

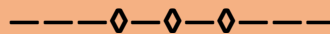
THE KING'S JOURNAL

Proclaiming the Gospel of the Kingdom More Fully



HOLY SEED • LAMB • KINGDOM

UPON THESE TWO COMMANDMENTS



FEBRUARY 2026 • VOLUME 1 • ISSUE 2

Dear Friends,

Here is the second of our newsletters—some say they read more like tracts, and perhaps they do. Our prayer is simply that they are informative, uplifting, and that they stir a deeper hunger for the Word of God. Each month we are learning together, growing together, and watching the great themes of Scripture unfold before our eyes.

This month we are focusing on the Lamb, the Seed, the “infant” Kingdom of Glory, and the two great commandments upon which Jesus said *all* the Law and the Prophets hang. These themes are not random; they are threads of one great tapestry. The Lamb reveals the heart of God’s love. The Seed reveals His covenant faithfulness. The Kingdom reveals His purpose for His people. And the two great commandments reveal the very character of the King Himself.

On the cover, we have attempted to visually portray these sacred themes. The two hands—one masculine, one feminine—represent God (YHWH) the Father and the woman, symbolizing His church. Between them rests the Seed, the promise first spoken in Eden and carried through Abraham, Isaac, Jacob, Judah, and David until it blossomed in Christ. Behind them rises the city, representing the Kingdom, and the Ten Commandments, which reflect the two great commandments Jesus highlighted when asked which was the greatest. The cross stands as the eternal reminder of the price paid for our redemption, and the Lamb—our Savior—remains central, for without His sacrifice none of these promises could be fulfilled.

A brief clarification: the section on the Kingdom in this issue focuses on what Scripture reveals about the *infant* Kingdom of Glory—the premillennial, preparatory phase of God’s Kingdom. This is not the final glorified Kingdom, but the promised covenant Kingdom given to Abraham and his Seed. God has never forgotten His covenant, for He “remembers His covenant to a thousand generations.” His promises are sure, and His purposes never fail.

This newsletter is more of an outline than a full study, and I encourage you to keep your Bible beside you as you read. Mark the verses, trace the themes, and let Scripture interpret Scripture. This approach not only strengthens understanding but also saves space in the newsletter—and you will certainly need that Bible handy for next month’s issue.

As we look around and see war rising, nations trembling, and prophecy fulfilling in rapid succession, let us hold one another in prayer. These are solemn times, but not fearful ones for those who walk with the Lord.

Faith is not merely belief—it is belief put into practice. And when we walk in faith, we walk with confidence, for YHWH is always beside us, guiding, protecting, and preparing His people for the days ahead.

May this issue strengthen your hope, deepen your understanding, and draw you closer to the One who loved you enough to become the Seed, the Lamb, and the coming King.

P.S I want to give a big thank you to my sister for giving me ideas for this newsletter.

Love you all,

Barbara. Eustace

Psalms 105:8 He hath remembered his covenant for ever, the word [which] he commanded to a thousand generations.

Deut. 7:9 Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

1 Chronicles 6:15 16:15 Be ye mindful always of his covenant; the word [which] he commanded to a thousand generations;

INSIDE THIS ISSUE

Upon These Two Commandments	3
The Lamb	5
The Seed	6
Why This World Was Created	11
The Regathering of the Remnant	11

UPON THESE TWO COMMANDMENTS

Keeping the Commandments: the Law of Love

In the January 2026 issue of *The King's Journal*, we featured a sermon-article by A.T. Jones titled “**Keeping the Commandments.**” In it, we were reminded of a vital truth: when a person chooses to believe in Jesus and follow Him, they are **immediately justified** and **made righteous by faith**. Yet, as Jones rightly emphasizes, this initial justification is not the final declaration. A person is not fully *declared* righteous until they walk in **full obedience** to God’s revealed will.

God, in His mercy, **covers the new believer** with His own righteousness, granting grace for sins committed in ignorance. But this grace is not a license to remain in ignorance. God expects the believer to **grow in knowledge**, to **learn His laws**, and to **practice them outwardly**. This is where the principle comes alive:

“Faith without works is dead.” (*James 2:17*)

The Full Scope of God’s Law

It has long been my desire to show readers that the **law of God** includes not only the **Ten Commandments**, but also the **statutes and judgments** — all of which express His character and will. Sadly, many religious fellowships have chosen to **nail the “laws of Moses” to the cross**, claiming that only the Ten Commandments remain binding. Others go further, **picking and choosing** which laws to keep and which to discard.

But the Word of God does not support this fragmentation. The law is **one unified expression** of divine love and justice.

