MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 341

Upon the Throne of David

A Covenant Deep Dive into Isaiah 9:7 [Hebrew 9:6] **— *kisse David (the throne of David)*, the Office It Names, and the Zeal of Yahweh of Hosts That Will Do It**

What Is the Throne of David — a Man, a Place, or an Office? Who Was the Child of Isaiah 9, What Does His Name Mean, Why Has the Throne Stood Empty, Who May Claim It Today, and Who Will Fulfill the Promise? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Rashi reads the long name of **Isaiah 9:6** as titles of the Holy One, who names the child ***"Prince of Peace,"*** and he identifies the child as King Hezekiah. The Talmud (Sanhedrin 94a) reads the closed letter ***mem*** written inside the first word of **Isaiah 9:7** as a sign that Hezekiah was nearly made the anointed king. Targum Jonathan applies the verse to the Messiah. Judaism awaits a son of David on the throne in Jerusalem.	Christianity reads **Isaiah 9:6–7** as a prophecy of Jesus, and the title ***"Mighty God"*** as proof of his deity. Luke 1:32–33 echoes the verse: the throne of his father David, and a kingdom with no end. Most churches teach that he reigns on David's throne from heaven now (Acts 2:30–36); others teach a future reign of a thousand years from Jerusalem.	The Qur'an does not cite **Isaiah 9**. It honors Dawud as a ***khalifah (deputy)*** who must judge between people with truth (Q. 38:26), to whom Allah gave kingship and wisdom (Q. 2:251), with Sulayman as his heir (Q. 27:16). It repeats the Psalms' word that the righteous inherit the land (Q. 21:105; compare **Psalms 37:29**).

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to one verse and the office it names: **Isaiah 9:7** [Hebrew 9:6], commonly called the promise of ***"the office of David's throne."*** It sets the verse in its own chapter and its own century, reads every Hebrew word, follows the phrase ***kisse David (the throne of David)*** through the Tanakh, and only then tests the readings of Judaism, Christianity, and Islam and the modern claims to that throne. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning, also bold italic, in parentheses. Scripture references are bold. Scripture is rendered in a literal working translation from the Hebrew. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Isaiah 9 is one of those chapters: the English **Isaiah 9:1** is the Hebrew 8:23, so every later verse of the English chapter is one number higher than the Hebrew, and the verse of this study, **Isaiah 9:7**, is the Hebrew 9:6. Each finding is graded under the two-or-three-witness standard as

Corroborated (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the Septuagint, the Dead Sea Scrolls, the New Testament, the Qur'an, and the historical documents named below appear only in the opening table, the Comparative Texts table, Section VIII (where modern claims are stated in order to be tested), and the Three-Religion Audit, as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Numbers, Deuteronomy	The way of **Yahweh** in justice and righteousness; the zealous Name; descent by fathers' houses; the law of the king; the test of a prophet; two or three witnesses
Nevi'im (Prophets)	Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Haggai, Zechariah	The Assyrian setting; the child and his name; the covenant with David; the kings who sat on David's throne; the crown removed; the one to whom the judgment belongs
Ketuvim (Writings)	Psalms, Proverbs, Lamentations, 1 Chronicles, 2 Chronicles	The throne of **Yahweh** on which Solomon sat; the throne established by righteousness; the line sworn forever; the thrones of the house of David in Jerusalem

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Talmud Sanhedrin 94a; Rashi on **Isaiah 9:5–6** [Hebrew numbering]; Targum Jonathan on **Isaiah 9:5–6**	The closed ***mem***; the Hezekiah reading; the name read as praise of the Holy One; the Aramaic reading as the Messiah
Septuagint (Greek)	**Isaiah 9:5** [LXX] (***"Messenger of Great Counsel"***)	The oldest translation of the name

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Dead Sea Scrolls	The Great Isaiah Scroll (1QIsa[a]) at **Isaiah 9:6** [Hebrew numbering]	The scroll does not carry the closed ***mem***
New Testament	Matthew 4:13–16; Luke 1:32–33; Acts 2:29–36; Revelation 20:4–6	How Christianity reads the chapter and places the throne
Qur'an	Q. 2:251; 21:105; 27:16; 38:26	Dawud as deputy and judge; Sulayman as heir; the righteous inherit
Historical documents	Revised Constitution of Ethiopia (1955), Article 2; the ***Kebra Nagast***; Herbert W. Armstrong, ***The United States and Britain in Prophecy*** (1954)	Two modern claims to the throne of David

I. FRAMING THE QUESTION — WHAT IS "THE OFFICE OF DAVID'S THRONE"?

I-A. The Question as It Is Asked

Isaiah 9:7 is one of the most quoted verses in the Prophets and one of the least read in its own setting. Christmas cards print the verse before it. Preachers quote ***"of the increase of his government and peace there shall be no end"*** as a description of a heavenly reign. Sacred Name teachers speak of ***"the office of David's throne."*** Rabbis remember a king named Hezekiah. Every one of them is reading the same Hebrew sentence.

This study asks five questions, in this order:

First: what does the Hebrew of **Isaiah 9:7** say, word by word, and to whom was it first spoken?

Second: who is the child of **Isaiah 9:6**, and what is the meaning of his long name?

Third: what is ***kisse David (the throne of David)*** in the Tanakh — a man, a place, or an office — and what standard governs whoever sits on it?

Fourth: why has that throne stood empty, who will receive it, and who will bring it about?

Fifth: how do Judaism, Christianity, Islam, and modern claimants to the throne answer, and do their answers stand when tested by the Tanakh?

I-B. The Governing Text

"To the increase of the rule, and to peace, there is no end, upon the throne of David and upon his kingdom, to establish it and to uphold it with justice and with righteousness, from now and until forever. The zeal of Yahweh of hosts will do this" (**Isaiah 9:7** [Hebrew 9:6])

לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת

Read slowly, the verse has three parts.

1. It makes a promise (the rule and the peace will have no end),
2. it names a place and a measure (the throne of David and his kingdom, established and upheld with justice and righteousness),
3. and it names the One who will keep the promise (the zeal of **Yahweh** of hosts). A study that keeps only the first part loses the verse.

I-C. How the Findings Are Graded

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is a **Single witness** when only one text, or one book, carries it. It is **Not in the text** when it is taught but the Tanakh does not say it. This study builds on **Doc 340** (Touch Not My Anointed Ones), which found that the anointed king is one office — the throne of David — held by one man of David's seed, and on **Doc 147** (The Throne of **Yahweh**). It does not repeat their work; it reads the one verse those documents passed over quickly.

