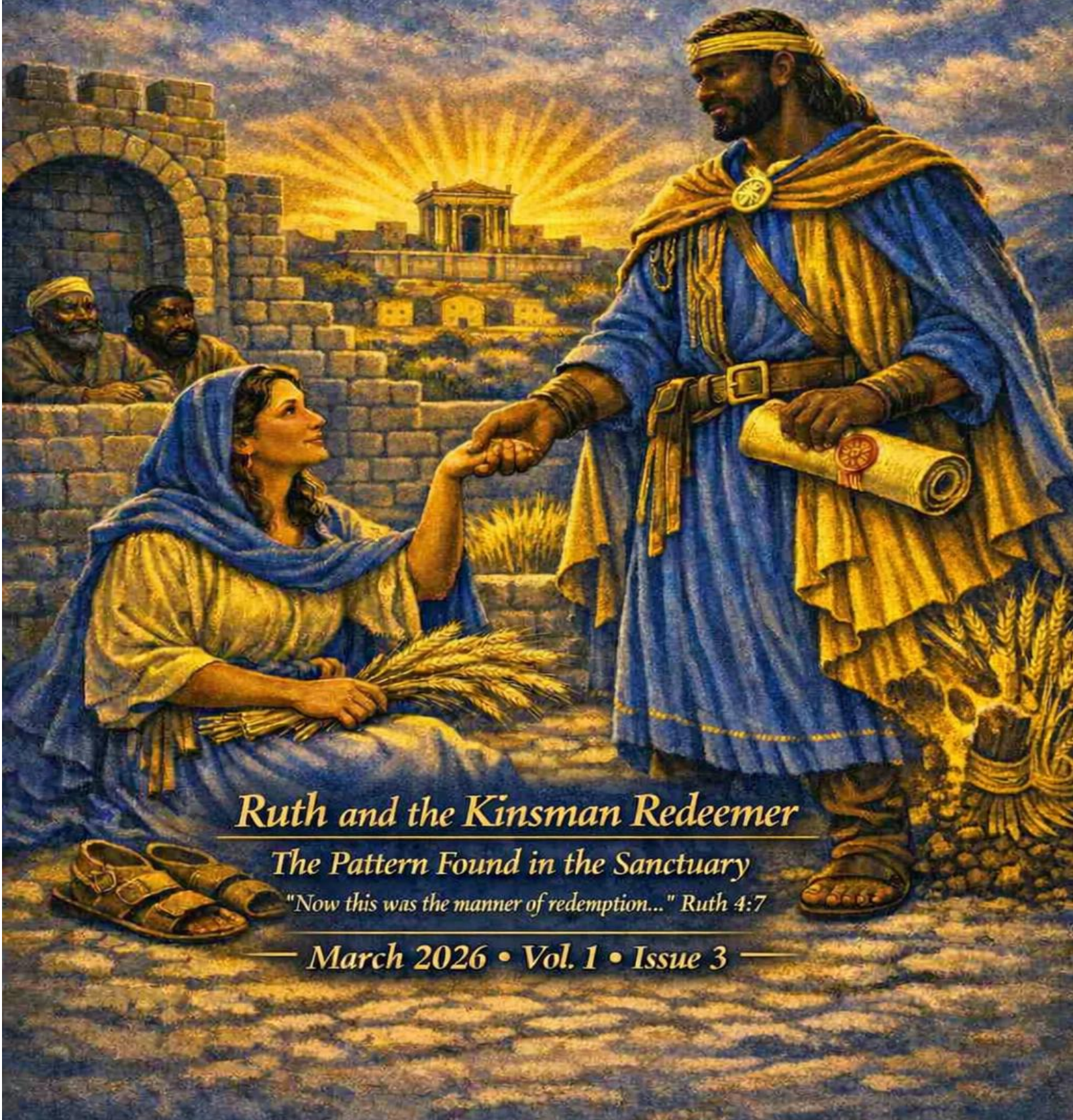


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# THE KING'S JOURNAL

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*Proclaiming the Gospel of the Kingdom More Fully*