Jesus and the Two Great Commandments

When Jesus was asked by a Pharisee:

“Master, which is the great commandment in the law?” (*Matthew 22:36*)

He replied:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.” (*Matthew 22:37–38*) *“And the second is like unto it, Thou shalt love thy neighbour as thyself.”* (*Matthew 22:39*)

Jesus was not abolishing the law — He was **revealing its foundation**. These two commandments are the **core** from which all others flow. And notably, **neither of these is found in the Ten Commandments**. Instead, they are drawn from the **statutes**:

- **Deuteronomy 6:5** — Love God with all your heart.
- **Leviticus 19:18** — Love your neighbor as yourself.

To discard the statutes is to **undermine the very commandments Jesus called “great.”** These are not optional sentiments — they are **divine mandates**, the **heart of the law**, and the **basis of the Kingdom of Grace**.

Why these two matter

Jesus adds that **“on these two commandments hang all the law and the prophets.”** In other words, every other commandment—moral, relational, spiritual—flows out of these two.

1. “Love the Lord your God...”

This commandment summarizes the **first four** of the Ten Commandments — the ones that deal with our relationship to God.

These four commandments show what wholehearted love for God looks like in practice — loyalty, purity of worship, reverence, and devoted time.

2. “Love your neighbor as yourself.”

This commandment summarizes the **last six** of the Ten Commandments — the ones that govern our relationship with others.

The Law of Moses does not stand apart from the Ten Commandments—it unfolds from them. Jesus summarized the entire law with two commands: *Love God* and *Love your neighbor*. These two commandments form the heart of the Ten Commandments, which themselves divide into loving God (Commandments 1–4) and loving others (Commandments 5–10). The rest of the Mosaic Law—every civil, ceremonial, and moral instruction—flows from these ten foundational principles. In this way, the Law of Moses is the detailed application of the Ten Commandments, and the Ten Commandments are the practical expression of the two great commands of love. Jesus did not replace the law; He revealed its structure, its unity, and its purpose.

THE TWO → TEN → MOSES STRUCTURE OF GOD’S LAW

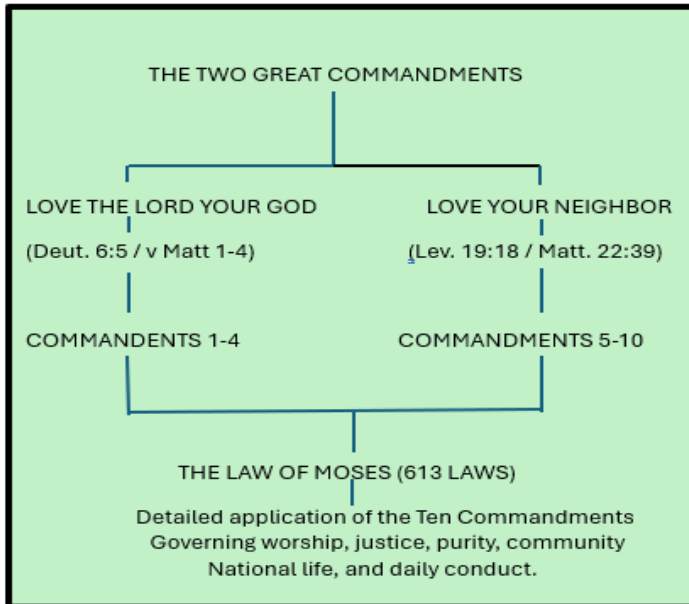
I. The Two Great Commandments (*Matthew 22:37–40*)

- Love the Lord your God
 - Love your neighbor as yourself
- Jesus: “On these two hang all the Law and the Prophets”

II. The Ten Commandments as the Framework

A. Commandments 1–4: Love God

1. No other gods
2. No idols
3. Do not take His name in vain
4. Keep the Sabbath holy



B. Commandments 5–10: Love Neighbor

5. Honor father and mother
6. Do not murder
7. Do not commit adultery
8. Do not steal
9. Do not bear false witness
10. Do not covet

III. The Law of Moses as the Expansion

- Civil laws → applications of “love your neighbor”
- Ceremonial laws → applications of “love the Lord your God”
- Purity laws → protecting holiness and community
- Justice laws → protecting life, property, and truth
- Worship laws → protecting loyalty to God

IV. Jesus’ Fulfillment

- He embodies perfect love for God
- He embodies perfect love for neighbor
- He fulfills the Law of Moses
- He restores the heart of the Ten Commandments
- He writes the law on the heart (Jer. 31:33)

V. Why This Matters Today

- Shows unity of Scripture

- Reveals God’s moral order
- Explains the purpose of the Mosaic Law
- Grounds Christian ethics in love
- Connects Old and New Covenant theology

Ellen White’s Statement

As we begin to understand the structure of God’s law, tying the Two-Ten-Moses altogether, it is easier to visualize what EGW meant in her following statement:

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. **These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last.** These commands were enforced by the power of the moral law, and they clearly and definitely explained that law (Ibid., April 15, 1875 [Reprinted in RH May 6, 1875]). {1BC 1104.6}

How the Statutes and Judgments Guard the Ten Commandments

The Ten Commandments are the eternal foundation of God’s moral law, but the statutes and judgments were given to *protect*, *explain*, and *apply* those commandments in daily life. The statutes act like a fence around the Ten—showing Israel how to keep each commandment in practical, detailed ways. They clarified what true worship looked like, how to honor God’s name, how to keep the Sabbath holy, and how to treat others with justice and compassion. The judgments provided the consequences for violating God’s law, preserving order and teaching the seriousness of sin. Together, the statutes and judgments guarded the Ten Commandments by surrounding them with instruction, wisdom, and accountability, ensuring that God’s people not only knew the law but lived it with understanding and faithfulness.

It Ultimately Comes Down To This

To “keep the whole Law and the Prophets” is far more than following a list of ancient commands—it is living in the fullness of the love God always intended. Jesus taught that all the Law and the Prophets hang on two great commandments: to love the Lord with our whole being and to love our neighbor with compassion and sincerity. The Prophets pointed forward to a day when God would write His law on our hearts and empower us by His Spirit to walk in His ways. In Christ, that promise is fulfilled. Keeping the Law and the Prophets means allowing His life, His love, and His character to be formed in us, so that obedience flows not from duty but from a transformed heart. It is the beauty of God’s will expressed through a life shaped by His Spirit. Ω



The Lamb Of God

Recently the question was asked, “Why didn’t Jesus ever refer to Himself as the lamb? Let us examine this question and understand why it is important to know the answer.

1. Jesus rarely used symbolic titles for Himself

Jesus typically chose titles that emphasized:

- His **mission** (“the Son of Man,” “the Good Shepherd,” “the Light of the World”)
- His **relationship to the Father** (“the Son,” “I AM”)
- His **authority** (“the Way, the Truth, and the Life”)

He didn’t often use prophetic symbols for Himself. Instead, He let **Scripture, John the Baptist,** and later **the apostles** interpret His identity through those symbols.

2. “The Lamb” is a title others were meant to recognize

The first person to call Jesus “the Lamb” was **John the Baptist**:

“Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29, KJV)

This wasn’t Jesus naming Himself — it was a **prophetic identification**. John was pointing back to:

- The Passover lamb
- The daily sacrificial lamb

Isaiah’s prophecy of the suffering servant “as a lamb to the slaughter” (Isaiah 53:7)

Jesus allowed others to make the connection so the symbolism would be **recognized**, not self-asserted.

3. The title “Lamb” is tied to His sacrifice

During His earthly ministry, Jesus often avoided directly stating things that would:

- Reveal His mission too early
- Provoke premature opposition
- Mislead people into political expectations

Calling Himself “the Lamb” would have been a **direct announcement of His sacrificial death** — something He revealed gradually and only to prepared hearts.

4. After His resurrection, the title explodes in use

In the book of Revelation, Jesus is called “the Lamb” **over 25 times**.

This is after:

- His sacrifice is complete
- His identity is fully revealed
- His victory is established

The Lamb becomes a **royal title**, not just a sacrificial one. (He stands on Mt Zion Rev. 14:1 the king’s palace grounds).

5. Jesus embodied the Lamb, but others proclaimed it

Jesus fulfilled the role. The prophets, apostles, and heavenly beings declared the title.

It’s the same pattern with:

- “Messiah”
- “Son of David”
- “King of Israel”

Jesus had no need to proclaim Himself as the sacrificial Lamb. His life, His teachings, and His works bore unmistakable witness to His identity and mission. It was the solemn responsibility of the people to study the prophetic writings and to discern, from Scripture, the purpose for which He had come. Had they examined the prophecies with faithfulness, they would have recognized—through the very temple services they observed—that the Messiah was appointed to appear first not as a reigning king, but as a Lamb to be offered for the sins of the world. Had the people, together with their priests, received Him according to the testimony of Scripture, Christ would have willingly submitted Himself to the High Priest and, in the temple, been laid upon the altar. Instead, He was rejected, and He endured immense suffering at their hands. Ω

Enjoy the song.
<https://suno.com/s/92c9I5HA1JbHmRyU>



Understanding Who the Seed Is

“**The Seed of Abraham**” in Scripture refers **first and foremost to Jesus Christ Himself**, according to the New Testament’s own interpretation. The Bible also uses the phrase in two secondary ways: Abraham’s physical descendants and all who share Abraham’s faith.

Let’s do a systematic breakdown (outline) so all can clearly see the scriptures defining Jesus as the ultimate seed. First we will look at the spiritual application, than the physical or “literal” application.

