

THE KING'S JOURNAL

Proclaiming the Gospel of the Kingdom More Fully



ISAIAH 49

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Foreword

The studies contained in this journal arise from a conviction that Scripture still holds treasures long buried beneath tradition, assumption, and the fear of accepting anything that challenges the familiar. Isaiah 49 is one such treasure. It is a chapter easily recognized as a prophecy of Christ yet often overlooked in its **dual application**, a revelation not only of the Messiah, but of His **end-time servants**, the 144,000, who bear His image, His mission, and His glory to a world in its final hours.

For generations, the accepted understanding has emphasized only the Christological fulfillment, leaving the second half of the prophecy, Christ in His people, largely unexplored. But Isaiah himself declares that the Servant's work continues through those whom God hides, prepares, and sends: *polished shafts in His quiver*, arrows released at the appointed time. This is the work of the final remnant, the ones who "lighten the earth with His glory."

Yet history warns us that when God sends new light, it is often resisted. In 1890, Ellen White wrote, *"The light which will lighten the earth with its glory will be called a false light"*. (LDE 210:1) This sobering statement reveals a pattern: truth rejected not because it is false, but because it does not arrive through accepted channels. The message of 1888 was the beginning of such light—new, corrective, and deeply needed. But it was stagnated by unbelief, pride, and fear. And now, as that light returns, many still recoil, not because the message lacks biblical foundation, but because it challenges long-held assumptions of what truth should look like.

Instead of searching for the hidden treasures God admonishes us to seek, we often bury them deeper—afraid of deception, afraid of change, or afraid of being proven wrong. Yet Isaiah 49 calls us to courage. It reminds us that God never forgets His people, never abandons His promises, and never ceases His work of restoration. The Servant's

mission is to raise up the tribes of Jacob, to gather Israel, to shine light to the Gentiles, continues through Christ's body today.

This chapter brings hope to a lost and dying world. It assures us that God's covenant stands firm:

"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." (Malachi 3:6)

"...the faithful God, which keepeth covenant and mercy... to a thousand generations." (Deuteronomy 7:9)

The studies that follow invite the reader to reconsider familiar passages, to embrace the dual application of prophecy, and to recognize the unfolding work of God in the final generation. They challenge us to lay aside fear, pride, and tradition, and to receive the light Heaven is sending, light that will soon illuminate the whole earth with the glory of God.

May every reader approach these pages with humility, courage, and a willingness to follow truth wherever it leads. The Servant still speaks. His polished shafts are being prepared. And His glory is soon to rise upon His people.

Shared here are 3 short, condensed studies of an 8-part series from Br. Augustus' early morning worship hour. He is systematically going through the whole Bible and anyone is welcome to join. If you desire to hear the complete study there will be a link on the last page of the *Journal*.

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Israel, the Covenant, and the Remnant of Promise

Barbara Eustace



Many of us say we believe the Bible, yet we often approach Scripture with assumptions shaped by long-held teachings. Without realizing it, we sometimes reach conclusions already planted in our minds. But we need never fear having our ideas challenged when we come prayerfully, humbly, and with sincere supplication. God Himself is our Teacher, and He has promised to send the Spirit of Truth to lead us. He will never fail those who seek Him honestly.

The topic of this King's Journal may challenge beliefs held sacred, not because the truth is complicated, but because misunderstanding has clouded it. I ask every reader to examine the evidence carefully, to research diligently, and to continue until you are fully convinced whether the matter is truth or error.

Most Christians today are familiar with the term *replacement theology*—the idea that Israel and Judah, because of their disobedience and rejection of Christ, have been cast off and replaced in the New Testament by the Christian church. Without attempting to cover every minute detail, we will give this subject a fair and honest hearing. We will examine whether this teaching is biblical, and we will consider what Scripture and Ellen White actually say.

We all understand that God made a covenant with Abraham, and that to Abraham and his seed the promise was given. The seed is Christ, the coming

Messiah; yet Scripture reveals a dual application. Isaiah 49 presents this duality with remarkable clarity. The covenant included not only the promise of the Messiah, but also the promise of a people who would rise at the end of time as deliverers—just as Obadiah declared: *“And saviours shall, come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’S.”* (Obad 1:21). This cannot be dismissed. God has spoken, and we must believe Him.

Who are these saviors that bring deliverance? Obadiah 1:17 demands that the question be answered.

Paul explains the identity of the seed in Galatians 3:16: *“Now to Abraham and his seed were the promises made... and to thy seed, which is Christ.”* Yet he also says in verse 29: *“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”* Christ is the Seed, but those who belong to Christ become the multiplied seed—heirs of the same covenant.

When Jesus came to this world, He came to Judah. Born in Bethlehem-Judah, He entered the nation entrusted with the Torah, the commandments, statutes, and judgments. He came to set the captives free. The leadership, through man-made regulations, had taken God’s people captive. They had become so narrow and self-centered that they no longer desired to share the truth with the Gentiles.