II. THE SETTING — WHEN, WHERE, AND TO WHOM ISAIAH SPOKE

II-A. Ahaz, Assyria, and the Darkened North

Isaiah spoke this oracle in the reign of Ahaz, king of Judah, during the Assyrian crisis of about 734–732 BCE. The kings of Aram and of the northern kingdom of Israel marched on Jerusalem to force Judah into their alliance (**Isaiah 7:1–2**; **2 Kings 16:5**). Ahaz refused the sign Isaiah offered and instead sent silver and gold to Tiglath-pileser of Assyria, saying, ***"I am your servant and your son"*** (**2 Kings 16:7–9**). Assyria came, and the north paid first:

"In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and took Ijon … and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria" (**2 Kings 15:29**)

That is the darkness the oracle answers. It opens by naming the very land Assyria took:

"In the former time He brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time He has made glorious the way of the sea, beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, light has shone upon them" (**Isaiah 9:1–2** [Hebrew 8:23–9:1])

II-B. The Movement of the Oracle

The oracle moves in six steps, and the throne is the last of them:

1. light for the conquered north (**Isaiah 9:2**);
2. joy like the joy of harvest (**Isaiah 9:3** [Hebrew 9:2]);
3. the oppressor's yoke broken ***"as in the day of Midian"*** (**Isaiah 9:4** [Hebrew 9:3]), the day Gideon's three hundred routed Midian (**Judges 7:19–22**);
4. every soldier's boot and blood-rolled garment burned (**Isaiah 9:5** [Hebrew 9:4]);
5. a child born (**Isaiah 9:6** [Hebrew 9:5]);
6. and the throne of David upheld without end (**Isaiah 9:7**).

Immediately afterward the chapter turns to judgment on Ephraim, with its fourfold refrain, ***"For all this His anger has not turned back, and His hand is stretched out still"*** (**Isaiah 9:12, 17, 21** [Hebrew 9:11, 16, 20]; **Isaiah 10:4**). The promise is set inside a warning.

II-C. The Sign-Children of Isaiah's Book

In four chapters Isaiah names four children, and every name is a message.

Shear-jashub means ***"a remnant shall return"*** (**Isaiah 7:3**).

Immanuel means ***"El is with us"*** (**Isaiah 7:14**; **Isaiah 8:8, 10**).

Maher-shalal-hash-baz means ***"swift is the spoil, speedy the plunder"*** (**Isaiah 8:1–4**).

Isaiah himself explains the pattern: ***"Behold, I and the children whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of hosts"*** (**Isaiah 8:18**).

The child of **Isaiah 9:6** is the fourth named child in this run of chapters, and his name must be read the way the other three are read.

Finding — the setting — **Isaiah 9:1–7** is a word to Judah in the Assyrian crisis of Ahaz's reign, promising light to the conquered north and a son of David on the throne. **Corroborated** (**Isaiah 7:1–2**; **Isaiah 9:1**; **2 Kings 15:29**; **2 Kings 16:5–9**).

III. THE WORD STUDY — WHAT THE HEBREW SAYS

The table sets out every key word of **Isaiah 9:7**, with the words of the child's shoulder and name from **Isaiah 9:6**.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
***marbeh (increase)*, מַרְבֶּה**	H4766	Abundance, increase; only twice in the Tanakh	**Isaiah 9:7**; **Isaiah 33:23**
***misrah (rule)*, מִשְׂרָה**	H4951	Rule, dominion; found only in this oracle	**Isaiah 9:6, 7**
***shalom (peace)*, שָׁלוֹם**	H7965	Wholeness, welfare, peace	**Isaiah 9:7**; **Isaiah 32:17**
***ein qetz (no end)*, אֵין קֵץ**	H7093	Without end or limit	**Isaiah 9:7**; **Isaiah 2:7**
***kisse (throne)*, כִּסֵּא**	H3678	Seat of honor; royal throne	**1 Chronicles 29:23**; **Isaiah 16:5**
***mamlakhah (kingdom)*, מַמְלָכָה**	H4467	Kingdom, realm, royal rule	**2 Samuel 7:12, 16**
***kun (to establish)*, כּוּן**	H3559	To set firm, make ready, establish	**2 Samuel 7:13**; **Proverbs 16:12**
***sa'ad (to uphold)*, סָעַד**	H5582	To support, sustain, hold up	**Proverbs 20:28**; **Psalms 18:35** [Hebrew 18:36]
***mishpat (justice)*, מִשְׁפָּט**	H4941	Judgment, justice, the right ruling	**2 Samuel 8:15**; **Ezekiel 21:27** [Hebrew 21:32]
***tzedaqah (righteousness)*, צְדָקָה**	H6666	Righteousness, right conduct	**Genesis 18:19**; **Jeremiah 22:3**
***olam (forever)*, עוֹלָם**	H5769	Long duration, perpetuity	**2 Samuel 7:16**; **Psalms 89:4** [Hebrew 89:5]
***qin'ah (zeal)*, קִנְאָה**	H7068	Zeal, jealous ardor	**Isaiah 37:32**; **Zechariah 1:14**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
tzeva'ot (hosts), צְבָאוֹת	H6635	Armies, hosts; in the title ***Yahweh tzeva'ot***	**Isaiah 6:3**; **Isaiah 9:7**
shekhem (shoulder), שְׁכֶם	H7926	Shoulder; the place a burden or office is carried	**Isaiah 9:6**; **Isaiah 22:22**

Four observations govern what follows.

First — the closed letter. In the Masoretic text the first word is written with a final, closed ***mem*** (ם) in the middle of the word: written ***lmrbh*** with the closed letter, and read ***lemarbeh (to the increase)***. No other word in the Tanakh does this. Talmud Sanhedrin 94a, cited here only as comparative reference, explains it by a story that **Elohim** intended to make Hezekiah the anointed king and then closed the matter. The Great Isaiah Scroll from Qumran, a thousand years older than the Masoretic codices, does not carry the closed form. The Tanakh itself gives no explanation of the letter, so no doctrine is built on it here. **Its meaning is Not in the text.**

Second — the rule and the prince. The word ***misrah (rule)*** appears only in this oracle, once on the child's shoulder (**Isaiah 9:6**) and once in the promise of increase (**Isaiah 9:7**). Strong's derives it from ***sarah (to have power, H8280)***, the verb behind the name Israel (**Genesis 32:28** [Hebrew 32:29]), and it sounds together with ***sar (prince, H8269)*** in the title ***sar shalom (prince of peace)***.

The prince of peace is given a rule, and both the rule and the peace increase. Isaiah uses the same family of words again: ***"A king shall reign in righteousness, and princes shall rule in justice"*** (**Isaiah 32:1**).

Third — how a throne is held up. The two verbs ***lehakhin (to establish)*** and ***lesa'adah (to uphold)*** say how the throne stands, and the next words say with what: ***bemishpat uvitzdaqah (with justice and with righteousness)***.

The Writings use the same verbs of the same throne: ***"the throne is established by righteousness"*** (**Proverbs 16:12**);

"he upholds his throne by lovingkindness" (**Proverbs 20:28**, the verb ***sa'ad***);

"his throne shall be established in righteousness" (**Proverbs 25:5**; compare **Proverbs 29:14**).

Isaiah himself repeats the picture in **Isaiah 16:5** (Section V-D). The throne of David is held up by justice, not by armies.

Fourth — who does it. The last clause, ***qin'at Yahweh tzeva'ot ta'aseh zot (the zeal of Yahweh of hosts will do this)***, appears word for word in only one other passage: Isaiah's answer to Hezekiah when Assyria besieged Jerusalem, promising that a remnant would go out from Jerusalem (**Isaiah 37:32**; **2 Kings 19:31**). The subject of the verb ***"do"*** is **Yahweh**'s zeal. The child is born and the rule rests on his shoulder, but the keeping of the promise belongs to **Yahweh**.