1. The Singular Seed — Jesus Christ

Paul makes this absolutely explicit:

“He saith not, **And to seeds**, as of many; but as of one, **And to thy seed, which is Christ.**” — Galatians 3:16 (KJV)

This is the **only place** where Scripture directly identifies the promised Seed in the singular sense — and it names **Jesus**.

This matches the covenant promise in Genesis 12:7 and 22:18, where God says that **through Abraham’s Seed all nations will be blessed**.

The New Testament says that this blessing is fulfilled in Christ.

2. The Physical Seed — Abraham’s Biological Descendants

This includes:

- Isaac
- Jacob
- The twelve tribes of Israel

This is the natural, genealogical meaning of “seed,” and it is affirmed throughout the Old Testament, but the New Testament warns that **physical descent alone does not guarantee covenant standing** (John 8:33–44; Matthew 3:9).

1. The Seed Promised Begins Before Abraham

The promise doesn’t actually start with Abraham — it starts in Eden.

God tells the serpent:

“I will put enmity between thee and the woman, and between thy seed and her seed; **it shall bruise thy head, and thou shalt bruise his heel.**” — Genesis 3:15

This is the first prophecy of:

- A **coming Deliverer**
- Born of a woman
- Who would defeat the serpent through suffering.
- This “Seed” is singular — **he** will crush the serpent.

Abraham’s promise is simply the **narrowing** of this ancient prophecy.

2. The Seed Narrowed to Abraham

When God calls Abram, He funnels the Eden promise into one man:

“Unto thy seed will I give this land.” — Genesis 12:7

“In thy seed shall all nations of the earth be blessed.” — Genesis 22:18

Two key elements:

- **Land** (kingdom territory)
- **Blessing to all nations** (the Eden promise expanding outward)

This Seed is not just a descendant — He is the **channel of blessing to the world**.

3. The Seed Narrowed to Isaac, Not Ishmael

God makes the line even more specific:

“In Isaac shall thy seed be called.” — Genesis 21:12

This is not about favoritism — it’s about **preserving the prophetic line**.

4. The Seed Narrowed to Jacob, Not Esau

Again, God chooses the line that carries the promise:

“The elder shall serve the younger.” — Genesis 25:23

Jacob becomes Israel. The Seed promise becomes a **national identity**.

5. The Seed Narrowed to Judah

Jacob prophesies:

“The sceptre shall not depart from Judah... until Shiloh

come.” — Genesis 49:10

Now the Seed is:

- A **king**
- From **Judah**
- Who brings **obedience of the nations**

This is the first time the Seed is explicitly tied to **kingship**.

6. The Seed Narrowed to David

God makes a covenant with David:

“I will set up thy seed after thee... and I will establish the throne of his kingdom for ever.” — 2 Samuel 7:12–13

Now the Seed is:

- A **son of David**
- A **king with an everlasting throne**
- A **temple builder** (fulfilled spiritually in Christ’s body and the Church)

The Seed is now unmistakably **Messianic**.

7. The Prophets Describe the Seed

Isaiah, Jeremiah, and others describe this coming Seed as:

- A **suffering servant** (Isaiah 53)
- A **righteous Branch** from David (Jeremiah 23:5)
- A **light to the Gentiles** (Isaiah 49:6)
- A **king** who brings peace and justice (Isaiah 9:6–7)

The Seed is now:

- A king
- A servant
- A sacrifice
- A conqueror, “First fruits” is agricultural language — Seed language.

Meaning:

- Jesus
- A blessing to all nations
- All in one person.

8. The New Testament Reveals the Seed

Paul removes all ambiguity:

“He saith not, And to seeds, as of many; but as of one...

which is Christ.” — Galatians 3:16

Jesus is:

- The Seed of the woman
- The Seed of Abraham
- The Seed of Isaac
- The Seed of Jacob
- The Lion of Judah
- The Son of David
- The King with an everlasting throne

Every thread converges in Him.

9. The Seed Produces a New Humanity

Paul then says something astonishing:

“If ye be Christ’s, then are ye Abraham’s seed.” — Galatians 3:29

Meaning:

- Christ is **the Seed**
- Believers become **the harvest**

The promise to Abraham is fulfilled through a **new family**, born by faith, not bloodline

10. Revelation Shows the Seed as the King of the New Creation

In Revelation:

- The Lamb (the sacrificial Seed) is enthroned
- The nations are healed
- The curse from Eden is reversed
- The serpent is destroyed
- The New Jerusalem descends

The story that began with a Seed in Genesis ends with a **Garden-City Kingdom** in Revelation.

The Seed becomes:

- The King
- The Light
- The Temple
- The Bridegroom
- The Firstborn of the New Creation

Everything the Seed was promised to do — He accomplishes.