Abraham lived in a world steeped in idolatry, even in his father's house. Yet he longed for purity and truth. When God called him to leave his homeland, Abraham obeyed by faith. Through his lineage came Isaac, Jacob, and the twelve tribes. They were chosen because of Abraham's faithfulness in a world of sin. God covenanted with Abraham and gave him the promise, the dual promise of Christ the Seed, and Christ's seed, the faithful ones. Did Jesus break that promise? Did He place conditions upon it? Or have we misunderstood how God intends to fulfill His covenant, and in doing so, stripped away what He never revoked?

Is it possible for God to keep His promise today? What do the Scriptures say?

For clarity and space, Romans 11 will be summarized, but every reader should study the chapter personally.

Paul begins by asking, *"Has God cast away His people?"* His answer is emphatic: **"God forbid."** He himself is an Israelite of the tribe of Benjamin, and he declares that God has preserved a remnant. They are not saved by the law, but by grace, the same grace that saves a Christian. The remnant will still honor the law, but written upon the heart of flesh, the stony heart removed as promised in Ezekiel 36. They will live righteously not to earn salvation, but because they desire to please God. This means God has not rejected, replaced, forgotten, or nullified His covenant with Israel. He still has a plan for them, but only the remnant will receive it.

Paul continues, explaining that Israel's rejection of Christ opened the door for the Gentiles. Their fall was temporary. Their restoration will bring even greater glory than their fall brought riches. Israel's stumbling carried the gospel to the world; their fullness will magnify it.

Paul then presents the olive tree—the symbol of God's covenant people. The root is the Abrahamic promise. The natural branches are Israel. The wild branches are the Gentiles. The natural branches

were broken off through unbelief, and Gentiles were grafted in. But the root remains Israel's root, and God can graft Israel back in again. Gentiles must never boast that they have replaced Israel, for God can restore Israel at any time. Gentiles stand by faith, and Israel must also stand by faith. The covenant root is alive, and therefore the covenant itself is alive.

Paul reveals a mystery: *"Blindness in part has happened to Israel, until the fullness of the Gentiles be come in."* When he says "all Israel shall be saved," he refers to the remnant, the restored branches, the believing Israel who accepts Christ and returns to their own root. Out of Zion comes the Deliverer.

Israel is described as enemies concerning the gospel yet called beloved and chosen because of the fathers, Abraham, Isaac, and Jacob. *"For the gifts and calling of God are without repentance."* God never cancels His covenant. He never retracts His promise. He never abandons His oath to Abraham. Israel's unbelief cannot undo God's faithfulness.

Paul concludes by showing God's divine strategy: Gentiles were once unbelievers and today Israel is now in unbelief. God uses both to show mercy to both, uniting them into one body—the Kingdom family, the multiplied seed.

Overwhelmed by the grandeur of God's plan, Paul breaks into praise: *"O the depth of the riches both of the wisdom and knowledge of God!"* Everything is from Him, through Him, and to Him.

The Bible is very clear, Israel stumbled but was not cast away; Gentiles were grafted in; Israel will be restored; and God will unite both into one redeemed family through Christ, the Seed.

Because of Israel's disobedience, God dispersed them three times: the Assyrian dispersion of the Northern Kingdom, the Babylonian dispersion of Judah, and the Roman dispersion that scattered them across the world. These dispersions were

God's doing, not mans. Through them, the promise to Abraham was fulfilled: *"In multiplying I will multiply thy seed... and in thy seed shall all the nations of the earth be blessed."* (Genesis 22:17–18). Israel's scattering carried the bloodlines of Abraham into the nations, and through the Roman dispersion, believing Israelites carried the gospel into the world.

Who is Israel today? Perhaps far more than we realize. Many Christians may carry Abraham's lineage without knowing it. God keeps perfect record of every person, every birth, every lineage. As Psalm 87 declares, God counts those born in Zion even when they were born in foreign lands. He knows His people.

Ellen White:

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. **The God of Israel will bring this to pass in our day.** His arm is not shortened that it cannot save." (AA 381.2)

"The prophecies of judgment delivered by Amos and Hosea were accompanied by **predictions of future glory**. To the ten tribes, long rebellious and impenitent, was given no promise of complete restoration to their former power in Palestine. Until the end of time, they were to be "wanderers among the nations." But through Hosea was given a prophecy that set before them the privilege of having **a part in the final restoration** that is to be made to the people of God at the close of earth's history, when Christ shall appear as King of kings and Lord of lords. "Many days," the prophet declared, the ten tribes were to abide "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." "Afterward," the prophet continued, "shall **the children of Israel return**, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness **in the latter days**." Hosea 3:4, 5.

'In symbolic language Hosea set before the ten tribes God's plan of restoring to every penitent soul who would unite with His church on earth, the blessings granted Israel in the days of their loyalty to Him in the Promised Land. **Referring to Israel as one to whom He longed to show mercy**, the Lord declared, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be **at that day**, saith the Lord, that thou shalt call Me Ishi ["My husband," margin]; and shalt call Me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Hosea 2:14-17.