Finding — what holds the throne — the grammar of **Isaiah 9:7** places the throne's permanence on the zeal of **Yahweh** and its stability on justice and righteousness. **Corroborated** (**Isaiah 9:7**; **Isaiah 16:5**; **Isaiah 37:32**; **Proverbs 16:12**; **Proverbs 20:28**).

IV. THE CHILD AND HIS NAME — ISAIAH 9:6

"For a child has been born to us, a son has been given to us, and the rule has come upon his shoulder; and his name has been called Wonder of a Counselor, Mighty El, Father of Eternity, Prince of Peace" (**Isaiah 9:6** [Hebrew 9:5])

כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם

IV-A. The Verbs

The Hebrew verbs are past forms: ***yullad (has been born)***, ***nittan (has been given)***, ***vattehi (and has come to be)***, and ***vayyiqra (and he called)***. The last verb is active with no subject named — literally ***"and he called his name,"*** which translators render ***"his name is called"*** or, as the Jewish Publication Society does, ***"he has been named."*** The familiar English ***"shall be called"*** turns the verb into a future. Christian readers answer that prophets often speak of a future event as already done (a ***"prophetic perfect"***), and that is a real feature of Hebrew prophecy. Both readings are noted here. What the verbs cannot mean is that the child had no birth: he is ***yeled (a child)*** and ***ben (a son)***, born and given.

IV-B. The Name, Word by Word

The name has four parts. The table shows what each part means and where Isaiah uses the same words elsewhere.

PART OF THE NAME	LITERAL MEANING	WHERE ISAIAH USES THE SAME WORDS
***pele yo'etz*, פֶּלֶא יוֹעֵץ**	A wonder of a counselor; one who plans a wonder	Of **Yahweh** of hosts, ***"who makes counsel wonderful"*** (**Isaiah 28:29**); ***"You have done a wonder, counsels from afar"*** (**Isaiah 25:1**); the

PART OF THE NAME	LITERAL MEANING	WHERE ISAIAH USES THE SAME WORDS
		king's gift of ***"the spirit of counsel and might"*** (**Isaiah 11:2**)
El gibbor, אֵל גִּבּוֹר	Mighty El; El is a mighty one	Of **Yahweh**: ***"a remnant shall return … to the mighty El"*** (**Isaiah 10:21**); compare **Deuteronomy 10:17** and **Jeremiah 32:18**
avi-ad, אֲבִי־עַד	Father of eternity; father forever	Of **Yahweh**: ***"You, Yahweh, are our Father"*** (**Isaiah 63:16**; **Isaiah 64:8** [Hebrew 64:7]); of a royal steward: Eliakim ***"shall be a father to the inhabitants of Jerusalem"*** (**Isaiah 22:21**)
sar shalom, שַׂר־שָׁלוֹם	Prince of peace; a ruler whose rule is peace	Of the princes of the coming righteous king: ***"princes shall rule in justice"*** (**Isaiah 32:1**); ***"Yahweh, You will ordain peace for us"*** (**Isaiah 26:12**)

Two facts stand out. **Every part of the name describes the work of Yahweh somewhere else in Isaiah.** And **two parts of the name come back, as a pair, in Isaiah 11**: the shoot from the stump of Jesse receives ***"the spirit of counsel and might"*** (***ruach etzah ugevurah***), the same two roots as ***yo'etz (counselor)*** and ***gibbor (mighty)***. In Isaiah's own explanation, the king's counsel and might are gifts of the spirit of **Yahweh** resting on him (**Isaiah 11:2**).

IV-C. Throne-Names and Sentence-Names in the Tanakh

Kings of David's line were often given a name at birth or at accession that spoke of Yahweh.

Nathan gave Solomon a second name, ***Yedidyah (beloved of Yah)***, ***"because of Yahweh"*** (**2 Samuel 12:24–25**).

Pharaoh renamed Eliakim ***Yehoyakim (Yahweh raises up)*** when he set him on the throne (**2 Kings 23:34**),

and Nebuchadnezzar renamed Mattaniah ***Tzidqiyahu (Yahweh is righteousness)*** (**2 Kings 24:17**).

Most Hebrew names are sentences about Elohim:

Isaiah means ***"Yahweh saves,"***

Ezekiel ***"El strengthens,"***

Abijah ***"Yah is my father,"***

Elnathan ***"El has given."***

No one reads those names as saying the man is El.

Jeremiah gives the decisive example. The righteous branch of David is called ***Yahweh Tzidkenu (Yahweh is our righteousness)*** (**Jeremiah 23:6**), and ten chapters later the same name is given to Jerusalem (**Jeremiah 33:16**).

Ezekiel names the restored city ***Yahweh Shammah (Yahweh is there)*** (**Ezekiel 48:35**).

A name can proclaim **Yahweh** without making the one who bears it **Yahweh**.

IV-D. The Two Readings, Stated Fairly

The first reading. The child is what his name says. ***El gibbor*** is used of **Yahweh** one chapter later (**Isaiah 10:21**), the throne has no end, and the name is larger than any human king. This is the Christian reading, and it rests on real words in the text.

The second reading. The name proclaims what **Elohim** does through the king. Every other child in **Isaiah 7–9** carries a message-name; the same pattern of a divine name given to a king and to a city stands in **Jeremiah 23:6** and **Jeremiah 33:16**; the child is born and given, and he sits on the throne of a man whose seed comes ***"from your body"*** (**2 Samuel 7:12**); and the verse itself says that the work is done by the zeal of **Yahweh** of hosts (**Isaiah 9:7**). If the child were **Yahweh**, the closing line would have no reason to name **Yahweh** as a separate doer. Above all, **Yahweh** has said, ***"El is not a man"*** (**Numbers 23:19**) and ***"I am El and not a man"*** (**Hosea 11:9**).

The oldest translation of the verse took the second road. The Greek Septuagint does not render the name as ***"Mighty God"*** at all; it calls the child ***"Messenger of Great Counsel."*** Rashi, centuries later, read ***"Wonder of a Counselor, Mighty El, Father of Eternity"*** as titles of the Holy One who gives the child his name, ***"Prince of Peace."*** Both are cited only as comparative witnesses. The Tanakh witnesses above decide the matter.

Finding — the child — the child of **Isaiah 9:6** is a royal son born to the house of David, on whose shoulder the rule is placed. **Corroborated** (**Isaiah 9:6–7**; **Isaiah 11:1–2**; **2 Samuel 7:12**).

Finding — the name — that the child's name proclaims the counsel, might, fatherhood, and peace of **Yahweh** working through the king is **Corroborated** (**Isaiah 10:21**; **Isaiah 11:2**; **Isaiah 28:29**; **Isaiah 63:16**; **Jeremiah 23:6**; **Jeremiah 33:16**). That the name makes the child **Yahweh** or El in human flesh is **Not in the text** (**Numbers 23:19**; **Hosea 11:9**; **Isaiah 9:7**).

IV-E. Who Was the Child?

The text does not name him. Two candidates are honestly held.

Hezekiah, son of Ahaz. He is the next king of David's line after Ahaz.

Of him it is written, ***"he did what was right in the eyes of Yahweh, according to all that David his father had done … and Yahweh was with him … and he rebelled against the king of Assyria and did not serve him"*** (**2 Kings 18:3, 7**).

