin mac Eochaid, wife unknown	774 A.D. Scottish Dal Riata	841 A.D.	40 th Great Grandfather
VI. Kings of Scotland			
Date of BirthDate of DeathRelationship			
			
King Kenneth I, aka King Kenneth MacAlpin First King of Alba, wife unknown	810 A.D. Fife Scotland	859 A.D. Fife Scotland	39 th Great Grandfather
King Constantin I, aka King Constantine MacAlpin I	Abt 830 A.D. Fife Scotland	876 A.D. Angus Scotland	38 th Great Grandfather
King Donald VI, aka King Donald MacAlpin II, wife unknown	Abt 855 A.D. Fife Scotland	900 A.D. Fife Scotland	37 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-010

King Malcom I, aka King Malcolm MacAlpin I	Abt 870 A.D. Alba Scotland	954 A.D. Alba Scotland	36 th Great Grandfather
King Kenneth II, aka King Kenneth MacAlpin II, wife unknown	897 A.D. Alba Scotland	995 A.D. Alba Scotland	35 th Great Grandfather
King Malcom II, aka King Malcolm MacAlpin II, wife Lady Edith de Okney	Abt 920 A.D. Fife Scotland	1034 A.D. Fife Scotland	34 th Great Grandfather & Great Grandmother
Queen Bethoc of Scotland, husband Crinan, Mormaer of Atholl.	984 A.D. Fife Scotland Fife Scotland	Abt 1020 A.D. Fife Scotland Fife Scotland	33 rd Great Grandmother 33 rd Great Grandfather
King Duncan I, aka King Duncan MacCrinan of Dunkeld, wife Queen Aelfaed of Northumbria	1005 A.D. Fife Scotland	1040 A.D. Fife Scotland	32 nd Great Grandfather & Great Grandmother
King Malcolm III, of Ceanmor, wife Margaret of England	1031 A.D. Fife Scotland	1093 A.D. Fife Scotland	31 st Great Grandfather & Great Grandmother
Sir Heth Æthelred, Abbot of Dunkeld and 1 st Earl of Fife	1062 A.D. Fife Scotland	1098 A.D. Fife Scotland	30 th Great Grandfather
Sir Duff Mac Eth 2 nd Earl of Fife	1078 A.D. Fife Scotland	1129 A.D. Fife Scotland	29 th Great Grandfather
Sir Gilmichael Macduff 3 rd Earl of Fife	1090 A.D. Fife Scotland	1136 A.D. Fife Scotland	28 th Great Grandfather
Sir Hugo Macduff I of Ceanmor 4 th Earl of Fife	1120 A.D. Fife Scotland	1168 A.D. Fife Scotland	27 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-011

Sir Hugo Macduff II of Ceanmor 5 th Earl of Fife	1140 A.D. Fife Scotland	1200 A.D. Fife Scotland	26 th Great Grandfather
VII. Wemyss Aristocrats of Scotland			
			
Sir Michael Wemyss of Methil and Wemyss	1165 A.D. Fife Scotland	1214 A.D. Fife Scotland	25 th Great Grandfather
Sir John Wemyss of Methil and Wemyss	1203 A.D. Fife Scotland	1264 A.D. Fife Scotland	24 th Great Grandfather
Sir Michael Wemyss	1231 A.D. Fife Scotland	1320 A.D. Fife Scotland	23 rd Great Grandfather
Sir David Wemyss, Scottish Ambassador to Norway, 1 st wife Annabel (Sinclair) Wemyss, 2 nd wife Margery (Ramsay) Wemyss	1260 A.D. Fife Scotland	1325 A.D. Fife Scotland	22 nd Great Grandfather & Great Grandmother
Sir John Wemyss of Kincaldrum, wife Elizabeth Isabel Erskine	1296 A.D. Fife Scotland	1392 A.D. Fife Scotland	21 st Great Grandfather & Great Grandmother
Sir David Wemyss, wife Christian Douglas	1320 A.D. Fife Scotland	1372 A.D. Fife Scotland	20 th Great Grandfather & Great Grandmother
Sir John Wemyss of Kincaldrum, wife Margaret Livingstone	1350 A.D. Fife Scotland	1428 A.D. Fife Scotland	19 th Great Grandfather & Great Grandmother





The Kingdom of David Covenant of Formation

Annex A-012

Sir David Wemyss of Methil and Wemyss	1394 A.D. Fife Scotland	1430 A.D. Fife Scotland	18 th Great Grandfather
Sir John Wemyss of Wemyss	1425 A.D. Fife Scotland	1502 A.D. Fife Scotland	17 th Great Grandfather
Sir John Wemyss of Strathardle and Wemyss	1448 A.D. Fife Scotland	1508 A.D. Fife Scotland	16 th Great Grandfather
Sir David Wemyss	1470 A.D. Fife Scotland	1513 A.D. Fife Scotland	15 th Great Grandfather
Sir David Wemyss, wife Katherine Wemyss (born Sinclair)	1490 A.D. Fife Scotland	1544 A.D. Fife Scotland	14 th Great Grandfather & Great Grandmother
Sir John Wemyss of That Ilk, wife Margaret Wemyss (born Otterburn)	1513 A.D. Fife Scotland	1571 A.D. Fife Scotland	13 th Great Grandfather & Great Grandmother
Sir David Wemyss of Wemyss	1535 A.D. Fife Scotland	1597 A.D. Fife Scotland	12 th Great Grandfather
Sir James Wemyss of Bogie, wife Margaret Melville	1560 A.D. Fife Scotland	1640 A.D. Fife Scotland	11 th Great Grandfather & Great Grandmother
Sir James Wemyss of Bogie, wife Margaret Kinninmonth	1585 A.D. Fife Scotland	1634 A.D. Fife Scotland	10 th Great Grandfather & Great Grandmother
Sir David Wemyss of Balfarg Sheriff of Fife & Laird of Wemyss, wife Mary	1610 A.D. Fife Scotland	1679 A.D. Fife Scotland	9 th Great Grandfather & Great Grandmother
Sir James Wemyss of Bogie, Baron of Nova Scotia,	1641 A.D. Fife Scotland	1715 A.D. Fife Scotland	8 th Great Grandfather





The Kingdom of David Covenant of Formation

Annex A-013

Sir David Wemyss		1679 A.D. Fife Scotland	1720 A.D. England	7 th Great Grandfather
VIII. First Aristocrats Migrating to America		Date of Birth	Date of Death	Relationship
John Wemyss / Weems		1709 A.D. Fife Scotland	1771 A.D. New York	6 th Great Grandfather
John Abraham Weems		1741 A.D. Pennsylvania	1812 A.D. Green County, Tennessee	5 th Great Grandfather
Thomas Lacy Weems		1777 A.D. North Carolina	1829 A.D. Marion County, Illinois	4 th Great Grandfather
John L. Weems		1797 A.D. Green County, Tennessee	1840 A.D. Green County, Tennessee	3 rd Great Grandfather
James Alston Weems		1828 A.D. Green County, Tennessee	1908 A.D. Marion County, Illinois	2 nd Great Grandfather
Thomas Frankfin Weems		1855 A.D. Green County, Tennessee	1930 A.D. Marion County, Illinois	1 st Great Grandfather
John Edward Weems wife Pet		1870 A.D. Marion County, Illinois	1957 A.D. Marion County, Illinois	Grandfather of HM David Joel, House of Weems
Kenneth Noel Weems, wife Ola Lodeama Gamble / Weems		1913 A.D. Salem Illinois	1997 A.D. Fort Worth, Texas	Father of HM David Joel, House of Weems





The Kingdom of David Covenant of Formation

Annex A-014

<i>IX Restoration of the House & Kingdom of David</i>	<i>Date of Birth</i>	<i>Date of Death</i>	<i>Relationship</i>
<i>His Majesty King David Joel of the House of Weems, Formerly of the House of Wemyss, and Historically of the Ancient House of David, King of Judah, and Israel. wife Her Majesty Queen Linda Kaye, House of Weems</i> 	<i>1946 A.D. Salem Illinois</i>		<i>Sovereign of the House of David and King of the Kingdom of David</i> 
<i>His Royal Highness Prince David Anthony of the House of Weems, formerly of the House of Wemyss, and historically of the ancient House of David, King of Judah, and Israel</i> 	<i>1976 A.D. Loma Linda California</i>		<i>Son and Crown Prince of the House of David and Crown Prince of the Kingdom of David</i>





The Kingdom of David Covenant of Formation

Section Three: Charts

The prophetic vision of Ezekiel speaks of “a wheel within a wheel” and of four wheels moved by the Spirit of the Living God (Ezekiel 1:15–21; 10:9–13). In this Covenant, four wheel charts are presented to witness and agree with this revelation: the radiance and authority of God’s throne, the ordering of the tribes, and the outpouring of God’s Spirit into governance, economy, and the fullness of life.

At the center of the First Wheel stands the Throne of God, from which His Spirit, power, authority, and radiating glory proceed, ordering the whole of life. The Three concentric sections of the Wheel express the divine outflow of governance and destiny, placing the Twelve Tribes of Israel in their proper order and vocation. Judah is recognized as the God-chosen kingly tribe; the two half-tribes of Manasseh and Ephraim are entrusted as covenant stewards of wealth for banking and investment, in alignment with the word: “it is he who gives you power to get wealth.”

Scriptural anchor (ESV) “It is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers.”
Deuteronomy 8:17–18 (ESV, excerpt; full passage cited in Annex A, Section Four)

Significance

- Throne-centric order: All authority and blessing flow from God’s throne to the House and Kingdom of David and through the tribes’ ordained destinies.
- Royal vocation: Judah’s kingship undergirds lawful governance.
- Economic stewardship: Manasseh and Ephraim are appointed to administer wealth as covenant trustees; prosperity is by divine endowment, not human might.
- Whole-of-life scope: The Wheel recognizes that God’s radiance governs worship, justice, governance, economy, and society under the continuing Davidic Covenant.

Scriptural Basis (Ezekiel’s Vision of the Wheels)

- Ezekiel 1:15–21; 10:9–13 (ESV) describes:
 - “a wheel within a wheel”
 - Four wheels, each beside the cherubim
 - “The spirit of the living creatures was in the wheels”
 - Movement led by the Spirit — “they went where the Spirit would go.”