'In the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 'And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord.

Renewed means to restore, to bring it back to a former condition. Abraham's Covenant will be restored.

'And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." Verses 18-23.

‘IN THAT DAY" "the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth." Isaiah 10:20. From "every nation, and kindred, and tongue, and people" there will be some who will gladly respond to the message, "Fear God, and give glory to Him; for the hour of His judgment is come." They will turn from every idol that binds them to earth, and will "worship Him that made heaven, and earth, and the sea, and the fountains of waters." **They will free themselves from every entanglement and will stand before the world as monuments of God's mercy.** Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept "the commandments of God, and the faith of Jesus." Revelation 14:6, 7, 12. Emphasis supplied by me.

‘Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.’” Amos 9:13-15. (PK 298.1- 300.1)

“He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. . . I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord.

‘Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, 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. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.’” Jeremiah 31:10-14, 23-25, 31-34. (PK 475.2- 476.2)

Ellen White cannot make it anymore clear that God is not through with Israel. He will renew His covenant. When He took Israel out of Egypt he wrote the law upon stones, not just as a reminder of what they had forgotten, but symbolic of their stoney heart. The new covenant promise removes the stoney heart (not the law) and places it in a heart of flesh, another reference to Ezekiel 36:26 She uses the Bible to support this.

These verses have never yet been fulfilled. This is at the time when Zion is at her height and God will provide all her needs and she will be like flocks, a great multitude.

Conclusion:

Both the Bible and Ellen White support the fact that God is not done with Israel, He did not cast her away. He dispersed her into the gentile nation to bless them (the gentile nations). Their sin of disobedience and rejection of the true Messiah was the cause for the dispersal. However, the dispersal spread far and wide the bloodlines. Israel's identity became lost. After the destruction of Jerusalem and the dispersion of the "Christian Jews". The true gospel also went into the world, thus blessing the gentile nations with the love of Jesus.

In the time of the regathering of God's faithful remnant, many may not realize that they have been counted as an Israelite (identity lost) but God knows.

Israel, the branches, through disobedience was cut off the tree. The gentiles through faith and obedience were then grafted in. Doing this God provoked Israel to jealousy and in God's timing He will graft them back in and the root being the covenant will be renewed.

Through this process God's plan of redemption was spread to many nations, but the best part is still to come. The gospel is yet again to be proclaimed through a remnant, and the power of that gospel is to be seen by all. It will be done through the united body of both Israelites and gentiles, the spiritual Israel.

Before the end comes the restoration of all things must take place and the Kingdom shall become the Lord's

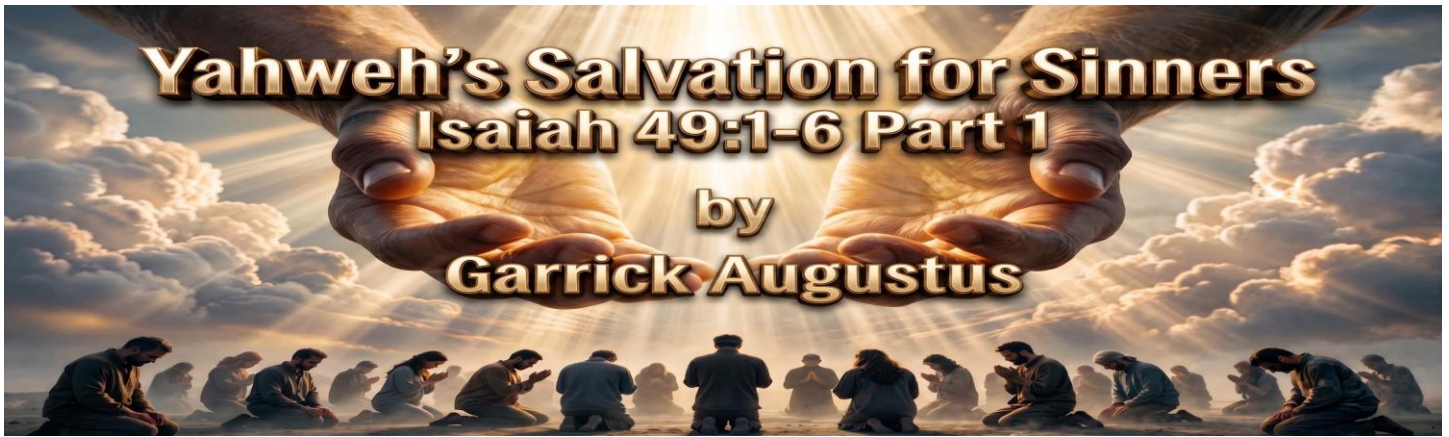
7:4 And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand of all the tribes of the children of Israel. Ω

Matt. 25:31-40 -- "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

'Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

'Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? 'And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Here is pointed out that self-centered persons will never enter the Kingdom of God. Only those who are endeavoring to do something for others, and especially for those who are of the household of faith, will ever enter into the joy of their Lord.