The Assyrian yoke was broken in his days, when the angel of **Yahweh** struck the camp of Sennacherib (**Isaiah 37:36–37**), and the very clause ***"the zeal of Yahweh of hosts will do this"*** was spoken over his Jerusalem (**Isaiah 37:32**). He even sent couriers to the land of Zebulun, the land named in **Isaiah 9:1**, and some of Zebulun came to his Passover (**2 Chronicles 30:10–11**). Against him: the regnal numbers of **2 Kings 16:2** and **2 Kings 18:2** are hard to harmonize, and on a plain reading Hezekiah was already born when Isaiah spoke. For that reason some read ***"has been born"*** as the language of accession, as in **Psalms 2:6–7**, where the king is ***"begotten"*** on the day he is set on Zion. More seriously, Hezekiah's reign ended, and Isaiah told him that his house would be carried to Babylon (**Isaiah 39:5–7**). His peace had an end.

A later son of David. Isaiah carries the same king forward. In **Isaiah 11:1–10** the shoot from the stump of Jesse receives the spirit of counsel and might, judges the poor with righteousness, and brings a peace that reaches even the animals. The ***"no end"*** of **Isaiah 9:7** outruns any one lifetime.

The verse itself resolves the tension. What has ***"no end"*** in **Isaiah 9:7** is not one man's life but ***"the increase of the rule, and peace, upon the throne of David and upon his kingdom."***

That is exactly what **Yahweh** promised David through Nathan: ***"your throne shall be established forever"*** (**2 Samuel 7:16**). A child of David is born and carries the rule; the throne he sits on is the one that has no end.

Finding — the identity of the child — Hezekiah fits the setting of the oracle, and **Isaiah 11** carries the same king forward; the text names neither. Which son of David is meant is **Not in the text**. That the promise of no end belongs to the throne and kingdom of David is **Corroborated** (**Isaiah 9:7**; **2 Samuel 7:13, 16**; **Psalms 89:3–4** [Hebrew 89:4–5]).

V. THE THRONE OF DAVID — WHAT IT IS

V-A. It Is the Throne of Yahweh, Entrusted to David's Son

The Tanakh never calls the throne of David a second throne beside **Yahweh**'s. It calls it **Yahweh**'s own throne, on which David's son sits as **Yahweh**'s king:

"Then Solomon sat on the throne of Yahweh as king instead of David his father, and he prospered, and all Israel obeyed him" **(1 Chronicles 29:23)**

וַיֵּשֶׁב שְׁלֹמֹה עַל־כִּסֵּא יְהוָה לְמֶלֶךְ תַּחַת דָּוִיד אָבִיו

David said the same before the assembly: **Yahweh** ***"has chosen Solomon my son to sit on the throne of the kingdom of Yahweh over Israel"*** **(1 Chronicles 28:5)**.

The queen of Sheba said it to Solomon's face: ***"Blessed be Yahweh your Elohim, who delighted in you to set you on His throne as king for Yahweh your Elohim"*** **(2 Chronicles 9:8)**.

Abijah, Solomon's grandson, called it ***"the kingdom of Yahweh in the hand of the sons of David"*** **(2 Chronicles 13:8)**.

The king of David's line is a steward, not an owner. The throne is Yahweh's; the son of David sits on it ***"for Yahweh."*** This is why **Doc 147** could say that **Yahweh** has established His throne in the heavens **(Psalms 103:19)** and why the earthly throne in Jerusalem is His as well: the one is the seat of His rule over all, the other the seat of His rule over Israel through David's son.

Finding — whose throne it is — the throne of David is the throne of Yahweh over Israel, given to David's son to sit on as Yahweh's king. Corroborated (1 Chronicles 28:5; 1 Chronicles 29:23; 2 Chronicles 9:8; 2 Chronicles 13:8).

V-B. It Stands in Jerusalem, Over Israel

David took the stronghold of Zion and reigned there **(2 Samuel 5:4–7)**. ***"Solomon sat on the throne of David his father, and his kingdom was firmly established"*** **(1 Kings 2:12)**.

The psalm of the pilgrims places it plainly: ***"For there thrones for judgment were set, the thrones of the house of David"*** — there, in Jerusalem **(Psalms 122:3–5)**.

Jeremiah tied the throne to the city and its gates: if Judah kept the Sabbath, ***"kings and princes sitting on the throne of David shall enter by the gates of this city ... and this city shall be inhabited forever"*** **(Jeremiah 17:25)**.

And **Isaiah 9:7** itself says ***"upon the throne of David and upon his kingdom"*** — David's kingdom was Israel.

Finding — where the throne stands — the throne of David is an earthly throne in Jerusalem over the people of Israel. **Corroborated** (**2 Samuel 5:4–7**; **1 Kings 2:12**; **Psalms 122:5**; **Jeremiah 17:25**; **Jeremiah 33:17**). That the throne of David is a throne in heaven is **Not in the text**.

V-C. It Is an Office — Kings Who Sit "For David"

Tanakh's own language shows that the throne of David is an office held by one man after another.

Yahweh promised David, ***"there shall not be cut off for you a man on the throne of Israel"*** (**1 Kings 2:4**; repeated in **1 Kings 8:25** and **1 Kings 9:5**).

Jeremiah says it most clearly of all:

"David shall never lack a man to sit on the throne of the house of Israel" (**Jeremiah 33:17**)

Twice Jeremiah describes the reigning kings of Judah with a striking phrase: ***"the kings who sit for David on his throne"*** (**Jeremiah 13:13**; **Jeremiah 22:4**).

הַמְּלָכִים הַיֹּשְׁבִים לְדָוִד עַל־כִּסְאוֹ

The Hebrew ***leDavid al-kis'o*** means ***"for David, on his throne."*** Each king sat on a throne that remained David's and held it on David's behalf. The kings Jeremiah addressed in his own day, wicked as they were, are each called ***"the king who sits on the throne of David"*** (**Jeremiah 22:2**; **Jeremiah 29:16**). The seat was David's; the man in it changed. That is what an office is.

Finding — person or office — the throne of David is an office — one throne, held *"for David"* by one son of David after another. Corroborated (**1 Kings 2:4**; **Jeremiah 13:13**; **Jeremiah 22:4**; **Jeremiah 33:17**).

V-D. The Office Has a Written Standard

The phrase ***"with justice and with righteousness"*** in **Isaiah 9:7** is not new. It is the exact pair that described David's own reign:

"David reigned over all Israel, and David did justice and righteousness for all his people" (**2 Samuel 8:15**).

The queen of Sheba named it as the reason **Yahweh** made Solomon king: ***"to do justice and righteousness"*** (**1 Kings 10:9**; **2 Chronicles 9:8**).

And it reaches back to the Torah, where **Yahweh** chose Abraham ***"that he may command his children and his household after him, that they keep the way of Yahweh, to do righteousness and justice"*** (**Genesis 18:19**; see **Doc 308**).

Isaiah draws the same throne again five chapters later:

"And a throne shall be established in lovingkindness, and one shall sit on it in truth in the tent of David, judging and seeking justice and swift in righteousness" **(Isaiah 16:5)**

The table gathers the standard the Tanakh sets for whoever sits on David's throne.

