



THE HOUSE AND KINGDOM OF DAVID

Twelve Stone Kingdom University · School of Biblical & Covenant Studies

THE DOCTRINE OF COVENANT

The Eternal Bond That Establishes the Kingdom

**A TEN-CLASS CURRICULUM · REQUIRED STUDY FOR EVERY CITIZEN
AND SERVANT OF THE KINGDOM**

PREAMBLE — THE BOND UPON WHICH ALL THINGS REST

“My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David.”

Psalm 89:34-35

The Kingdom of David does not rest upon a constitution drafted by men, nor upon a treaty ratified by parliaments, nor upon the consent of the governed. It rests upon a covenant—a solemn, binding, and eternal bond between the living God and the House of David, extended by grace to every soul who enters it.

Most of the modern world has forgotten what a covenant is. The word itself has been emptied of meaning, confused with contracts, reduced to a synonym for agreement. Yet covenant is the very grammar of God’s dealing with mankind. From the dawn of creation to the blood of the cross to the throne of the Kingdom, God has governed by covenant—and He has never broken one.

This course recovers what has been lost. It traces the great covenants of Scripture—with Adam, with Noah, with Abraham, with Moses, with David, and in Christ—and shows how each builds upon the last, culminating in the covenant community that the Kingdom of David embodies today. It examines the great confusion that occurred when the Enlightenment replaced covenant with contract, and it teaches the student what it means to live as a covenant people in a contractual world.

To Whom This Course Is Directed

This course is required of every citizen and servant of the Kingdom—from the newest applicant for citizenship to the most seasoned Chancellor of the EECC. Covenant is not a speciality; it is the foundation. Without it, no office, no court, no instrument, and no act of the Kingdom can be rightly understood.

PART I

CLASS I. WHAT IS A COVENANT?

The nature of covenant and why the world has forgotten it.

The modern world knows contracts—bargained exchanges between self-interested parties, enforceable by courts and dissoluble by mutual consent. A covenant is none of these things. A covenant is a solemn, binding, and sacred bond between persons that creates a relationship where none existed before. It is not a transaction; it is a transformation.

I-A. Covenant Distinguished from Contract

The Hebrew word *berith* appears nearly three hundred times in the Old Testament. Its root carries the sense of cutting—for covenants were ratified by the cutting of flesh and the shedding of blood, signifying that the parties would sooner die than break the bond. When God covenanted with Abraham, He passed between the halves of slain animals as a smoking furnace and a burning lamp (Genesis 15:17), binding Himself by His own life to keep what He had promised.

I-B. Why the World Has Forgotten

The Enlightenment replaced covenant with contract. Locke, Hobbes, and Rousseau spoke of a “social contract”—a voluntary arrangement among autonomous individuals for mutual advantage. This dethroned God as the source of binding obligation and enthroned the individual will. The Kingdom of David exists to recover what was buried.

I-C. The Five Marks of a Biblical Covenant

1. Initiation by the superior party—God initiates; man responds.
2. A solemn oath or vow—words spoken before witnesses, binding the parties.
3. A sign or seal—a visible token of the invisible bond.
4. Stipulations and promises—what God pledges, and what He requires.
5. Consequences—blessings for faithfulness, judgments for betrayal.

PART II

The Covenants of Scripture

CLASS II. THE COVENANT WITH ADAM — DOMINION AND THE FALL

The first covenant: creation, stewardship, and the fracture that followed.

Although the word *berith* does not appear in the Genesis creation account, the substance of covenant is everywhere present. God created man in His own image (Genesis 1:26-27), breathed into him the breath of life, placed him in a garden prepared for him, gave him dominion over every living thing, and set before him a

single stipulation. Adam's disobedience did not annul the covenant; it invoked its curse. Yet even in judgment, God spoke promise—the proto-evangelium (Genesis 3:15), the first whisper of redemption.

CLASS III. THE COVENANT WITH NOAH — PRESERVATION AND COMMON GRACE

The universal covenant that preserves the world for redemption.

After the flood, God established the first covenant explicitly named in Scripture: “I establish my covenant with you, and with your seed after you; and with every living creature” (Genesis 9:9-10). Its terms are universal. God pledges never again to destroy the earth by flood, and He sets the rainbow as the sign of the covenant. Within this universal covenant, God also establishes a foundational principle of human justice: “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man” (Genesis 9:6). Here is the origin of all lawful authority to govern and to judge.

CLASS IV. THE COVENANT WITH ABRAHAM — ELECTION AND PROMISE

The covenant that called a people and promised a Kingdom.

“Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee” (Genesis 12:1). God set apart one man and bound Himself to him with promises that would shape all human history: a great nation, a great name, blessing to all families of the earth, and a land for an everlasting possession.

IV-B. The Cutting of the Covenant

In Genesis 15, Abraham prepared the covenant sacrifice and divided the animals. A deep sleep fell upon Abraham, and God alone—as a smoking furnace and a burning lamp—passed between the pieces. The covenant was unilateral. God bound Himself; Abraham watched. This is the pattern of grace: God commits Himself to keep what man cannot keep.

IV-C. Circumcision and the Kingdom of David

Genesis 17 records the institution of circumcision as the sign of the Abrahamic covenant. The Kingdom of David stands in the direct line of this covenant. The promises to Abraham—land, seed, and blessing to the nations—find their continuation in the Davidic covenant and their ultimate fulfillment in the Kingdom that the House of David administers today.