Introduction and Context

Today's reading is taken from Isaiah 49:1–4, which forms the foundation of our study.

Scripture Reading – Isaiah 49:1–4

“Listen, O Isles, unto me; and hearken, ye people from far; the Lord hath called me from the womb, from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught and in vain; yet surely my judgment is with the Lord, and my work with my God.” This passage speaks primarily of Christ and His ministry, and secondarily of the end-time church. The servant called from the womb is both the Messiah and His body of believers.

Christ and the End-Time Church

Verse 3 declares, “Thou art my servant, O Israel, in whom I will be glorified.” Here, Israel is not merely the nation but a prophetic title of Christ Himself. The church, as His body, shares in that identity.

Christ felt the same discouragement expressed in verse 4: “I have labored in vain’ yet He gave the best years of His life to ministry. We may feel similar discouragement when our efforts seem fruitless. Even with good teaching and faithful labor we may feel similar discouragement when our efforts seem fruitless. Even with good teaching and faithful

labor, the “fish” sometimes do not bite. But Christ’s experience reminds us that results belong to God.

The Call from the Womb

The Lord calls His servant from the womb, revealing divine foreknowledge and purpose.

This was true of Christ, Cyrus, and Jacob.

- Cyrus was named 150 years before his birth (Isaiah 44–45).
- Jacob and Esau were known before birth.
- Christ was announced by the angel before conception (Matthew 1:20–21; Luke 1:30–31).

Cyrus, called “My shepherd” and “My anointed,” prefigures Christ—the Deliverer who frees captives from Babylon. The prophetic name Israel also applies to Christ, the true Prince who prevails with God and man.

Christ as Israel – The Servant and the Law

Isaiah 42:1–4 describes the same servant: “Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon him: he shall bring forth judgment to the Gentiles...” Christ magnifies the law, not merely as a command but as the transcript of His character. The nations “wait for His law,” meaning they await the revelation of His righteousness. Thus, the servant church who uphold His law before the world.

Psalms 40:8 I delight to do thy will, O my God: yea, thy law [is] within my heart.

The Polished Shaft and the Two-Edged Sword

Verse 2 portrays the servant as a polished shaft hidden in God's quiver. This image speaks of preparation and timing. The arrow is refined and stored until the appointed moment. Christ—and His servants—are hidden until God releases them for His purpose. The sharp sword from His mouth symbolizes the Word of God.

- Hebrews 4:12 calls it “quick and powerful, sharper than any two-edged sword.”
- Revelation 1:16 shows Christ with a sword proceeding from His mouth, His face shining like the sun.

When we speak His Word faithfully, we share in that same power. The sword becomes our testimony; the arrow, our mission. Psalm 127 likens children to arrows in a quiver—each believer prepared for divine service. The church, as God's family, is His quiver, filled with polished shafts ready to be sent forth.

The Word in the Mouth of the Servant

Jeremiah 1:5–10 reveals how God touches the prophet's mouth and places His words within it. Likewise, Isaiah's lips were touched with coals from the altar. The same Spirit teaches us today, enabling us to speak truth with discernment. The Word of God pierces hearts and reveals motives. It is the sword of Christ's mouth—the living Word that, judges and saves. Revelation 19:15 describes the Rider on the white horse whose mouth issues a sharp sword to smite the nations. This is justice untempered by mercy, the final vindication of divine righteousness.

Laboring in Vain – The Servant's Lament

In verse 4, the servant laments: “I have labored in vain.” This is the cry of Christ's heart and the experience of every faithful worker. We must learn to leave results with God. He values obedience more than numbers. Christ, the greatest Teacher, had few visible results. Many followed Him for bread and fish, not truth. Yet His work was perfect. We too, must labor faithfully, even when

attendance is small or recognition absent. Ellen White writes that Christ's language regarding His labor for Israel was, “I have labored in vain... yet surely my judgment is with the Lord.” She adds that Christ came to elevate His people, making them co-workers with Him—a light to the Gentiles. The two-edged sword is not exclusive to Christ but shared by all who surrender to Him.