#	WHAT THE TANAKH REQUIRES OF THE ONE ON DAVID'S THRONE	TEXTS	GRADE
1	Chosen by **Yahweh**, not self-appointed; one of Israel's own brothers	**Deuteronomy 17:15**; **1 Chronicles 28:5**	Corroborated
2	David's seed, ***"from your body,"*** counted by his father's house	**2 Samuel 7:12**; **Numbers 1:18**; **Jeremiah 33:17**	Corroborated
3	Writes a copy of the Torah, reads it all his days, and keeps it	**Deuteronomy 17:18–19**; **1 Kings 2:3**	Corroborated
4	Does not multiply horses, wives, silver, and gold, or lift his heart above his brothers	**Deuteronomy 17:16–17, 20**; **1 Kings 11:1–4**	Corroborated
5	Rules in the fear of **Elohim**	**2 Samuel 23:3**; **Isaiah 11:2–3**	Corroborated
6	Does justice and righteousness, especially for the poor, the stranger, the orphan, and the widow	**2 Samuel 8:15**; **Jeremiah 22:3, 15–16**; **Psalms 72:1–4**; **Isaiah 9:7**	Corroborated
7	Upholds the throne by lovingkindness and truth	**Proverbs 20:28**; **Isaiah 16:5**	Corroborated

Jeremiah's word to the house of the king of Judah sums it up: ***"Do justice and righteousness, and deliver the robbed from the hand of the oppressor; do no wrong or violence to the stranger, the orphan, or the widow ... for if you will indeed do this thing, then there shall enter by the gates of this house kings sitting for David on his throne"*** **(Jeremiah 22:3–4)**.

Of Josiah he says, ***"He judged the cause of the poor and needy; then it was well. Was not this to know Me? declares Yahweh"*** **(Jeremiah 22:16)**.

V-E. The Line Is Promised; Each Holder Is Judged

The covenant with David holds two promises together, and both must be kept in view.

The line is unconditional:

"Once I have sworn by My holiness; I will not lie to David. His seed shall endure forever, and his throne as the sun before Me" (**Psalms 89:35–36** [Hebrew 89:36–37]; compare **2 Samuel 7:15–16**).

Each holder is conditional: ***"If he commits iniquity, I will chasten him with the rod of men"*** (**2 Samuel 7:14**); ***"If your sons keep My covenant … their sons also shall sit on your throne forever"*** (**Psalms 132:12**);

and to Solomon, ***"if you turn away … I will cut off Israel from the land"*** (**1 Kings 9:4–7**).

Finding — the two promises — the office of David's throne cannot be lost, but any one holder of it can be judged and removed. Corroborated (**2 Samuel 7:14–16**; **Psalms 89:30–37** [Hebrew 89:31–38]; **Psalms 132:11–12**; **1 Kings 9:4–7**).

VI. THE THRONE OVERTURNED — AND THE ONE TO WHOM THE JUDGMENT BELONGS

VI-A. The Interruption

The kings who sat ***"for David"*** did not keep the standard, and **Yahweh** did what He said He would do.

Of Jehoiakim: ***"He shall have none to sit on the throne of David"*** (**Jeremiah 36:30**).

Of his son Coniah (Jeconiah): ***"Write this man childless … for no man of his seed shall prosper, sitting on the throne of David"*** (**Jeremiah 22:30**).

Zedekiah, the last, saw his sons slaughtered before his eyes, and then his eyes were put out and he was taken to Babylon (**2 Kings 25:6–7**).

Jerusalem lamented, ***"The crown has fallen from our head; woe to us, for we have sinned"*** (**Lamentations 5:16**).

Hosea had already foreseen it: ***"the children of Israel shall dwell many days without king and without prince"*** (**Hosea 3:4**).

Amos called David's house a fallen booth (**Amos 9:11**).

VI-B. Ezekiel 21 — Removed Until He Comes

The plainest word about the empty throne was spoken to Zedekiah himself:

"Thus says the Lord Yahweh: Remove the turban, and take off the crown ... A ruin, a ruin, a ruin I will make it. This also shall not be, until he comes to whom the judgment belongs, and I will give it" (**Ezekiel 21:26–27** [Hebrew 21:31–32])

עַד־בֹּא אֲשֶׁר־לוֹ הַמִּשְׁפָּט וּנְתַתִּיו

Three things are fixed by this verse.

1. The crown is removed, not handed on.
2. The throne ***"shall not be"*** until a set point.
3. And the one who receives it is the one ***asher lo ha-mishpat (to whom the judgment belongs)*** — the same word ***mishpat (justice)*** that upholds the throne in **Isaiah 9:7**.

Yahweh Himself says, ***"and I will give it."*** Many readers hear in Ezekiel's phrase an echo of Jacob's blessing on Judah, ***"The scepter shall not depart from Judah ... until Shiloh comes"*** (**Genesis 49:10**); the meaning of ***Shiloh*** is disputed, so the echo is noted, not built upon.

VI-C. The Line Is Kept While the Seat Is Empty

The throne was emptied; the line was not cut off.

Yahweh bound His covenant with David to the order of day and night:

"If you can break My covenant with the day and My covenant with the night ... then also My covenant with David My servant may be broken" (**Jeremiah 33:20–21**; compare **Jeremiah 33:25–26**).

The genealogy of David's house continues past the exile through Jeconiah's sons to Zerubbabel and beyond (**1 Chronicles 3:17–24**), and **Yahweh** called Zerubbabel ***"My servant"*** and ***"a signet ring"*** (**Haggai 2:23**). Zerubbabel governed Judah under Persia; he did not sit on a throne.

Hosea's ***"many days without king"*** ends with a return: ***"Afterward the children of Israel shall return and seek Yahweh their Elohim and David their king"*** (**Hosea 3:5**).

Finding — **the empty throne** — the throne of David has stood without a king since Zedekiah; the line of David continued; and **Yahweh** has said He will give the throne to the one to whom the judgment belongs. **Corroborated** (**Jeremiah 22:30**; **Jeremiah 36:30**; **Ezekiel 21:26–27** [Hebrew 21:31–32]; **Hosea 3:4–5**; **Jeremiah 33:17–26**). That the crown was transferred to another land or another line in the meantime is **Not in the text**.

VII. "THE ZEAL OF YAHWEH OF HOSTS WILL DO THIS"

VII-A. The Zealous Name

The word ***qin'ah (zeal)*** is the passion of one who will not share what is his.

Yahweh gives it as His name:

"for Yahweh, whose name is Zealous, is a zealous El" (**Exodus 34:14**; compare **Exodus 20:5**).

The Prophets turn that zeal toward the restoration:

"I am zealous for Jerusalem and for Zion with great zeal" (**Zechariah 1:14**; **Zechariah 8:2**);

"I will have mercy on the whole house of Israel, and I will be zealous for My holy name" (**Ezekiel 39:25**).

In Hezekiah's day the same zeal guaranteed that a remnant would go out of Jerusalem (**Isaiah 37:32**). **The promise of Isaiah 9:7 rests on the same zeal.**

VII-B. No One Takes the Throne

Because the throne is **Yahweh**'s and **Yahweh** gives it, the Tanakh records the end of every man who tried to take it.