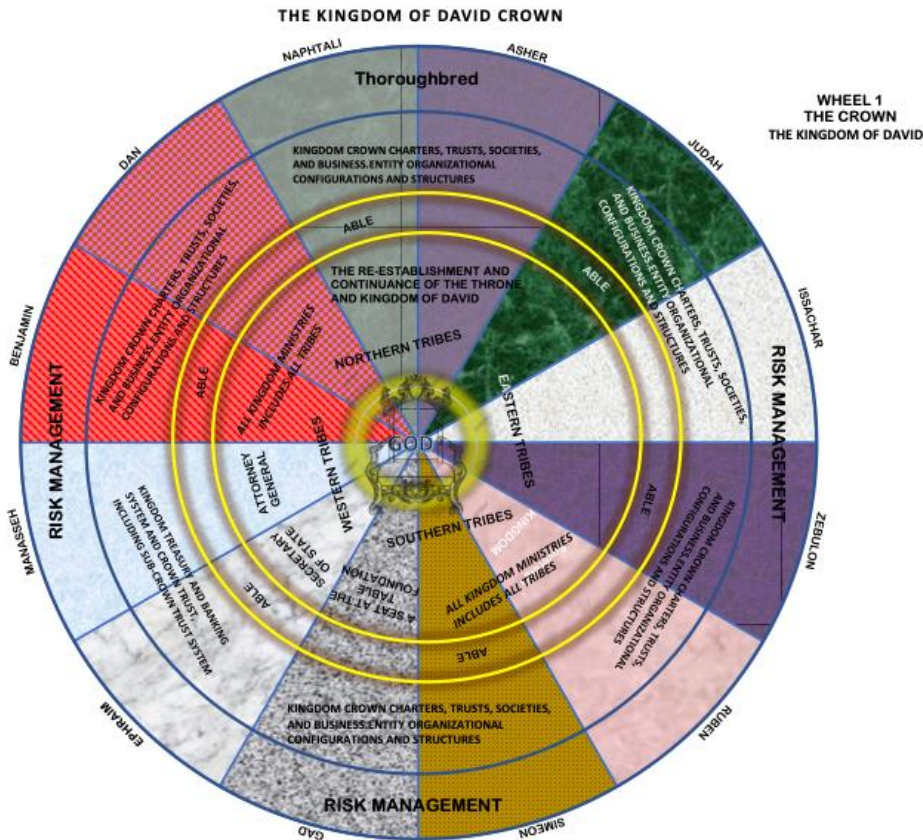
This vision shows the **Spirit of God as the animating force**, with the wheels symbolizing God’s order, direction, and covenantal mobility.





The Kingdom of David Covenant of Formation

A-3.1

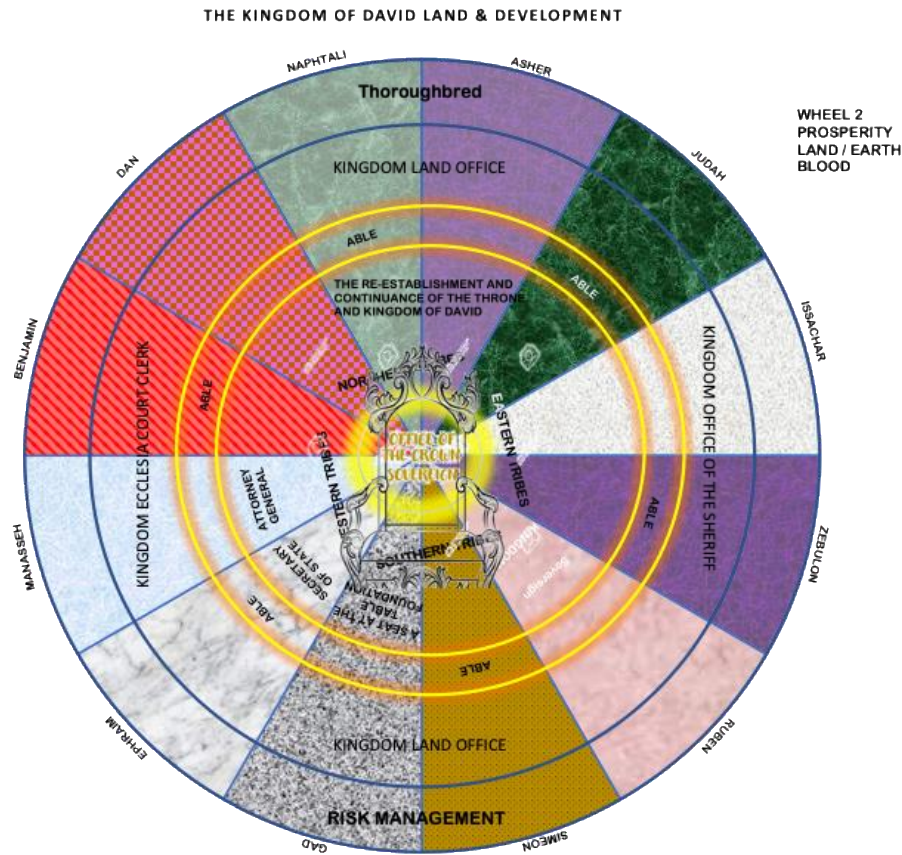


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Chart A-3.1 — Crown Wheel (Throne-Centered Radiance)

Caption block as set forth above. This Wheel in its establishment of the throne, radiance, Judah, Ephraim/Manasseh, Deut. 8:17–18.

A-3.2



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Chart A-3.2 — Ecclesiastical Wheel

- Theme: priesthood, worship, and divine law proceeding outward.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

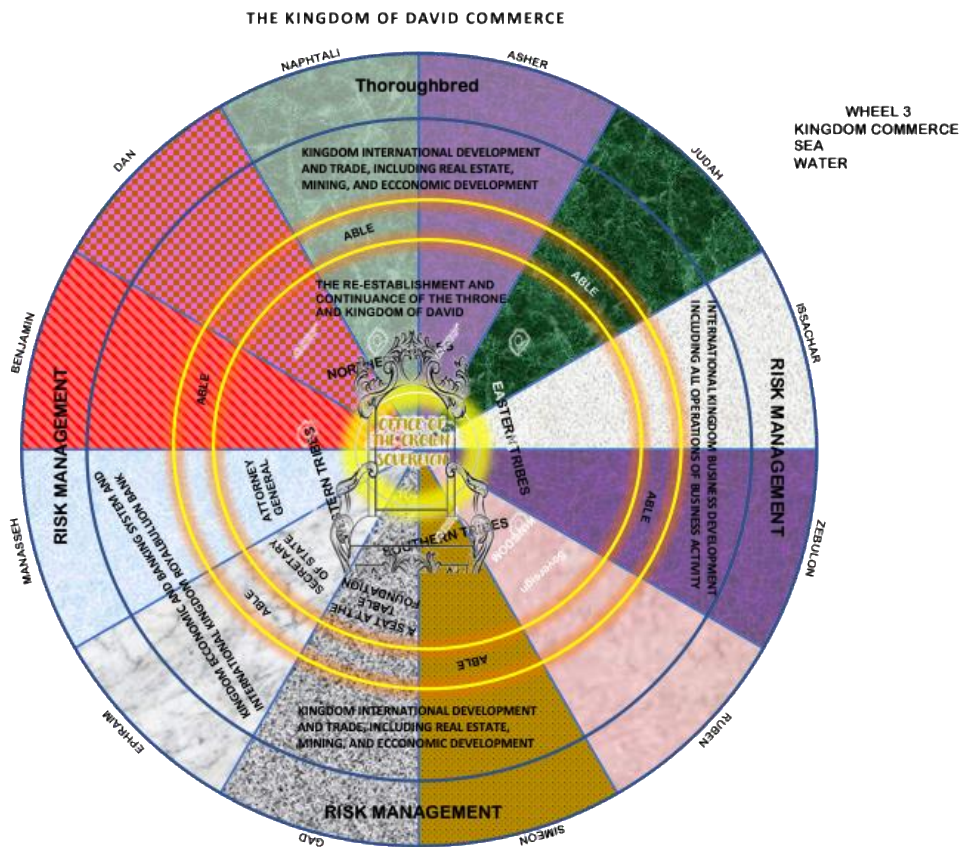
Note on style: ‘Articles’ are restyled as ‘Precepts’; ‘Disciplines’ as ‘Acts’. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

- Anchor: *Ezekiel 43:12* — “This is the law of the temple: the whole territory...shall be most holy.”
- Significance: All spiritual order begins in holiness radiating outward.

A-3.3



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Chart A-3.3 — Governance Wheel

- Theme: kingship, justice, and jurisdiction.
- Anchor: *Isaiah 9:7* — “Of the increase of his government and of peace there will be no end.”
- Significance: Christ-centered Davidic kingship expands authority and peace eternally.