Hidden Servants and the End-Time Work

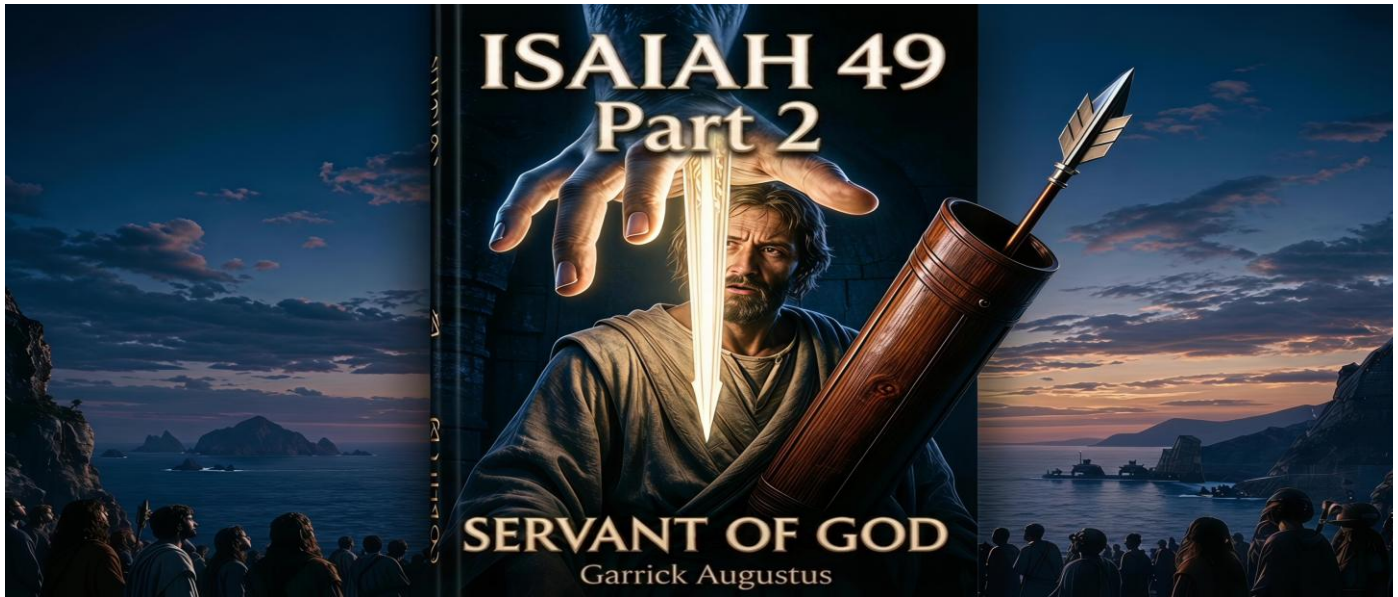
Victor Houteff comments in *Timely Greetings*, Vol. 1, No. 46 that Israel was born to be God's servant and that this truth must be proclaimed worldwide. The Spirit of God speaks not to Jacob personally but to his descendants—those who bear the responsibility of finishing the gospel work. These servants are hidden in God's quiver until the appointed time. They are not famous or visible today, but soon they will be revealed as the 144,000—those who gather God's people from every nation. Their emergence will surprise the world. Ellen White echoes this in Volume 5, page 81: “In the last solemn work few great men will be engaged... The Lord has faithful servants who, through a shaking and testing time, will be disclosed to view.” Many of these servants appear rough or unrefined outwardly, yet within them shines the brightness of genuine Christian character. At the outset of their labor, results may seem discouraging, but they know they are appointed by God and leave success with Him.

Application – Faithfulness Over Numbers

We must be results-oriented with God, not with men. Approval comes from Him alone. “Study to show thyself approved unto God.” Whether our audience is one or a thousand, our duty is obedience. Christ's lament becomes our encouragement: even when we feel we have labored in vain, our judgment and work remain with God. He will make all things beautiful in time.

Conclusion

Cont. on page 12



1. The Central Theme: Yahweh’s Servant and the Restoration of Jacob

The study opens by emphasizing the profound weight of Isaiah 49—one of Scripture’s “earth-shaking chapters.” It reveals the ministry of Christ in parallel with the ministry of His latter-day servants. The chapter focuses on the divine mission of the Servant whom Yahweh formed from the womb to restore Jacob and gather Israel.

Isaiah 49:5 is highlighted as a pivotal text:

“Now saith the Lord that formed me from the womb to be his servant, **to bring Jacob again to him**, though Israel be not gathered...”

This shows that **Jacob is scattered**, not yet restored, and that Christ—called “Israel” in verse 3—is tasked with bringing Jacob back to God. Importantly, Christ accomplishes this work **through His church**, not independently. The “polished shaft” of verses 1–2 symbolizes Christ, but His glorification occurs through His people.

The study stresses that the **Christian era** is the time in which Jacob is to be regathered. The scattering occurred long before; the gathering is future and climactic.

2. Jacob and Israel: Transformation and Restoration

The teaching explains that “Jacob” represents the unconverted, struggling condition of God’s people, while “Israel” represents the victorious, transformed state. Thus, the restoration of Jacob involves a spiritual transformation into true Israel.

Multiple translations (ESV, NKJV, Berean) are cited to show that the Servant’s mission is explicitly:

- **to bring Jacob back,**
- **to gather Israel,**
- **to restore the preserved ones,**
- **and to be a light to the Gentiles.**

This restoration is rooted in God’s covenant with Abraham. The physical seed cannot be dismissed or overshadowed by the spiritual seed, because God promised that through Abraham’s literal descendants the earth would be blessed.