Absalom had himself proclaimed king in Hebron (**2 Samuel 15:10**) and was killed while caught in an oak (**2 Samuel 18:9–15**).

Adonijah ***"exalted himself, saying, I will be king"*** (**1 Kings 1:5**), but **Yahweh** had chosen Solomon (**1 Chronicles 28:5**).

Athaliah seized the throne by killing the royal seed and was put to death when the hidden son of David was crowned (**2 Kings 11:1–3, 12–16**).

The Torah's rule for every king is that he is one ***"whom Yahweh your Elohim chooses"*** (**Deuteronomy 17:15**).

Finding — who will do it — the throne of David is given by **Yahweh**, not seized or conferred by men; the fulfillment of **Isaiah 9:7** belongs to the zeal of **Yahweh** of hosts. **Corroborated** (**Isaiah 9:7**; **Isaiah 37:32**; **Ezekiel 21:27** [Hebrew 21:32]; **Deuteronomy 17:15**; **1 Kings 1:5**; **1 Chronicles 28:5**).

VIII. CLAIMS TO THE THRONE OF DAVID, TESTED BY THE TANAKH

Many have said that the throne of David is occupied today. The table states each claim fairly and sets it beside the Tanakh's requirements from Sections V and VI. The comparative sources are cited only so the claim can be tested.

CLAIM	WHAT IS CLAIMED	WHAT THE TANAKH REQUIRES	GRADE
Christianity — a throne in heaven	Jesus now sits on David's throne at the right hand of God in heaven (Acts 2:30–36), fulfilling Luke 1:32–33.	The throne of David stands in Jerusalem over Israel (**1 Chronicles 29:23**; **Jeremiah 17:25**; **Jeremiah 33:17**); its holder does justice ***"in the land"*** (**Jeremiah 23:5**). The Tanakh never moves it to heaven.	**Not in the text**
Christianity — a future reign	Jesus will return and reign from Jerusalem for a thousand years (Revelation 20:4–6).	A future son of David on the throne in Jerusalem is promised (**Hosea 3:5**; **Ezekiel 37:24–25**). The Tanakh describes one coming king with one set of works and does not name him (**Doc 340**, Section VI).	Future king: **Corroborated**. That he is Jesus returning: **Not in the text**
British Israelism (H. W. Armstrong and others)	Jeremiah carried a daughter of Zedekiah to Ireland; David's throne passed through Ireland and Scotland to the British crown, reading the threefold ***"overturn"*** of **Ezekiel 21:27** as three transfers.	Ezekiel's threefold word is ***"ruin,"*** and the crown is removed ***"until he comes"*** (**Ezekiel 21:27** [Hebrew 21:32]); Israel is ***"without king"*** for many days (**Hosea 3:4**); the line runs through the father's house (**Numbers 1:18**; **2 Samuel 7:12**); Jeremiah and the king's daughters were taken to Egypt, and the text records no journey beyond it (**Jeremiah 43:6–7**).	**Not in the text**
The Ethiopian Solomonic dynasty	The emperors descend without interruption from Menelik I, son of Solomon and the queen of Sheba (Kebra Nagast; 1955 Constitution, Article 2).	The Tanakh records that Solomon gave the queen gifts and that she returned to her own land; it records no son (**1 Kings 10:13**; **2 Chronicles 9:12**). The throne is in Jerusalem over Israel (**1 Chronicles 29:23**). Historians, too, regard the Menelik account as a medieval tradition.	**Not in the text**

CLAIM	WHAT IS CLAIMED	WHAT THE TANAKH REQUIRES	GRADE
Self-proclaimed restorers	Men acclaimed as the anointed king, such as Bar Kokhba (132–135 CE) and Shabbatai Tzvi (1665–1666); see **Doc 207**.	No one takes the throne; **Yahweh** gives it (**Deuteronomy 17:15**; **Ezekiel 21:27**); the claim is known by the word coming to pass (**Deuteronomy 18:22**; **Jeremiah 28:9**).	**Not in the text**; both claims failed

Finding — the claims — no claim to be sitting on David's throne today — in heaven, in Britain, in Ethiopia, or in any movement — meets the Tanakh's requirements of place, line, gift from Yahweh, and the visible doing of justice in the land. The throne remains empty until Yahweh gives it. Corroborated (Sections V–VI; **Ezekiel 21:27** [Hebrew 21:32]; **Hosea 3:4–5**).

IX. WHAT ISAIAH 9:7 ASKS OF THE COVENANT BELIEVER TODAY

The throne is empty, but its standard is not. **The measure that upholds David's throne is the same measure Yahweh gave every household of Abraham** (**Genesis 18:19**), and the same one the prophet asks of every person: ***"to do justice, to love lovingkindness, and to walk humbly with your Elohim"*** (**Micah 6:8**).

Give the throne its Owner. Loyalty to the throne of David is loyalty to **Yahweh**, whose throne it is (**1 Chronicles 29:23**). No nation, dynasty, church, or teacher may ask for the loyalty that belongs to Him.

Live by the throne's measure now. Justice and righteousness are not waiting for a king. ***"The work of righteousness shall be peace"*** (**Isaiah 32:17**). Where justice upholds a household or an assembly, its peace grows; where justice is absent, no title will hold it up.

Crown no one. Test every claim to the throne, and every teacher who announces one, by the place, the line, the gift of **Yahweh**, and the fulfilled word (**Deuteronomy 17:15**; **Deuteronomy 18:22**).

Wait on the zeal of Yahweh, and pray for Jerusalem. The same psalm that names ***"the thrones of the house of David"*** goes on: ***"Pray for the peace of Jerusalem"*** (**Psalms 122:5–6**). The peace that has no end is promised; **Yahweh**'s zeal will do it.

X. THREE-RELIGION AUDIT — HOW EACH TRADITION READS ISAIAH 9:7

The table sets the three traditions against Tanakh's findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Governing reading	Rashi: the long name praises the Holy One, who calls the child ***"Prince of Peace"***; the child is Hezekiah. Targum Jonathan: the Messiah. Sanhedrin 94a: the closed ***mem*** marks a redemption withheld.	The child is Jesus; ***"Mighty God"*** proves his deity; Luke 1:32–33 applies the throne and the kingdom without end to him.	The Qur'an does not use Isaiah 9. Dawud is a ***khalifah (deputy)*** who judges with truth (Q. 38:26); Sulayman is his heir (Q. 27:16).
The throne	Earthly, in Jerusalem, of David's line, now empty and awaited.	Held now in heaven (Acts 2:30–36), or to be held in Jerusalem at a future reign (Revelation 20).	Kingship and wisdom given to Dawud (Q. 2:251); no promise of an everlasting throne.
Covenant convergence	Keeps the throne earthly, in Jerusalem, and of David's line (**1 Chronicles 29:23**; **Jeremiah 33:17**); keeps **Yahweh** as the One who names and does (**Isaiah 9:7**).	Holds that the promise is to a son of David and that the throne has no end (**2 Samuel 7:16**); Matthew 4:13–16 ties the chapter to Galilee, the land of **Isaiah 9:1**.	Defines David's rule by judging with truth, the ***mishpat (justice)*** of **2 Samuel 8:15**; Q. 21:105 repeats **Psalms 37:29**.
Covenant departure	Builds teaching on the shape of a letter the Tanakh does not explain; gives rabbinic tradition the last word on the verse.	Makes the child **Yahweh** (against **Numbers 23:19**; **Hosea 11:9**); moves David's throne to heaven (against **1 Chronicles 29:23**; **Jeremiah 17:25**); traces David's line through a man said not to be the father (**Doc 340**, VI-D).	Detaches David's kingship from Israel, Jerusalem, and the covenant Name **Yahweh**; the everlasting throne of **2 Samuel 7:16** is absent.
Covenant witness	Rashi's reading of the name as praise of **Yahweh** agrees with **Jeremiah 23:6** and **Jeremiah 33:16**.	Luke 1:33, ***"of his kingdom there will be no end,"*** sends the reader back to the promise the Tanakh made to David's throne (**Isaiah 9:7**).	Calling Dawud a deputy who must judge agrees with the Tanakh: the king sits on **Yahweh**'s throne for

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
			Yahweh (**2 Chronicles 9:8**).