The Whole Bible in One Line

The Seed promised in Eden becomes the King en-

throned in Revelation.

11. The Seed Becomes the Firstborn of a New Creation

Paul says something profound:

“Christ... the **firstfruits** of them that slept.” — 1 Corinthians 15:20

- Jesus is the **first** of a new humanity
- His resurrection is the **beginning** of a new creation

More will follow in His likeness

The Seed doesn't just save — the Seed **reproduces**.

This is why believers are called:

- “New creatures”
- “Born of God”
- “Children of Abraham”
- “Sons of God”

The Seed produces a **family**.

12. The Seed Creates a Multi-National Family

Remember God's promise to Abraham:

“In thee shall **all families of the earth** be blessed.”

Jesus fulfills this by creating a people drawn from:

- Every nation
- Every tribe
- Every language

This is why the gospel is not just about forgiveness — it's **family formation**.

The Seed becomes the root of a global Kingdom.

13. The Seed Restores What Adam Lost

Adam was meant to:

- Rule
- Multiply
- Fill the earth
- Subdue it
- Walk with God
- He failed.
- Christ, the Seed, succeeds:
- He rules as King
- He multiplies through the Spirit
- He fills the earth with disciples

- He subdues the powers of darkness
- He restores fellowship with God

The Seed is the **Second Adam**, restoring humanity's original calling.

14. The Seed Crushes the Serpent

Back to Genesis 3:15 — the oldest prophecy in Scripture.

At the cross:

- The serpent bruised His heel
- Christ crushed the serpent's head
- But Revelation shows the **final** crushing:
- Satan bound
- Satan defeated
- Satan cast into the lake of fire

The Seed completes the war which began in heaven.

15. The Seed Inherits the Nations

Psalm 2 prophesies:

“Ask of me, and I shall give thee the **nations** for thine inheritance.”

Jesus receives:

- The nations
- The ends of the earth
- The Kingdom (in two phases, infant kingdom and final glorified phase)

This is why the Great Commission is global — the Seed is claiming His inheritance.

16. The Seed Builds a Temple

God told David that his Seed would build a house for His name.

Jesus fulfills this in two ways:

- His **body** is the true temple
- His **people** become a living temple

The Seed builds a dwelling place for God.

17. The Seed Produces a Bride

Revelation reveals the final mystery:

- The Seed becomes the Bridegroom
- The redeemed become the Bride

- The New Jerusalem descends as a wedding city

The Seed's purpose is **union** — God and humanity joined forever.

18. The Seed Replants Eden

Revelation ends where Genesis began:

- Tree of Life
- River of Life
- God walking with His people
- No curse
- No serpent

In the infant phase it is “like” the Garden of Eden Ezekiel 36:35 In the final glorified phase it “**is**” the Garden of Eden, (inside the city of course).

The Seed restores the Garden — but now as a **Garden-City**, a redeemed creation.

The Full Arc of the Seed

If you put everything together, the story looks like this:

- **Promised** in Eden
- **Narrowed** through Abraham
- **Focused** in David
- **Revealed** in Christ
- **Multiplied** in the Church
- **Victorious** in Revelation
- **Eternal** in the New Creation

The Seed becomes:

- The King
- The Priest
- The Sacrifice
- The Temple
- The Bridegroom
- The Firstborn
- The Restorer of Eden

This is the entire Bible in one theme

1. The Seed Arrives to Announce the Kingdom

Jesus begins His ministry with one message:

“The time is fulfilled, and the kingdom of God is at hand.” — Mark 1:15

This is the **Abrahamic promise** coming to life:

- The Seed has come
- The blessing is ready
- The Kingdom is being announced

But before the blessing goes to the nations, something must happen first.

2. The Seed Must First Gather a People

The prophets repeatedly said that before the Kingdom spreads to the world, God would **regather a remnant**.

Isaiah, Jeremiah, Ezekiel, and Micah all describe:

- A scattered people
- A Shepherd-King
- A regathering
- A purified remnant
- A restored Kingdom center

Jesus identifies Himself as that Shepherd:

“I am the good shepherd... My sheep hear my voice.” — John 10:16, 27

He begins gathering:

- The lost sheep of Israel
- The faithful remnant
- The first citizens of the Kingdom

This is why His ministry is centered in **Galilee, Judea, Jerusalem** — the covenant land promised to Abraham.

The Seed is gathering the first fruits of the Kingdom.

3. The Kingdom Gospel Is Established in Jerusalem

Jesus tells His disciples:

“Beginning at Jerusalem.” — Luke 24:47

And again:

“Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” — Luke 24:49

Why Jerusalem?

- It is the city of David
- The throne of the Seed
- The covenant center

The prophetic launching point

The Kingdom gospel **must** be established where the promises were made.