3. Satan’s Counterfeit Parallel

The study warns that whenever God is about to fulfill major prophecy, Satan produces a counterfeit to confuse the issue. Examples include:

- **The 1948 establishment of the modern State of Israel**, which many Christians mistake for the prophetic restoration of biblical Israel.
- **Sunday being called the Sabbath**, confusing the true Sabbath.
- **Cain/Seth genealogical parallels**, where similar names obscure the distinction between the righteous and the unrighteous lines.

Thus, the modern political nation of Israel is described as a **shadow**, not the “righteous branch” God intends to restore. The true restoration is spiritual, covenantal, and connected to Christ’s end-time work through His servants.

4. Christ the Servant: Exalted, Yet Working Through His Church

Philippians 2 is used to show Christ’s humility and exaltation. He became a servant, was obedient unto death, and was highly exalted so that every knee should bow. Isaiah 52:13–15 parallels this exaltation:

“Behold, my servant shall deal prudently; he shall be exalted and extolled...”

This Servant, Christ, sprinkles many nations, revealing truths previously unknown. Hidden truths in Scripture are to be disclosed in the last days, forming a **present truth message** (“and now,” Isaiah 49:5).

Isaiah 53 continues the theme: the righteous Servant bears iniquities, justifies many, and accomplishes salvation through His suffering. Yet the proclamation of this knowledge is carried out by **preachers**, not by Christ alone.

Romans 10 is cited:

- People cannot believe unless they hear.
- They cannot hear without a preacher.
- They cannot preach unless sent.

Thus, Christ works through His servants—His church—to spread the everlasting gospel.

5. The Gospel to the Gentiles and the Overlooked Restoration of Israel

Acts 13 is used to show that Isaiah 49:6 was applied directly to the apostles:

“I have set thee to be a light to the Gentiles...”

Paul and Barnabas declare that the Jews judged themselves unworthy of everlasting life, so the gospel turned to the Gentiles. This demonstrates that the prophecy began fulfillment in the apostolic era.

However, the study emphasizes that **the restoration of the preserved of Israel**—a key part of Isaiah 49—has been largely overlooked. While the gospel went to the Gentiles, the full restoration of Jacob awaits the end-time.

Romans 11 is referenced: Israel’s hardness is temporary and will end when the fullness of the Gentiles comes in.

6. Present Truth: Revival and Reformation Among Jacob

Brother Houteff’s commentary (Timely Greetings, Vol. 1, No. 46) is quoted to show that:

- Jacob (God’s people in a backslidden state) must be brought back by **mighty revival and reformation**.
- The word “now” in Isaiah 49:5 indicates a **present-tense, last-day fulfillment**.
- Revival means returning to primitive godliness and walking in the “good old paths.”

The study notes that even modern Adventist broadcasts display worldly symbols (e.g., Christmas trees), showing the need for revival among God’s people.

3. Kings and Princes Will Acknowledge Him

Isaiah 49:7 also prophesies that **kings and princes will one day arise and worship** because of the faithfulness of Yahweh. This reversal—from rejection to global recognition—is echoed in:

- **Isaiah 49:22–23** – kings and queens becoming “nursing fathers and mothers” to God’s people.
- **Isaiah 60:1–14** – Gentiles and kings coming to the brightness of Zion’s rising, building her walls, and bowing before her.

The study emphasizes that this future honor extends not only to Christ but also to **His end-time servants**, who share in His reproach and later in His vindication.

7. Raising Up the Tribes of Jacob: The Hidden Mystery of the Gospel

Isaiah 49:6 declares:

“It is a light thing that thou shouldest be my servant **to raise up the tribes of Jacob**, and to restore the preserved of Israel...”

This is interpreted as a prophecy of the **Christian era**, in which the tribes of Jacob—symbolic of the 12 tribes—are spiritually raised up.

Houteff explains:

- The first fruits are the **144,000**, 12,000 from each tribe.
- The second fruits are the **great multitude** from all nations.
- The end-time servants (the 144,000) will finish the gospel work begun by the apostles.
- These servants are the **descendants of Jacob**, the lost tribes now coming to light.

Thus, the restoration of Israel is not political but spiritual, involving the sealing, revival, and commissioning of God’s end-time people.

8. Final Emphasis: The Responsibility of the Restored Tribes

The study concludes that those who receive this light—those identified as the preserved of Israel—will shoulder the responsibility of proclaiming the final message to the world. They are the ones through whom Christ will be glorified and through whom Jacob will be gathered.