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The research for this document found the following points in earlier studies.

Correction 1 — Doc 147, the vision of 1 Kings 22:19. The Scripture Index of Doc 147 (The Throne of **Yahweh**, June 2026) said that Jeremiah sees **Yahweh** enthroned in **1 Kings 22:19**. The prophet there is Micaiah son of Imlah. Made in its Google Doc (the June 15 copy; the second copy of June 16 does not carry that index line).

Correction 2 — Doc 147, the word in Isaiah 6:1. Doc 147 quoted **Isaiah 6:1** as ***"I saw Yahweh sitting upon a throne."*** The Hebrew reads ***Adonai (the Lord)*** in verse 1; the Name **Yahweh** appears in verses 3 and 5. Now reads ***"I saw the Lord (Adonai) sitting upon a throne."*** Made in both Google Doc copies.

Correction 3 — Doc 147, two verse numbers. Doc 147 cited the throne established for judgment as **Psalms 9:8** and the heavens declaring His glory as **Psalms 19:2**. Those are the Hebrew numbers. They now read **Psalms 9:7** [Hebrew 9:8] and **Psalms 19:1** [Hebrew 19:2]. Made in both Google Doc copies. Doc 147's other Psalms citations that differ in Hebrew (such as **Psalms 89:14** [Hebrew 89:15]) are left for its Doc 250 rebuild.

Correction 4 — Doc 147, "one enthroned." Doc 147's audit table says, ***"The Tanakh itself knows one enthroned: Yahweh."*** The Tanakh also says that Solomon ***"sat on the throne of Yahweh as king"*** (**1 Chronicles 29:23**; **1 Chronicles 28:5**; **2 Chronicles 9:8**). Suggested wording: ***"The Tanakh knows one throne, Yahweh's, on which David's son sits as Yahweh's king (1 Chronicles 29:23); it never seats a second figure beside Yahweh as His equal."*** Doc 147 also predates the Doc 250 format and uses Hebrew book names. Set out for Elder Kepha's decision.

Correction 5 — Doc 208, Isaiah 9:6–7. Witness Two of Doc 208 (The Answer to World Peace) printed **Isaiah 9:6–7** without its Hebrew verse numbers and capitalized ***"His name"*** and ***"His government,"*** which in a Miqdash Bethel document signals **Yahweh**. The pronouns refer to the child (Section IV). The heading now reads **Isaiah 9:6–7** [Hebrew 9:5–6], and the pronouns are lowercase. Made in its Google Doc. Doc 208's **Hosea 2:18** [Hebrew 2:20] bracket and its old-format rebuild remain for Elder Kepha's decision, as noted in Doc 311.

XII. SEVEN COVENANT DECLARATIONS ON THE THRONE OF DAVID

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The throne of David is the throne of **Yahweh** over Israel, given to David's son to sit on as **Yahweh**'s king.	**1 Chronicles 28:5**; **1 Chronicles 29:23**; **2 Chronicles 9:8**; **2 Chronicles 13:8**
II	The throne of David is an office: one throne in Jerusalem, held ***"for David"*** by one son of David after another.	**1 Kings 2:4**; **Jeremiah 13:13**; **Jeremiah 22:4**; **Jeremiah 33:17**
III	The office has a written standard: chosen by **Yahweh**, keeping the Torah, ruling in the fear of **Elohim**, doing justice and righteousness.	**Deuteronomy 17:15–20**; **2 Samuel 8:15**; **2 Samuel 23:3**; **Isaiah 9:7**; **Isaiah 16:5**
IV	The line of David is sworn forever; every one who sits on the throne is judged by the covenant.	**2 Samuel 7:14–16**; **Psalms 89:30–37** [Hebrew 89:31–38]; **Psalms 132:11–12**
V	The throne has stood empty since Zedekiah and waits for the one to whom the judgment belongs; **Yahweh** will give it.	**Ezekiel 21:26–27** [Hebrew 21:31–32]; **Hosea 3:4–5**; **Jeremiah 33:17–26**; **Amos 9:11**
VI	No man, nation, church, or dynasty takes the throne of David; the zeal of **Yahweh** of hosts will do it.	**Isaiah 9:7**; **Isaiah 37:32**; **Deuteronomy 17:15**; **1 Kings 1:5**
VII	The child of Isaiah 9 is a son of David whose name proclaims **Yahweh**; **Yahweh** alone is El, and He remains the Doer.	**Isaiah 10:21**; **Isaiah 11:2**; **Jeremiah 23:6**; **Jeremiah 33:16**; **Numbers 23:19**; **Hosea 11:9**

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question of *"the office of David's throne"* there is usually a person who has heard the verse sung, preached, and claimed, and who wants to know what Yahweh Himself promised.

Tanakh's answer is fivefold.

First: read the verse whole. A child is born, the rule is placed on his shoulder, the throne of David is upheld with justice and righteousness, and the zeal of **Yahweh** of hosts does it (**Isaiah 9:6–7**). Keep all three parts together.

Second: give the throne its Owner. It is the throne of **Yahweh** on which David's son sits for **Yahweh** (**1 Chronicles 29:23**). The child's name proclaims **Yahweh**; it does not replace Him (**Jeremiah 23:6**; **Jeremiah 33:16**).

Third: know the office. The throne of David is one seat in Jerusalem held ***"for David"*** by his sons (**Jeremiah 13:13**; **Jeremiah 33:17**). It has stood empty since Zedekiah, and **Yahweh** will give it to the one to whom the judgment belongs (**Ezekiel 21:27** [Hebrew 21:32]). Test every claim to it by place, line, gift, and fulfilled word.

Fourth: live its measure now. Justice and righteousness uphold the throne, and the same pair is **Yahweh**'s charge to every household of Abraham (**Genesis 18:19**). ***"The work of righteousness shall be peace"*** (**Isaiah 32:17**).

Fifth: wait on the zeal of Yahweh. The promise does not depend on any man seizing the throne or any movement announcing it. ***"The zeal of Yahweh of hosts will do this"*** (**Isaiah 9:7**). Until then, ***"pray for the peace of Jerusalem"*** (**Psalms 122:6**).