This is the **setting up** of the gospel — the moment the Seed plants the Kingdom in its rightful soil.

4. Pentecost: The Seed Multiplies and the Kingdom Breaks Open

At Pentecost:

- The Spirit is poured out
- The remnant is empowered (early rain)

- The Kingdom is inaugurated (spiritual)
- The Seed begins to multiply

This is the moment the **regathered people** become the **sent people**.

The gospel is now rooted, established, and ready to spread.

5. From Jerusalem to the Whole World

Jesus' pattern is precise:

“Ye shall be witnesses unto me **in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.**” — Acts 1:8

This is the Abrahamic promise unfolding:

- The Seed is revealed
- The remnant is gathered
- The Kingdom is planted
- The gospel goes global

The blessing promised to Abraham now flows outward to **all nations**.

6. The Regathered Become the Rebuilders

Isaiah foresaw this:

“The remnant... shall take root downward, and bear fruit upward.” — Isaiah 37:31

The regathered remnant becomes:

- The foundation of the Church
- The first citizens of the Kingdom
- The first proclaimers of the gospel
- The Seed produces a **harvest** that fills the earth.

7. The Kingdom Gospel Is the Restoration of Eden

The gospel going to the nations is not just evangelism — it is **re-creation**.

The Seed:

- Crushes the serpent
- Restores the image of God
- Rebuilds the human family
- Replants Eden in the world

The Kingdom gospel is the **Eden blessing** restored through the Seed of Abraham.

8. The Full Pattern in One Line

The Seed gathers a people, establishes the Kingdom in its covenant center, and from there the gospel flows to all nations — fulfilling the promise to Abraham that in his Seed all families of the earth would be blessed.

From here we will side step a bit for clarification.

The gospel was to go to all the earth and according to the Bible it did, but it only went to the “known” world at that time.

In the Bible, “all the world” often means:

- The Roman Empire
- The inhabited world
- The nations surrounding Israel

This is prophetic language, not a claim that the gospel had reached the new world.

The apostles and their associates reached:

- Judea
- Samaria
- Syria
- Asia Minor
- Greece
- Rome
- Ethiopia (via the eunuch)
- India (according to early church tradition)

From the biblical perspective, the gospel had indeed gone out to **all nations** of the known world.

Seed → Kingdom → Regathering → Gospel to the nations

In the first century:

- The Seed (Christ) came
- The Kingdom was inaugurated
- The gospel went out to the nations
- A remnant was gathered

But the **final** worldwide proclamation—the Loud Cry—the latter rain still awaits the 144,000.

So the apostles fulfilled the **type**, and the 144,000 will fulfill the **antitype**. Ω

Why This World Was Created: The Seed, the Sanctuary, and the Solution to Sin

Before the foundations of the world were laid, sin had already entered the universe. Rebellion began in heaven, and the great controversy had already started. Yet no created being fully understood what sin was, what it would cost, or how God would ultimately deal with it.

Into this great controversy, God created something entirely new: a world with the ability to reproduce.

No other world is described this way. No angels reproduce. No “sons of God” in Job reproduce. Only Earth was given male and female, seed and womb, generation and birth. This was not an accident of biology — it was the stage for the incarnation.

Only through reproduction could the Creator Himself enter His creation. Only through the Seed could God become man. Only through birth could the Word become flesh.

When Adam sinned, humanity fell — but God had already prepared the way. The promised Seed of the woman (Genesis 3:15) would come through human lineage.

God would join Himself to the human family so He could redeem the human family.

This is why Jesus is called:

- The Seed of Abraham
- The Root and Offspring of David
- The Firstborn among many brethren

He became what we are so He could save what we are.

And when the plan of redemption is complete, Jesus said marriage and reproduction will end. Their purpose will have been fulfilled. The Seed has come. The Lamb has died. The family of God has been restored.

This is also why redeemed humanity will stand “a little higher than the angels.” Not because we are stronger.

Not because we are wiser. But because God became one of us — not one of them.

- We are His family.
- His children.
- His brethren.
- His inheritance.

And this world — with all its pain, sorrow, and darkness — has become the demonstration to the universe of what sin truly is. The devil’s mask has been ripped away. Every being in creation will see the justice of God, the mercy of God, and the love of God revealed at the cross.

The wages of sin is death — even for Lucifer. But his judgment is reserved for the very end. The first rebel becomes the last to fall. The first shall be last.

And when sin is finally destroyed, the universe will understand forever: Only God’s love could solve the sin problem. Only God’s death could pay sin’s price. Only God’s Seed could redeem the human race. We are the family of God — forever. Ω

The Regathering of the Remnant to the Literal Kingdom

Using Isaiah 11:16 and the Prophetic “Highway” Theme

I. The Prophetic Context: The King Has Come (Isaiah 11:1–5)

- The chapter begins with the **Branch from Jesse** — the Messianic King.
- He is filled with the Spirit, judges in righteousness, and restores justice.
- The regathering of the remnant is **impossible** without the King first appearing.