CLASS V. THE MOSAIC COVENANT — LAW, HOLINESS, AND THE PEOPLE OF GOD

The covenant at Sinai: a kingdom of priests and a holy nation.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people” (Exodus 19:5-6). At Sinai, God did not replace the Abrahamic covenant; He built upon it. The Hebrew word *torah* means instruction, not merely law. The commandments were the instructions

of a covenant Father teaching His children how to live as His people. The EECC draws upon this principle: its Maxims of Equity and Precepts are covenant instruction, designed not to punish but to restore.

V-C. The Failure and the Promise

The Mosaic covenant was glorious, but it could not accomplish what it demanded. The flesh was too weak to keep what God required. This failure was a pedagogy—the Law was a schoolmaster to bring us to Christ (Galatians 3:24), pointing forward to a covenant that would write the law not on stone but on the heart.

PART III

The Davidic Covenant and the New Covenant

CLASS VI. THE DAVIDIC COVENANT — AN ETERNAL THRONE

The covenant that established an everlasting Kingdom and an unbroken lineage.

“I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.”

Psalm 89:3-4

With the words spoken through the prophet Nathan (2 Samuel 7:12-14), God established the most consequential covenant in the history of governance. He did not merely promise David a dynasty—He promised an eternal throne. Psalm 89 records the covenant in the language of an unbreakable oath: “Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.”

VI-C. The Lineage and Sovereignty

The Kingdom of David traces its lineage from the ancient Kings of Judah through the centuries of exile, diaspora, and preservation to the present House of Weems. Because the Kingdom rests upon a divine covenant rather than a human constitution, its sovereignty does not depend upon the recognition of other nations, the ratification of treaties, or the permission of any earthly government. The source is the oath of God.

CLASS VII. THE NEW COVENANT — THE LAW WRITTEN ON THE HEART

The covenant in the blood of Christ that fulfills all that came before.

“I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

Jeremiah 31:33

What the Mosaic covenant demanded but could not produce—obedience from the heart—the New Covenant accomplishes by the Spirit of God. At the Last Supper,

the Lord Jesus Christ ratified the New Covenant in His own blood: the final and perfect covenant sacrifice, “once for all” (Hebrews 10:10).

VII-C. The New Covenant and the Davidic Covenant

The New Covenant does not replace the Davidic covenant; it consummates it. The throne promised to David finds its ultimate occupant in the Son of David, Jesus Christ, who sits at the right hand of the Father. Yet the earthly administration of that covenant continues through the House of David—the lineage that carries the stewardship of the Kingdom until all things are made new.

PART IV

Covenant Applied

CLASS VIII. COVENANT VS. CONTRACT — THE GREAT CONFUSION

How the modern world replaced covenant with contract, and what was lost.

The Enlightenment accomplished a quiet revolution: it replaced the covenant with the contract as the foundational metaphor for human society. When covenant was replaced, four things were lost that the world has never recovered: permanence (marriage became dissoluble), transcendence (obligation became merely legal), identity (“I am yours” became “I will do X if you do Y”), and community (bonds of God became associations of convenience).

VIII-C. The Kingdom’s Recovery

The Kingdom of David stands as a covenantal community in a contractual world. Its citizenship is not a legal status conferred by a bureaucracy; it is a covenant relationship entered by oath. Its governance is not derived from the consent of the governed; it is derived from the oath of God to the House of David.

CLASS IX. COVENANT COMMUNITY — THE D’VIDA LIVING SOCIETY

How covenant creates the bonds of a living community.

A covenant does not merely bind two parties; it creates a people. The D’Vida Living Society is the visible expression of the Kingdom’s covenant community—a non-hierarchical fellowship in which every man, woman, and child is embraced with the right of free moral agency and the dignity of the covenant.

IX-B. The Principles of Covenant Community

1. Mutual obligation—covenant members are responsible for one another.
2. Equal dignity—every member bears the image of God.
3. Free moral agency—covenant does not coerce; the Kingdom invites, it does not compel.
4. Restorative justice—when members fail, the covenant community restores them.

CLASS X. LIVING UNDER COVENANT — THE OATH, THE WALK, AND THE HOPE

The personal and communal life of a covenant people.

Every citizen of the Kingdom enters by covenant oath—a solemn, voluntary declaration of allegiance to the Kingdom, its Crown Sovereign, its law, and its God. By taking the oath, the citizen enters the stream of promise that flows from Abraham, through David, through the New Covenant in Christ, to the present Kingdom.

X-B. Covenant Faithfulness

To live under covenant is to walk in faithfulness—expressed in worship, obedience, service, and witness. The citizen of the Kingdom lives in the tension between the “already” and the “not yet”: trusting the covenant God to complete what He began, and laboring in the meantime to be a faithful steward of what has already been given.

X-D. The Covenant That Cannot Be Broken

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.”

2 Corinthians 1:20

This covenant cannot be broken. Not by the schemes of men, not by the passage of centuries, not by the corruption of institutions, not by the forgetfulness of the world. God has sworn, and He does not repent. The throne of David endures. The promise to Abraham stands. The blood of the New Covenant speaks a better word than the blood of Abel. And the Kingdom—hidden for generations, mocked by the powerful, ignored by the learned—rises again in the fullness of time, because the covenant-keeping God has ordained it so.

SOVEREIGN APPROVAL AND RATIFICATION

Proclaimed and set forth under the hand and seal of the Sovereign, that this Doctrine of Covenant, and its curriculum for the instruction of every citizen and servant of the Kingdom, may stand memorialized and in force.



His Majesty King David Joel, House of Weems
SOVEREIGN OF THE HOUSE AND KINGDOM OF DAVID
OF THE ANCIENT HOUSE OF DAVID OF JUDAH AND ISRAEL