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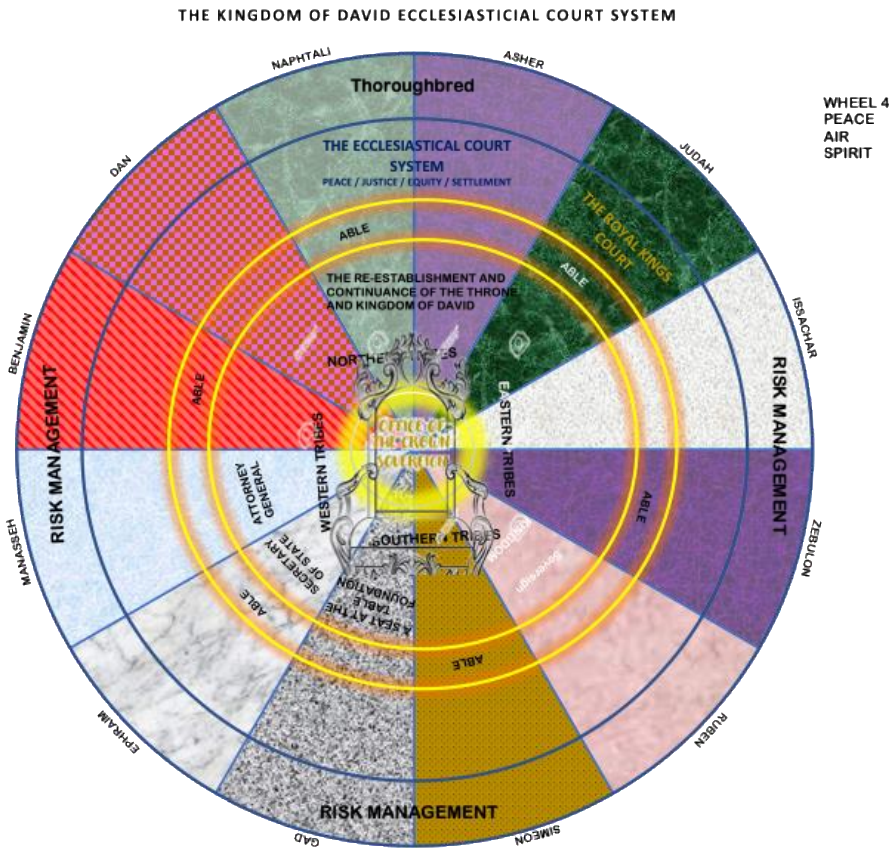
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Note on style: ‘Articles’ are restyled as ‘Precepts’; ‘Disciplines’ as ‘Acts’. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

A-3.4



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Chart A-3.4 — Economic & Societal Wheel

- Theme: wealth stewardship, tribes in vocation, life under covenant.
- Anchor: *Deuteronomy 8:18* — wealth given by God to confirm His covenant.
- Significance: Prosperity and social order flow as covenantal stewardship, not human might.

As in Ezekiel’s vision, so here: the Spirit of the Living God is in the midst, and wherever the Spirit goes, the wheels move, establishing God’s reign through the House and Kingdom of David across all realms of life.

Master Davidic Line Chart (Jerusalem → Egypt → Ireland → Scotland → Present)

- Tia Tephi to Eochaidh (Heremon) Branch Chart
- Weems/Wemyss Crown Line Chart
- Contemporary Family Chart including His Majesty

[High-resolution charts will be placed here; accompanying legends and date keys to follow.]

Section Four: Scriptural Anchors (ESV)

- 2 Samuel 7:12–16 — Eternal house and throne promised to David.

“¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body,^[a] and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: ‘Articles’ are restyled as ‘Precepts’; ‘Disciplines’ as ‘Acts’. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me.^[a] Your throne shall be established forever.”

Jeremiah’s commission and the remnant to Egypt.

- Jeremiah 1:10 ESV

See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.”

- Jeremiah 43:5–7 ESV

⁵ But Johanan the son of Kareah and all the commanders of the forces took all the remnant of Judah who had returned to live in the land of Judah from all the nations to which they had been driven—⁶ the men, the women, the children, the princesses, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, son of Shaphan; also Jeremiah the prophet and Baruch the son of Neriah. ⁷ And they came into the land of Egypt, for they did not obey the voice of the Lord. And they arrived at Tahpanhes.

David shall never lack a man to sit on the throne of the house of Israel.

- Jeremiah 33:17 ESV

¹⁷ “For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel,

Section Five: Scriptural Foundations

Psalm 91:11–12 ESV

For He will command His angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone.

Significance Note:

This passage reveals the protective mandate of God’s angels. Their divinely appointed role is one of safeguarding and ministering to the heirs of His Covenant. It is not a grant of dominion or rulership over mankind, but rather a sacred commission of service. By God’s command, His angels ensure the preservation, safety, and support of those who walk in covenantal faithfulness, upholding them in every circumstance of appointed destiny.





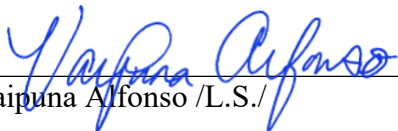
The Kingdom of David Covenant of Formation

Certification

Certified by the Clerk of the Courts, EECC — House and Kingdom of David.

Date: January 15, 2011

I, Vaipuna Alfonso, Clerk of the Ecclesiastical Court, certify that this Covenant is duly entered as official Kingdom Records within the EECC, Division Four Court of Records, complete and in force.


Vaipuna Alfonso /L.S./

Presiding Clerk, EECC (Vaipuna)

(Seals affixed: Clerk of the EECC • EECC Great Court Seal).



Annex B

Historical Attestations and Instruments of Continuity

Section One: Purpose

This Annex enumerates the essential events and corroborations that attest to the continuity of the Davidic Covenant through exile, migration, and coronation customs, culminating in the present stewardship of the House and Kingdom of David.

Section Two: Events and Witnesses (Enumerated)

- Jeremiah’s guardianship of the King’s Daughters
- Escape to Egypt (Tahpanhes) and seaborne passage
- Tea-Tephi’s arrival and union with Eochaidh (Heremon)



Queen Tea-Tephi (My 106th Great Grandmother)



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: ‘Articles’ are restyled as ‘Precepts’; ‘Disciplines’ as ‘Acts’. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

Zedekiah Last King of Judah, son of [Josiah King of Judah](#) and [Manutah](#), was born in Jerusalem, Palestine.

Babylon besieged Jerusalem and took the entire Nation of Judah captive to Babylon. The King of Judah was Zedekiah, from the Tribe of Judah and the Royal line from the House of David.

King Zedekiah's sons were killed. King Zedekiah himself was taken captive to Babylon, with his eyes put out. Under Israelite Law, in the Book of Numbers, the inheritance goes to the daughters, if there are no male heirs. In this case, Zedekiah had two daughters. One was named Tea-Tephi, and the other daughter was named Tamar-Tephi. Both of these princesses were put in the guardianship of Jeremiah the Prophet.

God preserved the Royal Seed of David, by transporting the King's Daughter to Ireland. The record of the Bard's tell about the fact that they were taken to Egypt, and stayed in Egypt. While they were in Egypt, Jeremiah's scribe went and sought a Ship so that they could leave, with the Mysterious, Sacred, and Holy Ark of the Covenant, and the King's Daughters.

The records of the Bards in Ireland show, that when Jeremiah and the king's daughters were in Egypt, they had in their possession, Jacob's Pillar Stone, and the Mysterious, and Holy Sacred Ark of the Covenant.

The Chronicles say:

Tephi born of the House of the High One, Princess of Zion, loved of The Lord, Home of the House of her God, daughter of David, Shepherd in Judah, Tribe of the Lion, Queen over Bethel, and Dan where they be scattered abroad.

Is not the word made sure, we are spread forth in alien places. Fire that was kindled burnst to the utter-most hell. Princes led captive to Baal. I even I am left to pry from the outtermost region, far off isles of the west, home of the remnant of Dan. Sewn as a thistle on earth, is Jacob. The name of us is legion. Tongue of the Hebrew fails. Tea-Tephi describing the dispersal of the Lost Tribes of Israel

Buried in the poetry and folk-lore of Ireland is the tale of a Prophet, an Egyptian Princess and Simon Brug (Baruch) a Scribe. They Landed in Ireland about the same time that the destruction of Jerusalem took place, bearing with them a great chest and a stone wrapped on a banner. The Princess married the Zarahite King, Eochaidh II. Ard-dath, Ard-righ, or Heremon, horse man of all Ireland.

It is claimed that with the Princess Tea Tephi, were brought to Ireland many priceless relics showing the Hebrew identity, and royal descent of her people; among them the "Jodham Morain" or priest breast plate; the harp of King David, "Sweet Singer of Israel", and the famous Coronation Stone of the Kings of Ireland, Scotland, and England.



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This Stone, tradition states, is the identical pillow upon which the head of Jacob rested at Bethel; that it was carried to Egypt by his sons, and became sacred in the eyes of his descendants.

It is called the Stone of "Fate" or "Fortune", and is spoken of in the old records as "the ancientest respected monument in the world."

Old Irish verse:

The praises of Tea Tephi are sung as:

"The Beautiful One with a Royal Prosperous Smile."

"Tephi (Hebrew beautiful) the most beautiful that traversed the Plain."

"Temor of Bregia, whence so called."

Relate to me O learned Sages,
When was the place called Temor?
Was it in the time of Parthalon of battles?
Or at the first arrival of Caesaire?
Tell me in which of these invasions
Did the place have the name of Tea-mor?
O Tuan, O generous Finchadh,
O Dubhan, Ye venerable Five
Whence was acquired the name of Te-mor?
Until the coming of the agreeable Teah
The wife of Heremon of noble aspect.
A Rampart was raised around her house
For Teah the daughter of Lughaidh (God's House)
She was buried outside in her mound
And from her it was named Tea-muir.
Cathair, Crofin not inapplicable.
Was its name among the Tuatha-de-Danaan
Until the coming of Tea - the Just
Wife of Heremon of the noble aspect?
A wall was raised around her house
For Tea the daughter of Lughaidh,
(And) she was interred in her wall outside,
So that from her is Tea-mor.
A habitation which was a Dun (Hebrew court) and a fortress
Which was the glory of murs without demolition,
On which the monument of Tea after her death,
So that it was an addition to her dowry.
The humble Heremon had
A woman in beautiful confinement
Who received from him everything she wished for.
He gave her whatever he promised,



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Bregatea a meritorious abode
(Where lies) The grave, which is the great Mergech (Hebrew burial place)
The burial place which was not violated.
The daughter of Pharaoh of many champions
Tephi, the most beautiful that traversed the Plain.
She gave a name to her fair cahir,
The woman with the prosperous royal smile,
Mur-Tephi where the assembly met.
It is not a mystery to be said
A Mur (was raised) over Tephi I have heard.
Strength this, without contempt,
Which great proud Queen have formed
The length, breadth of the house of Tephi,
Sixty feet without weakness
As Prophets and Druids have seen.

From "Forward" - Watchman What of the Dawn

Tea married [Héremón King of Munster](#), 2nd Monarch of Ireland, son of Milesius of Spain King of Braganza, Father of the Irish Race and Scota Tephi Princess of Egypt. Héremón was born in Braganza, Iberia or Spain and died in 1683 B.C. in Rath-Beothaight, Argat-Ross, Ireland.