The restoration of Jacob is therefore:

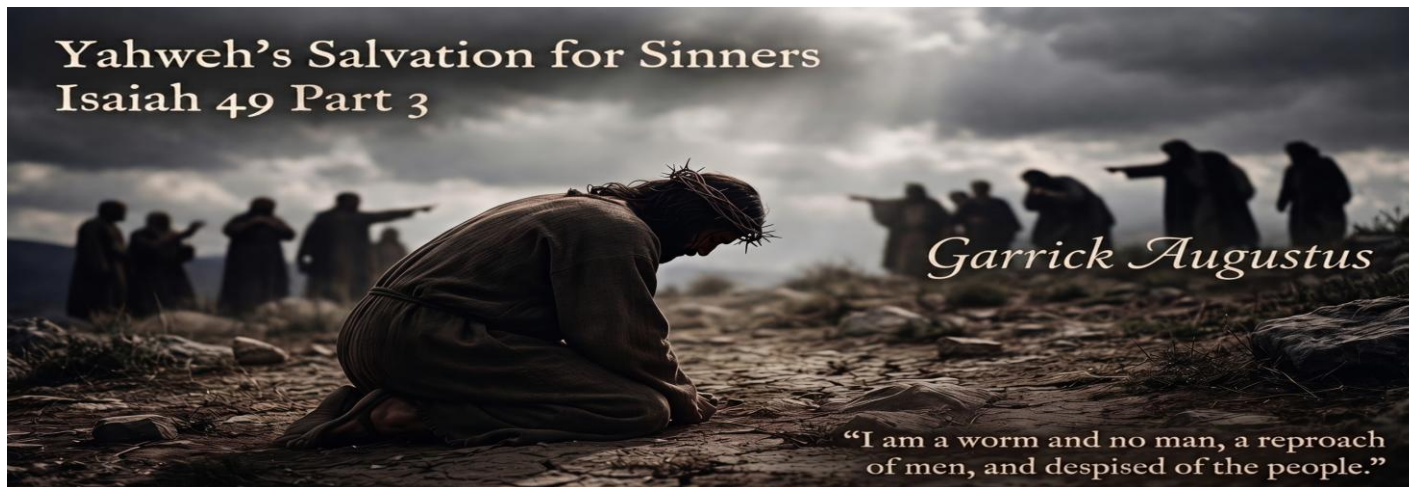
- **A present-truth message,**
- **A gospel-centered mission,**
- **A work accomplished through Christ’s servants,**
- **A fulfillment tied to the 144,000 and the great multitude,**
- **A divine movement preparing the world for the end.**

This is the message of the hour. This is Yahweh’s salvation for sinners. This is the work of the Servant — and the servants He sends. Ω

Yahweh’s Salvation for Sinners. Cont. from p 9

Conclusion

The message of Isaiah 49 reminds us that Christ—the true Israel—is both the Servant and His quiver, hidden until the appointed hour. Let us labor faithfully, speak truth boldly, and trust God completely. The day will come when the hidden servants are revealed, and the glory of the Lord will shine through His people. Ω



Yahweh's Salvation for Sinners Isaiah 49 Part 3

Garrick Augustus

"I am a worm and no man, a reproach of men, and despised of the people."

1. The Focus of Isaiah 49: Christ's Mission and the Gathering of Jacob

Isaiah 49 is described as an enigmatic and profoundly important chapter because it speaks directly to the life, ministry, and end-time work of Christ. The study emphasizes that one of the central events foretold in this chapter is **the gathering of Israel—the tribes of Jacob—during the Christian era**. This gathering is part of the "good news of the kingdom," a message long preached but often obscured or misunderstood.

The passage under examination (Isaiah 49:7–12) highlights Christ as:

- **The Redeemer of Israel**
- **The Holy One**
- **The One despised and rejected by the nation**
- **The Servant of rulers**
- **The One chosen by Yahweh to restore Israel and lead His people**

The study stresses that this restoration is not merely symbolic, it is a literal, covenantal work that unfolds during probationary time, not after probation closes.

2. The Despised Servant: Christ's Rejection by Israel

betrayal by the chief priests and scribes, His delivery to the Gentiles, and His suffering.

- **Matthew 27:27–31** – the Roman soldiers mocking, beating, and crucifying Him.

These passages collectively show that Christ is the despised Servant of Isaiah 49, rejected by both religious leaders and the nation at large.

4. The Servants of Rulers: Christ's Followers in the Last Days

Drawing from *Timely Greetings*, the study explains that the "servant of rulers" in Isaiah 49:7 also refers to **a people**, not just Christ individually. These are:

- Laymen, not denominationally recognized ministers
- Despised and rejected as Christ was
- Called to carry out the end-time work of gathering Jacob
- Empowered by God so that kings will eventually acknowledge their rising

These servants are Christ's replicas—His followers who bear His reproach and later share His glory.

5. The Acceptable Time: The Jubilee and Probationary Period

Isaiah 49:8 introduces a major prophetic theme:

“In an acceptable time have I heard thee... in a day of salvation have I helped thee.”

The study identifies this “acceptable time” as **probationary time**, specifically connected to the **year of Jubilee**. Supporting passages include:

- **Isaiah 61:1–4** – Christ proclaiming the acceptable year of the Lord, restoring desolations of many generations.
- **Luke 4:19–21** – Christ declaring that Isaiah’s prophecy begins fulfillment in His day.
- **Leviticus 25:10–11** – the Jubilee year as a time of liberty, restoration, and return to one’s possession.