## *Ruth and the Kinsman Redeemer*

*The Pattern Found in the Sanctuary*

*"Now this was the manner of redemption..." Ruth 4:7*

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## FOREWORD

In this issue of *The King's Journal*, we turn our attention to one of Scripture's most overlooked yet essential patterns, the redemption of Naomi's inheritance in the book of Ruth. This simple story, set in the fields of Bethlehem-Judah, reveals a profound truth: God's plan of restoration always involves **both the land and the people**, redeemed on the **same day** by the same Redeemer. As Boaz restored Naomi's land and received Ruth in one unified act, so Christ will redeem both the earth and His church in the "restitution of all things" (Acts 3:21). This is why the 144,000, called the "firstfruits" from among the living, stand with the Lamb upon Mount Zion: the Bride and the Land together, awaiting full restoration.

The last message to the world is not merely the gospel of personal salvation it is "**the gospel of the kingdom**" (Matthew 24:14). This cannot be a spiritual kingdom only, for that has existed since Eden. The Bible speaks of a literal kingdom, established first in the Holy Land and completed when the whole earth is made new. The sanctuary, far from being only a place of sacrifice, is the divine blueprint for this restoration. Since 1844, God has been calling His people to study its pattern, for within its courts lie the great end-time truths that prepare a people to stand. As Ellen White wrote, the entire system of types and symbols was "a compacted prophecy of the gospel" (AA 14).

Through the lens of prophecy, we can see that we are nearing the moment when Christ will cleanse His land, reclaim His inheritance, and raise up the "saviors" of Obadiah 1:21. When the final harvest is gathered, He will redeem the whole earth and receive the Bride He loves. But Scripture warns that before this restoration comes a shaking so severe that every foundation will be tested. Many will stand; many will fall. God has said He will cleanse the land when the times of the Gentiles are fulfilled—are we witnessing the early movements of that work? The current conflict in the Middle East presses this question upon us with sobering force.

Ellen White reminded us that "we have many things to learn, and many, many things to unlearn" (*Counsels to Writers and Editors*, p. 37). Now is the time for repentance, self-examination, and earnest labor for the salvation of others. Now is the time to pray with

sincerity, "Thy kingdom come, Thy will be done in earth, as it is in heaven."

May this issue lead us deeper into the pattern of redemption, and may we be found among those who stand with the Lamb when He takes His kingdom and reigns.

*Barbara Eustace*

### About the Cover

The central artwork portrays **Ruth and the Kinsman Redeemer** in a moment of covenantal exchange. Ruth is seated in the foreground, holding freshly gathered stalks of wheat—an emblem of both her labor in the fields and the harvest symbolism that runs through the book. Her posture is humble yet hopeful, her gaze lifted toward the man standing before her.

The kinsman redeemer—clearly representing **Boaz**—stands tall and composed, extending his hand toward Ruth in a gesture that conveys acceptance, protection, and legal authority. In his other hand he holds a **scroll sealed with a red wax emblem**, symbolizing the formal transaction of redemption and the legal transfer of inheritance rights. The clasping of hands between Ruth and Boaz becomes the visual centerpiece, capturing the covenantal moment when land and bride are united in one act.

Behind them, the scene is framed by a **stone archway**, suggesting the city gate where legal matters were witnessed in ancient Israel. Two elderly men stand in the shadows of the arch, observing the transaction with solemn interest. Their presence reinforces the publicly witnessed nature of the redemption ceremony described in Ruth 4:7.

Beyond the archway, the background opens into a luminous cityscape. A **temple-like structure** rises above the rooftops, bathed in the warm glow of a radiant sunset. The sky is filled with golden and rose-colored light, casting a sense of divine approval and prophetic significance over the entire scene. The interplay of light and architecture evokes themes of restoration, covenant, and the dawning of a kingdom.

# The Story of Ruth and the True Kinsman Redeemer

In the quiet fields of Bethlehem-Judah, was planted a Moabitish woman by the name of Ruth, whose story is preserved as a lesson for future ages. In the book of *Ruth*, God reveals His pattern of Redemption that is far greater than its humble setting. Behind the story of this Moabite widow and her gracious kinsman-redeemer, lies a prophetic sequence that stretches from Eden to the New Jerusalem. *Ruth* is not merely a love story between a man and a woman, but a revelation of how God restores His lost inheritance and His people in the last days.