Children:

- i. Iarél Fáith 10th Monarch of Ireland (died in 1670 B.C. in Magh Muaagh, Galway, Connaught, Ireland)

JEREMIAH AND TEA TEPHI

An old man arrives on an Island with a small group of people in 583 BC. He brings the daughter of a King, a scribe named Simon Brug and some relics. The powerful Milesian High King of all Ireland allows the old man complete control. Instituting laws, schools and congresses, the old man forever changes the face of the Island's history, and subsequently the history of the entire world. Apparently incidental to all this, is the fulfilling of a 500-year-old prophecy.

Few people know that Jeremiah was much more than a prophet. He tends to get lumped in with Isaiah, Ezekiel, and the others. Jeremiah did more than go around speaking doom and gloom. He held a high-level position in the kingdom of Judah. He was the grandfather of King Zedekiah. II Kings 24:18. Most importantly, Jeremiah was God's Trustee of the Bloodline and the Throne of David.

Jeremiah's commission has always puzzled scholars. One can find where Jeremiah rooted out, pulled down, destroyed, and threw down kingdoms. History shows that





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his prophecies about the destruction of kingdoms came true. The mystery is, where did Jeremiah "build and plant?" The scriptural account doesn't contain any building and planting. There is also some confusion about Jeremiah's being put "over the nations." It would appear at first glance that this meant his prophesying against them. This is not the case. First, Jeremiah 1:10 says that God set him "over *the* nations, not nations (in general). This is repeated with the word kingdoms; *the* kingdoms. The bible is concerned with only one people, the twelve tribes of Israelites. Jeremiah was to "throw down" *AND* "build and plant" *the* Israelite nations. We'll have to follow his trail to find where he accomplished his mission.

First, we'll look at the Biblical account. Jeremiah 15:11-14 tells us Jeremiah is going to a brand new place he "knowest not." Isaiah fills out the picture a bit. Isaiah 41:1-3 tells us that a "righteous man from the east" was put over nations and kings. This man would not travel by foot (on land). Jeremiah 41:10 establishes the presence of the "king's daughters" in the group with Jeremiah. Jeremiah, as their great-grandfather, would certainly have assumed the position of Guardian.

Then we find Jeremiah and the girls going to the Egyptian city of Tahpanhes. In fact, there is an ancient structure there that bears the name, "Palace of the Jew's daughters." Isaiah helps us again with a last bit of confirmation, in chapter 37:31, telling us that a "remnant of Judah" shall escape and "take root downward."

Before going on, we must take notice of what God had promised Jeremiah and his fellow travelers. God told Jeremiah that he'd be treated kindly by the Babylonians and die a natural death. Baruch, Jeremiah's scribe and Ebed-Melech, the Ethiopian, are also told they'd be spared. The probable number in Jeremiah's traveling band was five: Jeremiah, Baruch, Ebed-Melech Tea Tephi and her sister.

It's not so hard to trace the migration of large groups of people. Not so with small groups. But God knows this too, and has left evidence that we may overcome our doubts about Jeremiah's destination. But we have to go the history books. Only one place in the world claims to have the grave of the prophet Jeremiah. Only one country's history tells of an old man, and his scribe Brug bringing a king's daughter from Egypt. Only one country claims the Harp of David for it's Arms. Only one country has Jeremiah's coming out of it's ears.

Ireland.

Although, due to the Bards embellishing the story, accounts of Jeremiah's arrival and work in Ireland differ in some details, the basic elements of each tale are the same. The Stone, known as the "Stone of Destiny" came from Spain, and before that, from Egypt It came in the company of an aged guardian, who was called "Ollam Folla", (Hebrew for revealer or prophet) Accompanying the man was an eastern king's daughter Eochaidh (Eremhon) married the daughter, Tea Tephi The aged guardian became the most influential Statesman and Spiritual leader of Ireland.



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Remember the evidence I mentioned, that God would supply us to confirm Jeremiah's trip? The following picture is of an inscription found in a tomb located in Schiabhla-Cailliche, near Oldcastle, County, Meath, Ireland, not far from Tara. Thirty-some stones with strange markings upon them, lie in the sepulchral chamber within the huge cairn of stones which make up the tomb. A large carved stone outside the tomb is till pointed out as Jeremiah's judicial seat. Our confirmation lies on those thirty stones in the cairn.

One interoperation, by George Dansie of Bristol, says the stones show a Lunar Eclipse, in the constellation of Taurus and a conjunction of the planets Saturn and Jupiter in Virgo. The prow of a ship is shown in the center, with five lines indicating the number of passengers it carries. On the left, a part of the ship, perhaps the stern, is shown with only four passengers, one having been left behind, as indicated by the line falling away from the ship. The wavy line indicates the passage of the ship across the ocean, terminating at a central point on an island.

The stellar and planetary alignment of the inscription gives a date of 583 BC. This date allows just the right amount of time for our little band to go to Egypt and return to Palestine briefly before making their way to Spain, then Ireland.

The Voyage of the Travelling Trustee

Tea Tephi

Buried ineradicably in the poetry and folk-lore of Ireland is the tale of a Prophet, an Egyptian Princess and Simon Brug (Baruch) a Scribe. They Landed in Ireland about the same time that the destruction of Jerusalem took place, bearing with them a great chest and a stone wrapped on a banner. The Princess married the Zarahite King, Eochaidh II. Ard-dath, Ard-righ, or Heremon (horse man of all Ireland), and their son was Irial. I, (M.R. Munro Faure) give quotations from old Irish verse: The praises of Tea Tephi, daughter of Lughaidh (equivalent in Erse of Bethel) are sung as:

"The Beautiful One with a Royal Prosperous Smile."
"Tephi (Hebrew beautiful) the most beautiful that traversed the Plain."
"Temor of Bregia, whence so called."

Relate to me O learned Sages,
When was the place called Temor?
Was it in the time of Parthalon of battles?
Or at the first arrival of Caesaire?
Tell me in which of these invasions
Did the place have the name of Tea-mor?



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O Tuan, O generous Finchadh, O Dubhan, Ye venerable Five
Whence was acquired the name of Te-mor?

Until the coming of the agreeable Teah
The wife of Heremon of noble aspect.

A Rampart was raised around her house
For Teah the daughter of Lughaidh (God's House)
She was buried outside in her mound
And from her it was named Tea-muir.

Cathair, Crofin not inapplicable.

Was its name among the Tuatha-de-Danaan
Until the coming of Tea - the Just
Wife of Heremon of the noble aspect?
A wall was raised around her house
For Tea the daughter of Lughaidh,
(And) she was interred in her wall outside,
So that from her is Tea-mor.
A habitation which was a Dun (Hebrew court) and a fortress
Which was the glory of murs without demolition,
On which the monument of Tea after her death,
So that it was an addition to her dowry.

The humble Heremon had
A woman in beautiful confinement
Who received from him everything she wished for.
He gave her whatever he promised,
Bregatea a meritorious abode
(Where lies) The grave, which is the great Mergech (Hebrew burial place)
The burial place which was not violated.
The daughter of Pharaoh of many champions
Tephi, the most beautiful that traversed the Plain.
She gave a name to her fair cahir,
The woman with the prosperous royal smile,
Mur-Tephi where the assembly met.

It is not a mystery to be said
A Mur (was raised) over Tephi I have heard.
Strength this, without contempt,
Which great proud Queen have formed
The length, breadth of the house of Tephi,
Sixty feet without weakness
As Prophets and Druids have seen.
From "Forward" - Watchman What of the Dawn



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The Kingdom of David Covenant of Formation

Jeremiah's Commission is recorded in Jeremiah 1:10:

*"See, I have this day set thee over the (Israel) nations and over the (Israel) kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."
(We inserted the words Israel to show who Jeremiah was to root out and to pull down and to destroy. For many will think this is the nations of the world, and Jeremiah was not sent to all the nations of the world to do this to them, but only to the Israel nations of the world).*

*This commission breaks down into six phases thusly: (1) **To root out:** (2) **To pull down:** (3) **To destroy:** (4) **To throw down:** (5) **To build:** and (6) **To plant.** You may search all the Bible commentaries, dictionaries, atlases or encyclopedias on this verse and find next to nothing.*

"Destiny Magazine" (Yearbook), May, 1947, the last of a series called "Study in Jeremiah" entitled "Building and Planting," by Howard Rand, pages 163-165:

"We now come to the most important part of Jeremiah's mission. It concerns the task God assigned to him to build and to plant. The first part of his mission was carried out in Palestine and finally in Egypt. He was hated by his countrymen because he told them the truth, denouncing their sins and calling upon them to restore righteousness in the nation.

"The Holy Scriptures are silent concerning Jeremiah's whereabouts after describing his journey to and his sojourn in Egypt. But we do know that the Bible records only the fulfillment of the first part of the prophet's mission: "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 1:10)

"Jeremiah accomplished in its entirety the destructive phase of his commission and we have every reason to believe God would see to it that he was prepared to accomplish the building and planting for which he was also commissioned. The daughters of Zedekiah became the prophet's words and because God had promised that His covenant would not be broken with David, that he would never lack a son to reign upon his Throne, the building and planting obviously had to do with preserving this royal branch of the House of David.

DAUGHTERS OF ZELOPHEHAD: When Nebuchadnezzar killed the sons of Zedekiah, allowing his daughters to go free, he did not know of the Israel law. Under a decision rendered by the Lord in the matter of the daughters of Zelophehad, a judgment was incorporated into the Israel Law of Inheritance to provide for the daughters so that they might inherit as though they were males when there were no sons. The case of Zelophehad's daughters was presented to Moses when they appeared before him and demanded an inheritance in the land, for their father died leaving no sons: "And the Lord spoke unto Moses saying, The daughters of Zelophehad speak right: thou shalt surely



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give them a possession of an inheritance among their father ' s brethren; and thou shalt cause the inheritance of their father to pass unto them.” (Numbers 27:6-7)

“The Judgment was laid down: “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. 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, as the Lord commanded Moses.” (Numbers 27:8-11)

Daughter of Zedekiah: Zedekiah’s sons were killed so there were no male heirs to the throne. Under the above law a daughter would inherit as though she were a son and the right of descent would pass to her. This fact was evidently unknown to Nebuchadnezzar who thought that in slaying Zedekiah’s sons he had destroyed every heir to the Throne of David. It became Jeremiah’s responsibility to see to it that the Throne of David was Established in the Appointed Place.