The study notes that Christ began His ministry in a Jubilee year (26–27 AD), and suggests that the final Jubilee (2034–2035) may align with significant end-time events—though readiness must be maintained at all times.

Timely Greetings is cited again, stating that God’s servants will proclaim “**the year of final Jubilee.**”

6. Restoring the Land and the Desolate Heritages

Isaiah 49:8 speaks of establishing “the earth” and inheriting “the desolate heritages.” The study explains that:

- “Earth” here means **the land—the Holy Land**.
- Multiple translations (Berean, NIV, NLT) confirm that the passage refers to **restoring the land of Israel**.
- Isaiah 51:3 and Isaiah 61:4 describe Zion’s waste places being rebuilt and her wilderness becoming like Eden.

This restoration is not the new earth—it occurs **during probationary time**, in the Christian era, before the Second Advent.

Romans 11 is used to show that:

- Israel’s blindness is temporary
- God will graft them in **again**
- The Deliverer will turn away ungodliness from Jacob
- God’s covenant promises are irrevocable

Thus, the restoration of Israel is a literal, covenantal event tied to the end-time gospel work.

7. “Go Forth”: Liberation and Guidance for God’s People

Isaiah 49:9–10 describes the liberated condition of God’s restored people:

- Prisoners told to “go forth”
- Those in darkness told to “show yourselves”
- Feeding in high places
- No hunger or thirst
- Protection from heat and sun
- Guidance by springs of water

These promises parallel **Revelation 7:13–17**, where the great multitude:

- Comes out of great tribulation
- Hungers and thirsts no more
- Is led by the Lamb to living fountains of waters

The study argues that this scene is **pre-advent**, during probationary time, because:

- They serve God “day and night in His temple”
- Yet Revelation 21–22 says there is **no temple** in the new earth
- Therefore, this must occur before the Second Advent

Jeremiah 31:7–9 is also cited, describing the gathering of Israel from all directions, guided by rivers of water.

8. God Removes All Obstacles in the Gathering

The study concludes with a statement from *Timely Greetings*:

- In the gathering time, **no obstruction** will hinder God's people.
- God will "dry up rivers and seven streams" so His people can pass safely.
- There will be **one safe place on earth**—the restored kingdom.

This final section reinforces the central message: Isaiah 49 describes a literal, end-time restoration of Israel, carried out by Christ through His servants, during probationary time, culminating in the Jubilee restoration of the land, people, and **covenant. Ω**

“Called From the Womb, Sent in the Last Days”

O Isles, to the One whom God formed, Called from the womb, His name spoken before birth. Hidden in the shadow of the Almighty's hand, A sharp sword of truth sent down to the earth. He came as the Servant, the Light to the nations, Despised by the proud, yet chosen by God. Though He cried, "I've labored in vain," in sorrow, His strength was renewed by the staff and the rod.

Called from the womb, and hidden in His hand, Jesus the Servant, and the servants of the last days stand. Polished shafts in His quiver, waiting for His voice— When He says, "Go forth," the nations will rejoice. From the ends of the earth to the mountains high, He gathers the scattered with a shepherd's cry. Called from the womb, and sent in the last days— To shine His light and prepare His ways.

He is the First Servant, the Holy One of God, Kings shall arise, princes bow at His name. But the pattern continues in the remnant He forms, Later-day servants who carry His flame. Rough in appearance, but polished within, Hidden for years till the hour arrives. He says, "You are My servant, Israel," And through them the hope of the nations survives.

Called from the womb, and hidden in His hand, Jesus the Servant, and the servants of the last days stand. Polished shafts in His quiver, waiting for His voice— When He says, "Go forth," the nations will rejoice. From the ends of the earth to the mountains high, He gathers the scattered with a shepherd's cry. Called from the womb, and sent in the last days— To shine His light and prepare His ways.

They will not hunger, they will not thirst, For He leads them by springs in the desert. He makes His mountains a pathway of mercy And lifts every valley for the meek and the hurt. The captives come out, the children return, From the north, from the west, from the lands of sin. The Servant goes first, but the servants follow— Till all of Jacob is gathered in.

Called from the womb, and hidden in His hand, Jesus the Servant, and the servants of the last days stand. Polished shafts in His quiver, waiting for His voice— When He says, "Go forth," the nations will rejoice. From the ends of the earth to the mountains high, He gathers the scattered with a shepherd's cry. Called from the womb, and sent in the last days— To shine His light and prepare His ways. Oh, shine His light and prepare His ways.

Listen, O Isles, to the calling of God... The Servant and His servants rise as one. Isaiah's promise moves through the ages— Till the work is finished and the kingdom comes.

 [“Called From the Womb, Sent in the Last Days” \(Isaiah 49:1–12 — Dual Application\)](#)

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the launching point of the gospel to all
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- We are the regathered remnant.
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