According to God's Holy covenant, a family's land could never be permanently lost from inheritance. If poverty or death forced it into another's hands, a near relative, a *go'el*, a kinsmen-redeemer, could buy it back or redeem it to the family's estate. But the law required a specific order: **the land had to be redeemed before the widow could be taken in marriage**. Boaz could not simply marry Ruth because he loved her. He first had to redeem Naomi's field, restore the family's inheritance, and only then take Ruth as his bride. This sequence is not incidental, rather, it is theological, covenantal, and prophetic.

## Leviticus 25:25

*"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold."*

This is the legal definition of the **kinsman – redeemer** (*go'el*). A close male relative with the **obligation** to buy back the land.

In this prophetic story, Naomi represents Israel, the covenant people whose inheritance was lost. Ruth depicts the Gentiles, those grafted in by faith, to become "Abraham's seed, and heirs according to the promise," (Gal. 3:29). Accordingly, Boaz stands as a type of Christ, the Kinsman-Redeemer who acts on Adam's

behalf, to restore the fallen race and the land, Eden. Just as Boaz redeemed the land before receiving Ruth as his bride:

"Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance [land]," (Ruth 4:5).

Scripture shows that Christ must reclaim the earth, the forfeited inheritance, before the marriage of the Lamb can take place. *Revelation* portrays Christ breaking the seals of the heavenly title deed, judging the usurper, and taking possession of the kingdoms of this world. Only after the inheritance is secured does heaven announce, "The marriage of the Lamb is come, and His wife hath made herself ready," (Rev. 19:7).

The pattern is unmistakable:

- Land redeemed — the earth restored to its rightful Owner
- Bride received — the redeemed united with Jesus
- Kingdom established — the New Creation flourishing under the Son of David

Ruth's story concludes with the birth of Obed, the grandfather of King David. *Revelation* concludes with the reign of the Son of David over "...the kingdoms of this world," (Rev. 11:15), in contrast to the kingdom of the "new earth." This parallel matters because redemption must be completed within the same prophetic day, the same appointed period of time.

Ruth is the seed – the Church temporal.

*Revelation* is the harvest – the Church eternal.

In a world longing for restoration, Ruth reminds us that God's redemption is not abstract. It is covenantal, legal, relational, and universal. Christ is not only redeeming people. He is also redeeming the land, the inheritance, the very stage upon which the story of

salvation unfolds. When the land is restored, the bride will stand ready, clothed in the righteousness of her Kinsman-Redeemer, ushered into the joys of the everlasting kingdom.

## The Legal Order of Redemption

In the book of *Ruth*, the beauty of redemption is not found only in the tenderness of Boaz or the loyalty of Ruth; it is found in the order God has established. Redemption is not random. It follows a divine sequence that reveals the very heart of the gospel.

The typology in *Ruth* is profound and intentional. Naomi's return to the land parallels Israel awakening to its covenant identity. Ruth's decision to cling to Naomi reflects the Gentiles being grafted into the covenant family. Boaz's act of redeeming the land mirrors Christ reclaiming the earth as His rightful inheritance. Boaz's marriage to Ruth foreshadows Christ's union with His Church. The son born to them, Obed, restores Naomi just as the Kingdom will ultimately restore the true Israel of God.

The genealogy ends with David because the entire story embraces one central theme: the restoration of the Kingdom.

God's Holy Covenant requires that the land must be redeemed first, as illustrated by the inheritance restored to Naomi's family line, and only then could the bride be taken to raise up seed on that restored inheritance. This is not a cultural footnote; it is the backbone of the story. The land and the bride are inseparably tied together in God's covenantal design. In Isaiah 62:4 He proclaimed of the Church in "the end of the world" that, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah [delight], and thy land Beulah [married]: for the LORD delighteth in thee, and thy land shall be married." Here also, as in the story of *Ruth*, the land and the woman are both "redeemed" simultaneously, on the selfsame day.

The order is clear:

1. Redeem the land that belonged to Elimelech
2. Restore the inheritance to Naomi's family line
3. Receive the bride to raise up seed on the restored

inheritance. This order is not accidental: it is divinely structured, covenant-driven, and prophetically charged.