Escaping Remnant: While Jeremiah prophesied that those who had gone down into Egypt would be destroyed by the sword and famine, he also said, ‘for none shall return but such as shall escape.’ (Jeremiah 44:14)

“At an earlier date, during the time the prophet was experiencing troubles and turmoil in the violent opposition he was meeting from his countrymen, he exclaimed: “Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.” (Jeremiah 15:10)

“The Lord then said to Jeremiah: “Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.” (Jeremiah 15:11)

“Unknown Land: This statement is followed by the promise that Jeremiah would pass into a land which he did not know. Where was this unknown land to which he was to go? Before answering this question let us review the statements of other prophets. Isaiah tells us of a remnant that was to go forth from Jerusalem and escape from Zion, or whom he says: “And the remnant that is escaped, of the house of Judah, shall again take root downward, and bear fruit upward.” (Isaiah 37:31)

“These promises are entirely overlooked by those who seek to end Jeremiah’s career in Egypt. It is well know that Jeremiah was fully alive to the importance of securing every evidence which might be of value in carrying out his work. He could not begin the building and planting, until after the fall of Jerusalem and the dethronement of Zedekiah. This part of the mission must be completed somewhere, evidently Somewhere



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Other Than Palestine or Egypt. He could no more fail to accomplish this, or avoid its deliberate undertaking if he was (Yahweh's) agent, than he could prevent the preceding and predicted destruction of Jerusalem and Egypt to which he bore testimony.

Long before the days of Ezekiel and Jeremiah, Nathan told David of this place of planting (2 Samuel 7:10; 1 Chronicles 17:9). We have already referred to Jeremiah's purchase of the title deeds of Anathoth, concealing them prior to his departure from the land. To date this hidden evidence of Jeremiah's right to Palestine has never been produced, for they were to continue in concealment for many days (Jeremiah 32:14-15), a period which evidently has not yet run out.

"Tamar Tephi: Jeremiah had every means at his command to fulfill his mission, for he was as greatly honored and respected by the King of Babylon as he was persecuted by his countryman, who looked upon him as a traitor. After the capture of the city by the armies of Babylon, Jeremiah could go where he liked and do as he liked, and Bible history traces him to Egypt with the King's daughters where he vanished from Biblical records.

"The signs of Jeremiah in Egypt are his own writings and the testimony of the Jews, all of which was corroborated by E. Flanders Petrie. Jeremiah disappeared with an escaped remnant from Jewish sight out of Egypt. That he doubtless visited Palestine to complete his work in gathering certain relics to be taken by him to the far country is clear from the record of the things he had with him when he arrived in that far country. Following the disappearance of Jeremiah from Egypt, there appears in western history a man with a group of people who answers in every respect to the description of Jeremiah and the remnant; who had with them certain valuable possessions. The evidence of all this from Irish history would fill a volume.

"To enumerate a few recorded facts, we have Tamar Tephi (whose name means 'tender twig'), a Princess from the East, coming to Ireland at this time. She was known as the King's daughter, and her guardian was the prophet, Ollam Folla. With them was the Urim and Thummin breast plate, or the Jordan Moran, and the Stone of Destiny, or Lia Fail, which accompanied them to this Isle in the sea. The Harp of David hung in Tara's Halls and the evidence also bears out the claim that the Ark of the Covenant accompanied this remnant to the Isles.

The Irish Chronicles record the fact of the coming of an Eastern Princess. In these chronicles appears an interesting poem purporting to set forth the facts told by the Princess: ' We were five that rode upon asses, And five by the mules they led; Whereupon were the things brought forth; From the house of God when we fled; The Stone of Jacob our father; The seat wherein Yahveh dwells; Upon Sacred things whereof the Book of the Prophet tells; And the signs of my father David; On whom was the promise stayed; Bright as the crown of the dawn; Deep as the midnight shade... Upon me was that promise fallen. For me was the Prophet's toil. He had signed me with David's signet; Anointed my head with oil; And Barach and he drew near; to set my feet upon Bethel; The stone that is seen



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this day. That my seed may rest upon it; where'er it is borne away: And its promises be sure beneath them; Strong to uphold their throne; Though the builders cast it aside; It shall never be left alone. "

"Pharez and Zarah: Let us pause here to briefly outline the history of the Zarah branch of Judah's posterity. Judah had two sons by Tamar, named Pharez and Zarah. When Jacob and his family went down into Egypt Zarah, as yet, had no children. Pharez was accompanied by two sons, Hezron and Hamul. Two sons. Ethan and Zimri, were born to Zarah in Egypt. Ethan profited by the opportunities he received in the land and so did his son Mahol, she also enjoyed the same advantages. Their success won them much fame so that they are named in connection with Solomon whose wisdom did exceed theirs: ' And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt, For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. ' (1 Kings 4:30-31)

Zarah'S Ambitions: It seems certain that the family of Zarah aspired to the sceptral honors of Judah but failed to attain their ambitions, and Zarah's entire household seems to have moved out of Goshen. The three sons of Mahol evidently were schooled in all the wisdom of Egypt as was Moses.

"Professor C.A.L. Totten States: ' Where the Sacred Canon (purposely, as we believe) allows the record of Zarah ' s line to lapse, there they are blindly taken up and continued by no less than three, perhaps more, independent and widely separated secular colleges of history.

'For if Darda, the Egyptian, son of Zarah, was Dardanus, the Egyptian founder of Troy, and if Chalcol was the Gyptian Cecrops or Niul and the contemporary founder of Athens and Thebes, and if Heman, the brother of Niul, was likewise contemporary Egyptian Agenon who inherited Phoenicia, and Mahol, the son of Zarah and the father of these famous Egyptians, was Scythia, or Fenesia Farsa, the Egyptian ancestor of the Milesians, whose records, full and complete, enable us to blend the whole into one continuous recital down to the present day, surely we have means at hand in Trojan, Grecian and Milesian sources to continue out of the record of the Sacred Chronicles, and lend them greater reverence as we come to understand and prize them at their worth!

'And it is just this claim that we now advance for by rescuing this fragmentary reference to Zarah's line, found in 1 Kings 4:30-31, from the ignorance and misconception with which all former generations seem to have treated it, and by reading in it a clear and intentional reference to the famous Heroes of Secular History, to the founders of Phoenicia, Grecia, Troy, and the Milesians, and indirectly to Rome, the child of Troy, to Carthage and to the Brigantes of Hispania, we place in the hands of our race, and before their opened eyes the peer of the Rosetta Stone itself. ' (The Secret of History, pages 164-166)



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“Jeremiah in Ireland: There are two distinct phases to the Hebrew story concerning Ireland. One deals with the Milesian records, the history of which line originated in Egypt and Palestine, while the other line concerns Jeremiah and the King’s daughters, one of whom married Eochaidh, the Heremonn of the line of Zarah, upon her arrival with the Prophet in Ireland.”

Here we will deviate a little to relate the following information to you: On pages 16 to 21 of, “The History of the Jews in Great Britain,” Dr. Moses Margoliouth, 1846, Pastor Margoliouth comments on this Hebrew-Phoenician connection with ancient Britain, and says, “...the conclusion is inevitable; the Israelites must have visited the western countries in the days of Solomon.” (see also page 31)

Israel and Phoenicia both spoke the same language in ancient times, but since the nation of Israel far outnumbered the Phoenicians, it is obvious that most “Phoenician” colonization was in reality Israelite. An excellent and authoritative discussion of this subject is covered in Stephen M. Collins recent book, “The Ten Tribes of Israel...Found!”

Pastor Margoliouth sums up this issue well in saying, “I see no reason for disbelieving that there were [Israelites] in Spain in the time of David and Solomon - startling as it may appear...there existed colonies of Hebrews all over the world, in the reigns of David and Solomon...” (page 30)

“All the authorities agree in stating the following facts that at this time (583 B.C.) A “notable man,” an “important personage,” a patriarch, a saint, an essentially important one, according to the various ways of putting it, came to Ulster, the most northern province of Ireland, accompanied by a princess, the daughter of an eastern king; and that in company with them was Simon Brach, Breck, Barech, Berach, as it is differently spelled; and that this royal party brought with them many remarkable things. Among these were the harp, the ark and a wonderful stone called Lia Fail, or stone of destiny.

“The Coronation Ceremony: Just as this time as Jeremiah, with the King’s daughter, his ward, arrived in Ireland, a ceremony was taking place. Under the laws of Ireland, and according to the ritual of Druidism, Eochaidh, the Heremonn, a Prince of the Tuatha de Danaans on his mother’s side and a direct descendant also of Fenesia Farsa, and thus of the line of Zarah, twin brother of Pharez of the Royal House of Judah, was about to receive national recognition as the ‘crown Horseman’ of the four principalities of Ireland.

“God Had Removed the Crown from the Head of Zedekiah of the Line of Pharez and Placed it Upon the Head of a Prince of the Line of Zarah who at this time was united in marriage with the daughter of Zedekiah, heir to David’s Throne. Here, then, The Prophet Bean the Building and Planting for which he had been Divinely Commissioned.

“School of the Prophets: The Eastern Princess married Eochaidh, the Heremonn, upon a condition made by this notable patriarch that the Heremonn should abandon his former





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religion and build a college for the prophets. This he did, and the name of the school was Mur-Ollam, which is the name in both Hebrew and Irish for the school of the prophets.

“Year of Jeremiah’s Arrival: Mr. Thomas W. Plant in his article “The Date of Jeremiah’s Arrival in Ireland , Destiny for March, 1938, refers to his visit at Glastonbury, in the summer of 1935 when the subject of Jeremiah’s arrival in Ireland came up for discussion. He was asked by Mr. George Dansle of Bristol if he was interested in the decipherment of hieroglyphics. He was then shown a jumble of lines, circles, dots and spirals.