The throne of David will not lack a man forever. Until Yahweh gives it, the covenant people keep its standard, test every claim, and trust in Yahweh, whose throne it is.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 18:19	The way of **Yahweh**: righteousness and justice	V-D; IX; XIII
Genesis 32:28 [Hebrew 32:29]	Israel; the verb ***sarah***	III
Genesis 49:10	The scepter shall not depart from Judah	VI-B
Exodus 20:5; **Exodus 34:14**	Whose name is Zealous	VII-A
Numbers 1:18	Counted by fathers' houses	V-D; VIII
Numbers 23:19	El is not a man	IV-D; X; XII
Deuteronomy 10:17	The great, mighty, and awesome El	IV-B

REFERENCE	SUBJECT	SECTION
Deuteronomy 17:15–20	The law of the king	V-D; VII-B; VIII; IX; XII
Deuteronomy 18:22	The word that comes to pass	VIII; IX
Deuteronomy 19:15	Two or three witnesses	Opening; I-C; XII
Judges 7:19–22	The day of Midian	II-B
2 Samuel 5:4–7	David reigns in Zion	V-B
2 Samuel 7:12–16	The covenant with David	IV-D; IV-E; V-D; V-E; X; XII
2 Samuel 8:15	David did justice and righteousness	III; V-D; X; XII
2 Samuel 12:24–25	Solomon named Yedidyah	IV-C
2 Samuel 15:10; **2 Samuel 18:9–15**	Absalom	VII-B
2 Samuel 23:3	A ruler in the fear of **Elohim**	V-D; XII
1 Kings 1:5	Adonijah exalts himself	VII-B; XII
1 Kings 2:3–4, 12	A man on the throne of Israel	V-B; V-C; V-D; XII
1 Kings 8:25; **1 Kings 9:4–7**	The promise and its condition	V-C; V-E
1 Kings 10:9, 13	The queen of Sheba	V-D; VIII
1 Kings 11:1–4	Solomon's heart turned	V-D
1 Kings 22:19	Micaiah sees **Yahweh** enthroned	XI
2 Kings 11:1–16	Athaliah and the hidden son of David	VII-B
2 Kings 15:29; **2 Kings 16:2–9**	Tiglath-pileser; Ahaz	II-A; IV-E
2 Kings 18:2–7	Hezekiah	IV-E
2 Kings 19:31	The zeal of **Yahweh**	III
2 Kings 23:34; **2 Kings 24:17**	Throne-names given at accession	IV-C
2 Kings 25:6–7	Zedekiah blinded	VI-A

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Isaiah 2:7; **Isaiah 6:1–5**	***Ein qetz***; the vision of the King	III; XI
Isaiah 7:1–3, 14; **Isaiah 8:1–18**	Ahaz; the sign-children	II-A; II-C
Isaiah 9:1–5 [Hebrew 8:23–9:4]	Light for Zebulun and Naphtali	II-A; II-B; IV-E
Isaiah 9:6 [Hebrew 9:5]	The child and his name	III; IV; XI
Isaiah 9:7 [Hebrew 9:6]	The throne of David without end	Throughout
Isaiah 9:12–10:4 [Hebrew 9:11–10:4]	His hand is stretched out still	II-B
Isaiah 10:21	The mighty El	IV-B; IV-D; XII
Isaiah 11:1–10	The spirit of counsel and might	IV-B; IV-E; V-D; XII
Isaiah 16:5	A throne established in lovingkindness	III; V-D; XII; Closing
Isaiah 22:21–22	Eliakim, the key on his shoulder	III; IV-B
Isaiah 25:1; **Isaiah 26:12**; **Isaiah 28:29**	Wonder, counsel, and peace from **Yahweh**	IV-B
Isaiah 32:1, 17	A king in righteousness; the work of righteousness	III; IV-B; IX; XIII
Isaiah 33:23	***Marbeh***	III
Isaiah 37:32, 36–37; **Isaiah 39:5–7**	The zeal of **Yahweh**; Hezekiah's deliverance and end	III; IV-E; VII
Isaiah 63:16; **Isaiah 64:8** [Hebrew 64:7]	**Yahweh** our Father	IV-B
Jeremiah 13:13; **Jeremiah 22:2–4**	Kings who sit for David on his throne	V-C; V-D; XII
Jeremiah 17:25	The throne of David and the city	V-B; VIII; X
Jeremiah 22:15–16, 30	Josiah; Coniah written childless	V-D; VI-A
Jeremiah 23:5–6; **Jeremiah 33:16**	***Yahweh Tzidkenu***	IV-C; IV-D; VIII; X; XII

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Jeremiah 28:9	Known when the word comes to pass	VIII
Jeremiah 29:16	The king who sits on the throne of David	V-C
Jeremiah 32:18	The great and mighty El	IV-B
Jeremiah 33:17–26	David shall never lack a man	V-B; V-C; VI-C; XII
Jeremiah 36:30; **Jeremiah 43:6–7**	None to sit on the throne; the king's daughters to Egypt	VI-A; VIII
Ezekiel 21:26–27 [Hebrew 21:31–32]	Until he comes to whom the judgment belongs	VI-B; VII; VIII; XII
Ezekiel 37:24–25; **Ezekiel 39:25**; **Ezekiel 48:35**	David their king; zeal for the Name; ***Yahweh Shammah***	IV-C; VII-A; VIII
Hosea 3:4–5; **Hosea 11:9**	Many days without king; El and not a man	IV-D; VI; VIII; XII
Amos 9:11	The fallen booth of David	VI-A; XII
Micah 6:8	Do justice, love lovingkindness	IX
Haggai 2:23	Zerubbabel the signet	VI-C
Zechariah 1:14; **Zechariah 8:2**	Zealous for Zion	VII-A
Psalms 2:6–7	The king begotten on the day he is set on Zion	IV-E
Psalms 18:35 [Hebrew 18:36]	***Sa'ad***: Your right hand upholds me	III
Psalms 37:29	The righteous inherit the land	Opening; X
Psalms 72:1–4	The king judges the poor	V-D
Psalms 89:3–4, 30–37 [Hebrew 89:4–5, 31–38]	The line sworn forever; each son judged	III; IV-E; V-E; XII
Psalms 103:19	**Yahweh**'s throne in the heavens	V-A
Psalms 122:3–6	The thrones of the house of David; the peace of Jerusalem	V-B; IX; XIII
Psalms 132:11–12	If your sons keep My covenant	V-E; XII

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Proverbs 16:12; **Proverbs 20:28**; **Proverbs 25:5**; **Proverbs 29:14**	The throne established and upheld	III; V-D
Lamentations 5:16	The crown has fallen from our head	VI-A
1 Chronicles 3:17–24	David's line after the exile	VI-C
1 Chronicles 28:5; **1 Chronicles 29:23**	The throne of **Yahweh** on which Solomon sat	V-A; VII-B; VIII; XI; XII
2 Chronicles 9:8, 12; **2 Chronicles 13:8**	On His throne as king for **Yahweh**	V-A; V-D; VIII; X; XII
2 Chronicles 30:10–11	Zebulun comes to Hezekiah's Passover	IV-E

"And a throne shall be established in lovingkindness, and one shall sit on it in truth in the tent of David, judging and seeking justice and swift in righteousness."

Isaiah 16:5 — The Written Covenant of Yahweh