The Kingdom is rooted in the identity and authority of the **Seed of David**.

II. The Kingdom Conditions Are Restored (Isaiah 11:6–10)

- Peace, righteousness, and the knowledge of the Lord fill the earth.
- The nations seek the Root of Jesse.
- The Kingdom is not abstract — it is **literal**, **geographical**, and **global** in impact.

Verse 10: The Root of Jesse becomes a **banner** (ensign) for the nations.

III. The Second Great Regathering (Isaiah 11:11–12)

- God gathers His people “**the second time**” from all nations.
- This is a **worldwide regathering**, not merely a return from Babylon.
- The remnant is gathered from:
 - Assyria
 - Egypt
 - Pathros
 - Cush
 - Elam
 - Shinar

- Hamath
- “The islands of the sea”

The regathering is **global, supernatural, and Kingdom-oriented**.

IV. The Removal of Obstacles (Isaiah 11:13–14)

Old hostilities are healed (Ephraim and Judah united). Internal division is removed so the people can be **one Kingdom people**.

The remnant becomes a **unified force** under the King.

V. The Drying of the Sea and the Breaking of Barriers (Isaiah 11:15)

God removes natural barriers that hinder the return.

Symbolic of:

- Judgment on oppressors
- Deliverance for the remnant
- A new Exodus

The Lord makes a way where no way existed.

VI. The Highway of Return (Isaiah 11:16)

“**And there shall be an highway for the remnant of His people...**”

A. The Highway Is a Path of Redemption

- A divinely prepared route for the remnant to return.
- Echoes the Exodus, but on a global scale.

B. The Highway Is a Path of Restoration

- Leads back to the **land** promised to Abraham.

The Kingdom is not complete without the **land** and the **people** reunited.

C. The Highway Is a Path of Covenant Fulfillment

- God Himself prepares the way.

The return is not political — it is **prophetic** and **covenantal**.

D. The Highway Is a Path of Kingdom Establishment

- The remnant returns to the land **because the King is there**.

The Kingdom is centered in Zion, just as the prophets declared.

VII. The Highway Theme in Other Prophets (Supporting Texts)

A. Isaiah 35:8 — “A Highway of Holiness”

- Only the redeemed walk on it.
- It leads to Zion.

B. Isaiah 40:3 — “Prepare ye the way of the Lord”

- A straight path for the coming King.
- John the Baptist applies this to Jesus.

C. Isaiah 62:10 — “Cast up the highway... gather out the stones”

- A prepared road for the returning people.
- Obstacles removed.

D. Zechariah 10:10–12 — Return from Egypt and Assyria

- Echoes Isaiah 11.
- Strengthening and regathering.

E. Hosea 11:10–11 — “They shall come trembling... like birds from Egypt”

- A supernatural return.

VIII. The Purpose of the Regathering: The Kingdom Center Restored

- The remnant returns to the **land**.
- The King reigns from **Zion**.
- The law goes forth from **Jerusalem**.
- The nations come to the light of the restored Kingdom.

This is the **literal Kingdom** promised to:

- Abraham
- David
- The prophets
- The apostles

IX. The Global Mission Flows From the Restored Kingdom

- The restored people become a **witness** to the nations.
- The restored land becomes a **testimony** of God’s power.
- The restored Kingdom becomes the **launching point** of the gospel to the world.

- This matches Ezekiel 36, Isaiah 2, Micah 4, and Acts 1.

X. Summary Statement

God restores the land, regathers the remnant, prepares a highway for their return, unites them under the Seed of David, establishes His Kingdom in Zion, and from that restored center the knowledge of the Lord flows to all nations.

THE REGATHERING OF THE REMNANT AND THE RESTORATION OF THE KINGDOM

From Genesis to Revelation, Scripture reveals a single, sweeping story—a story of a promised **Seed**, a restored **Land**, a regathered **People**, and a worldwide **Kingdom** that flows from God’s covenant faithfulness. Every prophet, every covenant, and every promise converges into this one divine narrative.

The Seed and the Kingdom Promise

The story begins in Eden, where God speaks of a coming **Seed** who would crush the serpent’s head and restore what was lost. That promise narrows through Abraham, to whom God declares, “In thy Seed shall all families of the earth be blessed.” Through Isaac, Jacob, Judah, and David, the line is refined until it rests upon one Person: **Jesus Christ**, the true Seed of Abraham and the rightful heir to the Kingdom.