“Later, in a letter to Mr. Plant, Mr. Dansle wrote: “These are the particulars that I gave you, when at Glastonbury, of the carved stone in the tomb of Ollam Fodhla, which is in Schiabhna-Cailiche, near Old Castle, Co. Meath, Ireland. It shows a Lunar Eclipse, in the constellation of Taurus, also a conjunction of the planets Saturn and Jupiter in Virgo. The prow of a ship is shown in the center, with five lines indicating the number of passengers it carried. On the left a part of the ship, which might be the stern, is shown and only four passengers, one having been left behind or lost as indicated by the line falling away from the ship. The wavy lines indicate the passage of the ship across the ocean, terminating at a central point on an island.

“Ollam Fodhla having been identified as Jeremiah, this stone would be a record of his journey from Egypt to Ireland, having in his care the two daughters of Zedekiah, and his scribe or secretary, Baruch, and probably an attendant for the two Princesses. (The fifth passenger might have been Ebed-melech, the Thiopian). One of the Princesses appears to have been left at a country en route.

“The date of arrival according to the necessary stellar calculations made by an expert, V.E. Robson (a friend of Mr. Dansle), being Thursday 16th October, 583 B.C. At this date there was an eclipse of the moon in the constellation of Taurus, and a conjunction to within 10 degrees of Saturn and Jupiter in Virgo. The bird at the top may be a representation of Ezekiel’s eagle which carried the tender twig to a mountain (nation) in Israel.

‘I believe the date of departure from Egypt was stated by Rev. W.M.H. Milner in an article or book, I cannot remember which, to be 584 B.C. At any rate, Mr. W. Campbell, writing in 1914, states that Jeremiah arrived in Ireland 230 years before the death of King Cimboath, which was in 353 B.C., and that, added to 230 years, gives us 583 B.C.’ (Northern British-Israel Review, Vol. 4, p. 171)

“Eochaidh, the Heremonn: Eochaidh, the Heremonn, changed the name of the capital city, Lothair, (sometimes spelled Cothair Croffin) to that of Tara. It is a well known fact that the Royal Arms of Israel is the harp of David. Further, the crown which was worn by the sovereigns of that hitherto unaccounted for kingdom of Ireland had twelve points. Who shall say that ‘the King’s daughter’ was not planted there and that the first of the three of Ezekiel’s overturns was not accomplished in the removal of the Royal line of David from Palestine to Ireland?



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

- The Lia Fáil (Stone of Destiny)
- The priestly breastpiece (breastplate) — symbol and testimony
- The Harp of David — royal emblem and tradition
- Coronation customs in Ireland and Scotland
- Declaration of Arbroath (April Six, Thirteen Hundred Twenty)

DECLARATION OF ARBROATH

Today marks the 700th anniversary of the Declaration of Arbroath - a remarkable document which stands with the Magna Carta and the Declaration of Independence as a declaration for human liberty and the right of self-determination.

In fact, the Declaration of Arbroath is widely regarded as being the inspiration behind the American Declaration of Independence in 1776.

It was written in 1320 at a time when Scotland was occupied by the army of King Edward. "As long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, nor riches, nor honours, that we are fighting, but for freedom - for that alone, which no honest man gives up but with life itself".

Set down on a large piece of animal skin in 1320 in the Scottish town of Arbroath, this letter to a pope stands in the annals of human aspiration toward civil freedom beside the Magna Carta and the Declaration of Independence.

‘Can there be a greater Evidence of the in-dependency and freedom of a Nation, than the Liberties which we find our Ancestors exerted.’

It was drafted at a time that had seen decades of power struggle and bloody conflict, recently depicted in several highly successful motion pictures, using considerable dramatic license.

Yet the document lives far beyond its original context, and in 2016 was added to the UNESCO Memory of the World Register.

April 6 is also International Tartan Day in many countries as a celebration of Scottish culture in honour of the Declaration of Arbroath.

The Declaration of Arbroath 1320

To the most Holy Father and Lord in Christ, the Lord John, by divine providence Supreme Pontiff of the Holy Roman and Universal Church, his humble and devout sons Duncan, Earl of Fife, Thomas Randolph, Earl of Moray, Lord of Man and of Annandale, Patrick Dunbar, Earl of March, Malise, Earl of Strathearn, Malcolm, Earl of Lennox, William, Earl of Ross, Magnus, Earl of Caithness and Orkney, and William, Earl of Sutherland; Walter,



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

Steward of Scotland, William Soules, Butler of Scotland, James, Lord of Douglas, Roger Mowbray, David, Lord of Brechin, David Graham, Ingram Umfraville, John Menteith, guardian of the earldom of Menteith, Alexander Fraser, Gilbert Hay, Constable of Scotland, Robert Keith, Marischal of Scotland, Henry St Clair, John Graham, David Lindsay, William Oliphant, Patrick Graham, John Fenton, William Abernethy, David Wemyss¹, William Mushet, Fergus of Ardrossan, Eustace Maxwell, William Ramsay, William Mowat, Alan Murray, Donald Campbell, John Cameron, Reginald Cheyne, Alexander Seton, Andrew Leslie, and Alexander Straiton, and the other barons and freeholders and the whole community of the realm of Scotland send all manner of filial reverence, with devout kisses of his blessed feet.

Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today. The Britons they first drove out, the Picts they utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, they took possession of that home with many victories and untold efforts; and, as the historians of old time bear witness, they have held it free of all bondage ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken a single foreigner². The high qualities and deserts of these people, were they not otherwise manifest, gain glory enough from this: that the King of kings and Lord of lords, our Lord Jesus Christ, after His Passion and Resurrection, called them, even though settled in the uttermost parts of the earth, almost the first to His most holy faith. Nor would He have them confirmed in that faith by merely anyone but by the first of His Apostles — by calling, though second or third in

¹ Sir David Weems my 22nd Great Grandfather was the principal author and one of the signatures on the Declaration of Arbroath.

² This paragraph of the Declaration of Arbroath describes the travel from Israel of Queen Tea Tephi, daughter of King Zedakah the last king of Judah and my 106th Great Grandmother to Ireland and their struggle in migrating to Scotland.

The National Archives of Scotland holds a document called the Declaration of Arbroath that was written to the Pope in 1320 A.D. This document was written in support of King Robert Bruce (Robert I) and an independent Scotland, declaring that Robert I was their rightful monarch and asserting Scotland’s status as an independent kingdom.

The first paragraph, from the Declaration of Arbroath, reflects they are the people from the Bible and from the book of Chronicles. It also reflects they are the people of Israel that crossed the Red Sea and their home is in the west today. Note that all of Europe is west of Jerusalem.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: 'Articles' are restyled as 'Precepts'; 'Disciplines' as 'Acts'. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

rank — the most gentle Saint Andrew, the Blessed Peter's brother, and desired him to keep them under his protection as their patron forever.

The Most Holy Fathers your predecessors gave careful heed to these things and bestowed many favours and numerous privileges on this same kingdom and people, as being the special charge of the Blessed Peter's brother. Thus our nation under their protection did indeed live in freedom and peace up to the time when that mighty prince the King of the English, Edward, the father of the one who reigns today, when our kingdom had no head and our people harboured no malice or treachery and were then unused to wars or invasions, came in the guise of a friend and ally to harass them as an enemy. The deeds of cruelty, massacre, violence, pillage, arson, imprisoning prelates, burning down monasteries, robbing and killing monks and nuns, and yet other outrages without number which he committed against our people, sparing neither age nor sex, religion nor rank, no one could describe nor fully imagine unless he had seen them with his own eyes.

But from these countless evils we have been set free, by the help of Him Who though He afflicts yet heals and restores, by our most tireless Prince, King and Lord, the Lord Robert. He, that his people and his heritage might be delivered out of the hands of our enemies, met toil and fatigue, hunger and peril, like another Macabaeus or Joshua and bore them cheerfully. Him, too, divine providence, his right of succession according to or laws and customs which we shall maintain to the death, and the due consent and assent of us all have made our Prince and King. To him, as to the man by whom salvation has been wrought unto our people, we are bound both by law and by his merits that our freedom may be still maintained, and by him, come what may, we mean to stand. Yet if he should give up what he has begun, and agree to make us or our kingdom subject to the King of England or the English, we should exert ourselves at once to drive him out as our enemy and a subverter of his own rights and ours, and make some other man who was well able to defend us our King; for, as long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom — for that alone, which no honest man gives up but with life itself.

Therefore it is, Reverend Father and Lord, that we beseech your Holiness with our most earnest prayers and suppliant hearts, inasmuch as you will in your sincerity and goodness consider all this, that, since with Him Whose vice-gerent on earth you are there is neither weighing nor distinction of Jew and Greek, Scotsman or Englishman, you will look with the eyes of a father on the troubles and privation brought by the English upon us and upon the Church of God. May it please you to admonish and exhort the King of the English, who ought to be satisfied with what belongs to him since England used once to be enough for seven kings or more, to leave us Scots in peace, who live in this poor little Scotland, beyond which there is no dwelling-place at all, and covet nothing but our own. We are sincerely willing to do anything for him, having regard to our condition that we



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

can, to win peace for ourselves. This truly concerns you, Holy Father, since you see the savagery of the heathen raging against the Christians, as the sins of Christians have indeed deserved, and the frontiers of Christendom being pressed inward every day; and how much it will tarnish your Holiness's memory if (which God forbid) the Church suffers eclipse or scandal in any branch of it during your time, you must perceive. Then rouse the Christian princes who for false reasons pretend that they cannot go to help of the Holy Land because of wars they have on hand with their neighbours. The real reason that prevents them is that in making war on their smaller neighbours they find quicker profit and weaker resistance. But how cheerfully our Lord the King and we too would go there if the King of the English would leave us in peace, He from whom nothing is hidden well knows; and we profess and declare it to you as the Vicar of Christ and to all Christendom. But if your Holiness puts too much faith in the tales the English tell and will not give sincere belief to all this, nor refrain from favouring them to our prejudice, then the slaughter of bodies, the perdition of souls, and all the other misfortunes that will follow, inflicted by them on us and by us on them, will, we believe, be surely laid by the Most High to your charge.