When Jesus first appeared He announces the long-awaited reality: “**The Kingdom of God is at hand.**” (Mark 1:15) This was the type. When he returns again, now it is the antitype for the same announcement “The Kingdom of God is at hand,”

The Gathering of a Remnant

Before the Kingdom could expand to the nations, the King first gathered a **remnant**—a purified people who would receive the Kingdom and carry its message. The prophets foresaw this gathering, and Jesus fulfilled it as the Good Shepherd calling His sheep. He restored the lost, healed the broken, and formed the first citizens of His Kingdom.

This regathering is not a New Testament invention. It is the very pattern God revealed through the prophets.

Ezekiel 36: Restoration of the Land and the People

In Ezekiel 36, God speaks first to the **land** itself:

- “Ye shall shoot forth your branches.”
- “Ye shall yield your fruit to my people.”
- “I am for you, and I will turn unto you.”

The land is restored **before** the people return. Then God declares:

“I will take you from among the nations... and bring you into your own land.”

The order is unmistakable:

- **Land restored**
- **Regathered**
- **Covenant renewed**

God promises cleansing, a new heart, and His Spirit within them. This is the new covenant in prophetic form. The restored land and renewed people become a testimony to the nations: “**The heathen... shall know that I the Lord build the ruined places.**”

Ezekiel 36 is the foundation for the Kingdom Jesus establishes.

Isaiah 11: The King, the Remnant, and the Highway

Isaiah 11 begins with the **Branch from Jesse**—the Messianic King filled with the Spirit, ruling in righteousness. Under His reign, peace fills the hearts of the righteous as they seek His glory.

Then Isaiah reveals the great regathering:

“The Lord shall set His hand again the second time to recover the remnant of His people.”

This is a **global** regathering—from Assyria, Egypt, Cush, Elam, Shinar, Hamath, and the islands of the sea. Old hostilities are healed, and the people become one under the King.

Then comes the prophetic centerpiece:

“**And there shall be an highway for the remnant of His people...**” — Isaiah 11:16

This Highway is:

- A path of **redemption**
- A path of **restoration**
- A path of **covenant fulfillment**
- A path leading back to the **literal land** of promise
- A path prepared by God Himself

It echoes the Exodus, but on a global scale. It is the road home for the remnant returning to the Kingdom.

Pentecost: The Kingdom Is Inaugurated

Jesus commands His disciples to remain in **Jerusalem**, the covenant center, until they are “endued with power from on high.” At Pentecost, the Spirit descends, the remnant is empowered, and the Kingdom is inaugurated.

The regathered people become the **sent people**, carrying the royal announcement outward:

Jerusalem → Judea → Samaria → the ends of the earth. This is the Abrahamic promise in motion. This is Ezekiel’s prophecy fulfilled. This is Isaiah’s Highway becoming a spiritual reality.

The Restored Kingdom Becomes a Light to the Nations

The restored people, renewed by the Spirit, become a witness to the world. The restored land becomes a testimony of God’s faithfulness. The restored Kingdom becomes the launching point of the gospel to all nations. The gospel that goes forth is not merely forgiveness—it is the renewal of humanity, and the reclaiming of the nations under the reign of the true King.

Ezekiel 36:35 “And they shall say, This land that was desolate is become like the garden of Eden...”

The Story We Stand In

Today, we stand within this same prophetic story:

- We are the fruit of the Seed
- We are the heirs of the promise
- We are the regathered remnant
- We are the citizens of the Kingdom
- We are the heralds of the King

And the Kingdom continues to advance—until the day the whole earth is filled with the knowledge of the glory of the Lord. Those who have refused the Mark of the beast, yielded to the “Holy Spirits call”, will be gathered into the kingdom to join the others already there.

Joel 2:32 “And it shall come to pass, [that] whosoever shall call on the name of the LORD shall be delivered: **for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.**”

:17 “**But upon mount Zion shall be deliverance, and there shall be holiness;** and the house of Jacob shall possess their possessions.”

Obadiah 1:21 “**And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’S.**”

Saviours must have someone to save and being plural in number means more than one. Christ must dwell completely within. These are the 144,000 the first to enter the kingdom. To judge the mount of Esau means they have come to take part in the time of the judgment of the living. They are sent to gather those whose names have come up and been counted worthy, as the books of the living are being viewed.

In Scripture, Esau becomes a symbol of those who choose the present world over the covenant blessings of God. While the Bible does not say Esau literally *is* the world in the judgment of the living, his story represents a spiritual class—people who value temporary, earthly things above the birthright God offers. In contrast, Jacob represents those who cling to the promise, wrestle with God, and receive His seal. In this way, Esau serves as a prophetic picture of the worldly-minded during the final separation, while Jacob reflects the faithful who treasure the inheritance of the Lord.

This an inexhaustible topic and we will continue to build up on it. Another Song. <https://suno.com/s/f6hWirgi5lAiwX4H>

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