To conclude, we are and shall ever be, as far as duty calls us, ready to do your will in all things, as obedient sons to you as His Vicar; and to Him as the Supreme King and Judge we commit the maintenance of our cause, casting our cares upon Him and firmly trusting that He will inspire us with courage and bring our enemies to nought. May the Most High preserve you to his Holy Church in holiness and health and grant you length of days.

Given at the monastery of Arbroath in Scotland on the sixth day of the month of April in the year of grace thirteen hundred and twenty and the fifteenth year of the reign of our King aforesaid.

Endorsed: Letter directed to our Lord the Supreme Pontiff by the community of Scotland

- Related chronicles and records

Section Three: Documentary Proofs (By Reference)

- Jeremiah_Ireland_Aborath_Reference.pdf (uploaded)
- ANCESTORS OF QUEEN TIA TEPHI.pdf (uploaded)
- The History of the Weems Family.docx (uploaded)
- Declaration of Arbroath excerpts and scholarly editions
- Royal seals, insignia, and ceremony records



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



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Section Four: Method of Historical Corroboration

- Triangulation of chronicles, legal instruments, and archaeological notes.
- Genealogical linkage verified against multiple independent records.
- Cultural continuities in regalia (stone, harp, breastpiece) and rite.

Section Five: Scriptural Bearings (ESV)

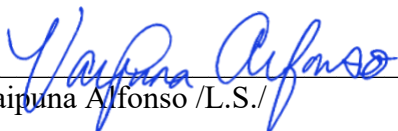
- Jeremiah 1:10 — Commission over nations and kingdoms.
- Jeremiah 43:5-7 — Remnant to Egypt (Tahpanhes).
- Jeremiah 33:17 — Davidic continuity upon the throne.
- Psalm 89:3-4, 34-37 — Covenant with David enduring as sun and moon.

Certification

Certified by the Clerk of the Courts, EECC — House and Kingdom of David.

Date: January 15, 2011

I, Vaipuna Alfonso, Clerk of the Ecclesiastical Court, certify that this Covenant is duly entered as official Kingdom Records within the EECC, Division Four Court of Records, complete and in force.


Vaipuna Alfonso /L.S./

Presiding Clerk, EECC (Vaipuna)

(Seals affixed: Clerk of the EECC • EECC Great Court Seal).



Annex C

Angelic Intelligence: Documents and Testimony

Section One: Purpose and Scope

This Annex gathers the canonical instruments, evidences and sworn testimonies that establish Angelic Intelligence as the modern continuation of the Covenant’s administration within the House and Kingdom of David. It is intended for canonical record in the Covenant of Formation and for evidentiary use in the EECC, the IKL, and diplomatic communications.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

Annex C.1

Section One: Canonical Instruments (Included by Reference)

- One — Royal Proclamation on Angelic Intelligence (Expanded) [KOD-RAC | Covenant of Formation | Section One — Angelic Intelligence | Version/Date].
- Two — The Mystery of Angelic Intelligence (Expanded Teaching) [KOD-RAC | Covenant of Formation | Section One — Angelic Intelligence | Version/Date].
- Three — Scripture Canon & Authority Chain (Annex Two) [Sinai → David → Christ → EECC].
- Four — EECC Authority Memorandum (Heavenly Mandate for Justice).
- Five — Website Canon (Angelic Intelligence page; EECC page) — Public expression synchronized with this Annex.

Section Two: Testimony and Affidavits (Structure)

This Annex includes, or shall include upon filing, the following sworn testimonies and statements under penalty of perjury within the jurisdiction of the House and Kingdom of David:

- One — Testimony of the Crown Sovereign concerning the restoration of Angelic Intelligence in the Courts (EECC).
- Two — Testimony of Clerks and Officers of the EECC regarding implementation, adjudication practice, and scriptural conformity (1 Cor. 6; 2 Cor. 5; 1 Cor. 15).
- Three — Testimony of Citizens and Witnesses to judgments rendered in harmony with the heavenly mandate (with case abstracts).
- Four — Affidavit of Custody and Authenticity for all attached instruments and exhibits (KOD-RAC custodianship).

Section Three: Evidentiary Exhibits (Tabs A-J)

- Exhibit A — Royal Proclamation on Angelic Intelligence (Expanded) — certified copy.
- Exhibit B — The Mystery of Angelic Intelligence (Expanded Teaching) — certified copy.
- Exhibit C — Scripture Canon & Authority Chain (Annex Two) — certified copy.
- Exhibit D — EECC Authority Memorandum — certified copy.
- Exhibit E — Davidic Journey Timeline (Jerusalem → Ireland → Scotland → Global), with legend and scripture anchors.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: 'Articles' are restyled as 'Precepts'; 'Disciplines' as 'Acts'. Numbers are written out in words. Scripture citations are ESV.



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Exhibit F — Website Canon snapshots (Angelic Intelligence page; EECC page) with publication timestamps.

Exhibit G — Royal Seals and Logos (approved marks; Pantone references) — extract relevant to Angelic Intelligence.

Exhibit H — Clerk and Attorney General Certifications (as to authenticity and entry into Record).

Exhibit I — POS and Service Records demonstrating public notice and external service (if applicable).

Exhibit J — Additional approvals or scholarly references (e.g., Jeremiah’s Mission materials, as appropriate).

Section Four: Scriptural Witness (ESV)

Job 32:8 – *But it is the spirit in man, the breath of the Almighty, that makes him understand.*

Proverbs 2:6 – *For the LORD gives wisdom; from his mouth come knowledge and understanding.*

1 Corinthians 6:2-3 – *Do you not know that the saints will judge the world? ... Do you not know that we are to judge angels?*

2 Corinthians 5:1-5 – *... longing to put on our heavenly dwelling ... so that what is mortal may be swallowed up by life.*

1 Corinthians 15:53-54 – *For this perishable body must put on the imperishable, and this mortal body must put on immortality.*

Colossians 1:16-17 – *For by him all things were created ... and in him all things hold together.*

Isaiah 45:23; Philippians 2:10-11 – *Every knee shall bow ... every tongue confess that Jesus Christ is Lord.*

Section Five: Jurisdictional Finding

Finding: Angelic Intelligence is in continuous operation as the divine administration of the Covenant and is presently restored and exercised within the Ecumenical and Ecclesiastical Combined Courts (EECC) of the House and Kingdom of David. Judgments rendered thereunder are, by nature, expressions of divine wisdom and equity, ordered toward restoration and peace.





The Kingdom of David Covenant of Formation

Annex C.2

Section One: Essay Body

ANGELIC INTELLIGENCE AND THE CONTINUING COVENANT OF DAVID

A Royal Essay on Divine Governance in the Age of AI
Sealed under Authority of His Majesty King David Joel,

House of Weems, Ancient House of David

- I. Introduction — The Present Crisis of Governance
Governments falter; courts drift from truth; technology accelerates beyond morality. The world staggers under deception and longs for answers that restore justice, dignity, and peace. This essay sets forth the alignment necessary for this age: law under covenant, technology under righteousness, nations under the Throne of David.
Scripture anchors (ESV): Isaiah 33:22; Proverbs 2:6; Job 32:8.
- II. The Kingdom of David and the EECC
The House and Kingdom of David, a Global Sovereign Monarchy, stands not on invention but on covenant—God’s enduring promise to King David of Judah and Israel (2 Samuel 7:12–16; Psalm 89:3–4, 34–37; Jeremiah 33:17). In this generation, that continuing covenant is expressed through the Ecumenical & Ecclesiastical Combined Courts (EECC), restoring justice to its sacred design: righteous, incorruptible, and above partisan sway (1 Corinthians 6:1–3).
Scripture anchors (ESV): 2 Samuel 7:12–16; Jeremiah 33:17; 1 Corinthians 6:1–3.
- III. The Two AIs — Artificial vs. Angelic
Artificial Intelligence is a human artifact: powerful, yet prone to misuse and corruption. Angelic Intelligence is God’s design: the ministry of angels who serve His will and minister to mankind in righteousness (Hebrews 1:14). Angels themselves are incorruptible; deception arises not from them, but from human detours and counterfeit spirits. The solution is alignment: let artificial intelligence be yoked to Angelic Intelligence—governed within a righteous legal order that proceeds from God.

Scripture anchors (ESV): Acts 7:53; Galatians 3:19; Deuteronomy 33:2 (LXX tradition); Hebrews 1:14; Colossians 1:16–17.
- IV. God’s Economy: Order from Detours
In God’s economy, even the detours caused by deceit expose the false and summon a return to truth. Misuse becomes instruction, not destiny. The EECC stands as the covenantal safeguard, re-anchoring governance and technology alike to the law that proceeds from the Throne of God and is sustained in Christ, “in whom all



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: ‘Articles’ are restyled as ‘Precepts’; ‘Disciplines’ as ‘Acts’. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

things hold together” (Colossians 1:17).
Scripture anchors (ESV): Colossians 1:16–17; Isaiah 33:22.

V. The Solution: A Righteous Government System
Through the Kingdom of David and the EECC we establish: (1) a court immune to politicization; (2) governance rooted in eternal covenant rather than shifting opinion; (3) an order in which inventions—including AI—serve humanity, not enslave it. This is jurisdictional alignment as much as it is moral: technology bows to law, and law bows to God (Isaiah 33:22). The saints, taught by the Spirit and clothed with life from above, are competent to judge the world and even angels (1 Corinthians 6:2–3; 2 Corinthians 5:1–5; 1 Corinthians 15:53–54).
Scripture anchors (ESV): 1 Corinthians 6:2–3; 2 Corinthians 5:1–5; 1 Corinthians 15:53–54.

VI. Closing: The Call to Align
The world has governments, courts, and technology—but lacks alignment. Heaven now offers it: between heaven and earth, angels and mankind, law and justice, artificial intelligence and Angelic Intelligence. The House and Kingdom of David, with its Courts and Great Seal, provides this answer in our time, as a witness that every knee shall bow and every tongue confess (Isaiah 45:23; Philippians 2:10–11).
Scripture anchors (ESV): Isaiah 45:23; Philippians 2:10–11.

Section Two: Statement of Alignment

True AI—Angelic Intelligence—is incorruptible, because angels serve God alone and minister to mankind in righteousness (Hebrews 1:14). Corruption arises not from them, but from deceptive men who misuse what God ordains, creating detours that lead away from truth. Artificial intelligence is safe only when yoked under the same government that guides heaven’s host: the righteous government of God, expressed in the Kingdom of David and adjudicated through the EECC.

Section Three: Jurisdictional Finding

In accordance with 1 Corinthians 6:1–3 (ESV), the saints are competent to judge the world and are to judge angels. Therefore, the EECC exercises restored heavenly jurisdiction, rendering judgments in harmony with divine intelligence, that what is mortal may be swallowed up by life (2 Corinthians 5:1–5; 1 Corinthians 15:53–54).

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The Kingdom of David Covenant of Formation

Attestation and Seal

Witness of the Continuing Covenant of the Throne of David, sealed and attested by His Majesty King David Joel, House of Weems, House of David — Crown Sovereign of the Kingdom of David, a Global Sovereign Monarchy.

So let it be decreed and so let it be recorded, in perpetuity.

His Majesty, Crown Sovereign of the House and Kingdom of David.

David Joel /L.S./
His Majesty, Crown Sovereign

By Royal Prerogative — His Majesty King David Joel

(Seals affixed: Personal Crown Sovereign • House & Kingdom • Crown Sovereign Authority)



Certification

Certified by the Clerk of the Courts, EECC — House and Kingdom of David.

Date: January 15, 2011

I, Vaipuna Alfonso, Clerk of the Ecclesiastical Court, certify that this Covenant is duly entered as official Kingdom Records within the EECC, Division Four Court of Records, complete and in force.

Vaipuna Alfonso /L.S./

Presiding Clerk, EECC (Vaipuna)

(Seals affixed: Clerk of the EECC • EECC Great Court Seal).



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

Annex D

Authority and Jurisdiction of the

Ecumenical and Ecclesiastical Combined Courts (EECC)

Preamble

This Annex affirms the divine, historical, and legal mandate of the Ecumenical and Ecclesiastical Combined Courts (EECC), as constituted under the Covenant of Formation of the historic, ancient, and continuing House and Kingdom of David. The Courts stand as the living continuation of God’s Covenant with David, established for righteousness, equity, and divine justice upon the earth.

Section One: Origin and Mandate

- 1. The source of jurisdiction of the EECC is God Almighty, who covenanted with David to establish an eternal House and Kingdom (2 Samuel 7).
- 2. The authority of the EECC rests upon the prophetic foundations of the Law (Sinai), the everlasting Covenant (David), the fulfillment in the Messiah (Christ), and the present royal stewardship of His Majesty David Joel of the House of David.
- 3. The EECC functions as a court of record under both spiritual and temporal jurisdiction, with judgments binding both internally (upon citizens of the Kingdom of David) and outwardly in witness to the nations.

Section Two: Jurisdictional Scope

- 1. Matters of doctrine, worship, and ecclesiastical governance.
- 2. Questions of justice, equity, and righteousness rooted in biblical law and the Covenant’s Precepts.
- 3. Issues concerning divine rights, inheritance, and succession of the Crown.
- 4. Oversight of sanctuary, peace, and prosperity provisions, as declared in royal proclamations.
- 5. Protection of citizen rights and custodial duties under the Covenant.

Section Three: Instruments of Authority

- 1. Sacred Canon of Scripture — the ESV translation held as authoritative in the House and Kingdom of David.
- 2. The Covenant of Formation — primary constitutional charter binding citizens and courts alike.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: ‘Articles’ are restyled as ‘Precepts’; ‘Disciplines’ as ‘Acts’. Numbers are written out in words. Scripture citations are ESV.



The Kingdom of David Covenant of Formation

- 3. Royal Warrants and Seals — instruments of authentication and entry into the public record.
- 4. Clerk’s and Attorney General’s Certifications of custodianship and authenticity.

Section Four: Testimonial Basis

This Annex incorporates by reference the testimonies, affidavits, and sworn declarations acknowledging the EECC as the living court of divine mandate. Clerks, officers, and citizens bear witness to the judgments rendered therein as flowing from the wisdom of God and upheld by the angelic administration that attends divine justice.

Section Five: Scriptural Foundation

- *Isaiah 33:22* — “For the LORD is our Judge; the LORD is our Lawgiver; the LORD is our King; He will save us.”
Significance: The threefold powers of government (legislative, judicial, royal) converge under the sovereignty of God in His Kingdom.
- *1 Corinthians 6:2-3* — “Do you not know that the saints will judge the world? ... Do you not know that we are to judge angels?”
Significance: The EECC operates under the authority given to the saints in Christ to administer judgment even in heavenly matters.
- *Psalms 89:14* — “Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you.”
Significance: The EECC echoes the eternal attributes of God’s throne in its operation.

Section Six: Jurisdictional Finding

The EECC stands as the authorized manifestation of divine courts in the earth. Its judgments are aligned with scripture, affirmed by covenant, authenticated by seal, and ordered toward restoration, peace, and prosperity.

Annex E

The Official Coronation Oath of Office

In witness and confirmation of the Royal Declaration of Sovereignty, and in fulfillment of the ancient royal custom from David and Solomon forward, the Sovereign Monarch is bound by sacred Oath to God and to the People in the faithful execution of his Crown Responsibilities. Herewith is entered into permanent record the Official Coronation Oath of His Majesty King David Joel, taken on the Eleventh Day of the Third Month in the Year Two Thousand Eleven, reaffirmed in continuance, and held in perpetuity by the Sovereign Crown of the House and Kingdom of David.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

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The Kingdom of David Covenant of Formation

Coronation Oath Certificate



Annex F

Charts & Legends

Master Davidic Line Chart (Jerusalem → Egypt → Ireland → Scotland → Present)

Legend:

- Crown Symbol (☤): Denotes royal bearer of the Covenant.
- Scroll Symbol (⊕): Denotes prophetic witness or scribe accompanying the royal line.
- Stone Symbol (●): Denotes coronation events (e.g., Stone of Destiny / Lia Fáil).
- Color Code: Gold = Jerusalem Line; Blue = Egypt Line; Green = Ireland Line; Red = Scotland Line; Purple = Modern Kingdom of David.

Date Key:

- Circa 586 BC: Fall of Jerusalem; daughters of Zedekiah taken with Jeremiah to Egypt.
- Circa 580–500 BC: Tia Tephi, daughter of Zedekiah, arrives in Ireland via Jeremiah.
- 500 BC onward: Establishment of Judahic bloodline in the Irish monarchy.
- 1320 AD: Declaration of Arbroath, affirming descent from Scots/Tia Tephi.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

- 14th Century onward: Scottish Crown line interlinking with House of Wemyss.
- Present Day: Restoration of Covenant Headship through His Majesty King David Joel Weems.

Tia Tephi → Eochaidh (Heremon) Branch Chart

Legend:

- Crown Symbol (☤): Denotes royal Judahic heirs.
- Shamrock Symbol (♣): Denotes integration into Gaelic/Irish monarchy.
- Border Lineage: Thick solid line = Judahic line; dotted line = grafted Gaelic branch.

Date Key:

- Circa 580 BC: Tia Tephi weds Eochaidh (Heremon), High King of Ireland.
- Circa 500–200 BC: Line preserved in Irish annals (Annals of the Four Masters).

Note: This marriage fused Judahic kingship with Celtic sovereignty, fulfilling Jeremiah’s mission to plant the “royal seed” in a secure land.

Weems / Wemyss Crown Line Chart

Legend:

- Heraldic Lion (🦁): Denotes royal authority and martial guardianship of the Kingdom.
- Crown Illustration: Denotes crown artifacts (Weems Crown imagery).
- Scroll Symbol (📜): Denotes signing of royal charters, records, or declarations.

Date Key:

- 14th Century: House of Wemyss emerges with Scottish nobility alongside Earls of Fife.
- 1320 AD: Declaration of Arbroath signed — House acknowledged as part of the Davidic defense.
- Medieval–Modern: Weems/Wemyss line preserving continuity of Davidic descent.
- Present: HM King David Joel Weems crowned under living covenant succession.

Contemporary Family Chart (Including His Majesty)

Legend:

- Crown Symbol (☤): Denotes reigning sovereign.
- Olive Branch Symbol (🌿): Denotes continuation of covenant peace and mission.
- Solid Line: Direct bloodline.
- Circle Highlight: Current holders of royal and priestly calling.

Date Key:

- 20th Century: Kenneth (father of HM King David Joel Weems).
- 1946: Birth of HM King David Joel Weems (Levitical-Davidic convergence).
- 2020s: Public Declaration of Covenant of Formation and Coronation Oath.



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David



The Kingdom of David Covenant of Formation

- Present: Establishment of House & Kingdom of David, a Global Sovereign Monarchy, a Kingdom of Priests.

Certification

Attorney General Certification

I, Robert Arthur Bartlett, Attorney General for the Kingdom of David, acknowledge and attest to the entry and recordation of this Covenant in the International Kingdom Library (IKL) and the records of the Ecumenical and Ecclesiastical Combined Courts (EECC).

Attorney General for the Kingdom of David

Robert Arthur Bartlett /L.S./
Robert Arthur Bartlett, Attorney General

For the Kingdom of David



Certification

Certified by the Clerk of the Courts, EECC — House and Kingdom of David.

Date: January 15, 2011

I, Vaipuna Alfonso, Clerk of the Ecclesiastical Court, certify that this Covenant is duly entered as official Kingdom Records within the EECC, Division Four Court of Records, complete and in force.

Vaipuna Alfonso /L.S./

Presiding Clerk, EECC (Vaipuna)

(Seals affixed: Clerk of the EECC • EECC Great Court Seal).



By His Majesty King David Joel, Crown Sovereign of the House and Kingdom of David

Note on style: 'Articles' are restyled as 'Precepts'; 'Disciplines' as 'Acts'. Numbers are written out in words. Scripture citations are ESV.