Let us walk through the Bible and prove the process that took place.

Ruth 4:1-10 Boaz goes to the gate early in the morning, He gathers ten elders as witnesses. He presents his case to the nearer kinsman, but the nearer kinsman declines, thereby, giving Boaz the opportunity now to redeem the land and Ruth. The nearer kinsman takes off his shoe (sandal) and gives it to the neighbor, relinquishing the right to the land. Boaz then redeems the land and acquires Ruth at the same time. The elders pronounced their blessing.

Ruth 4:11-13 Boaz took Ruth and she became his bride. All of this occurs on the same day.

Both actions, the redemption of the land and taking Ruth belong to the same legal act, the same covenant moment.

It reveals something far greater than a family being restored; it reveals the pattern of how God restores all things. Furthermore, this Divine pattern demonstrates that the process occurs during probationary time. After her marriage to Boaz, Ruth bore her son (child). This lesson is teaching us that the Church can only bear her offspring (children) during probationary time, the time when sinners can be saved by the blood of the Lamb. Hence, the "redemption" of the land – in the latter days – will occur during probationary time, in perfect fulfillment of God's promise through Daniel:

"And in [not after] the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," (Daniel 2:44).

Why must the pre-Advent kingdom be established on this earth "in the days of these kings" (*Ibid*) and not in the New Earth? The answer should now be abundantly clear from the Divine model shown in *Ruth 4:5*. On the very day you buy the field from Naomi, you're also 'buying' Ruth the Moabite woman, the wife of her dead husband, so the family name may be continued

as an inheritance.

## Adam Lost Both the Land and the Bride

In Genesis, Adam lost the inheritance entrusted to him, the garden, the land; was forfeited through sin. Eve, the bride, is exiled with him, both sharing in the consequences of that loss. Their dominion, Divine relationship, and eternal inheritance all fell together on the selfsame day, and in the “restitution” of all things, “the first dominion,” will be restored in like manner. Amazingly, the Bible confirms that this restoration will occur “in the last days,” of this earth’s history. We note that this last day’s term has no relevance to the New Earth, eternity, which by definition is time without end. This simple fact further reinforces the conclusion, as previously stated, that the restoration must occur on the same day and during probationary time.

- **First:** He redeems the land, reclaiming the inheritance Adam forfeited.
- **Then:** He receives His Bride, the redeemed humanity joined to Him in covenant.

Ruth’s story mirrors this pattern perfectly. The land must be redeemed before the bride can be taken. The inheritance must be restored before the marriage can occur. Redemption is not merely personal: it is legal, generational, and covenantal.

## Naomi and Ruth: Israel and the Gentile Bride

### The Firstborn Restores the Lost Line

According to Deut. 25:5–6, the firstborn son of a levirate union legally carried the name and inheritance of the deceased man. Ruth and Boaz could have many children, but only the firstborn would be counted as Mahlon’s heir. Naomi had lost her husband, her sons, and her future. Without an heir, her inheritance was extinguished.

Through Boaz’s redemption:

- the firstborn restored her lineage
- the firstborn secured her inheritance
- the firstborn ensured her name remained in Israel

Ruth bore the child and Boaz fathered the child, but the inheritance flowed upward to Naomi because the law assigned the firstborn to the lost line. This is why the women of Bethlehem proclaim, “A son has been born to Naomi,” (Ruth 4:17). This is all three: legal, covenantal, and prophetic.

## Ruth as a Prophetic Blueprint

Ruth’s Story	End Time Fulfillment
Naomi Returned to the land	Israel restored
Ruth clung to Naomi	Gentiles grafted in
Boaz redeemed the land	Christ reclaims the kingdom
Boaz received Ruth	Christ receives the earth

The story of *Ruth* is the shadow (type). Christ’s work in the last days is the fulfillment (antitype).

## The Sandal: The Legal Transfer of Dominion

In the book of *Ruth*, the exchange of a sandal may seem like a small cultural detail, but it is the pinnacle upon which the entire story hinges. In ancient Israel, the foot symbolized possession, “Every place the sole of your foot treads, I have given you,” (Josh. 1:3). The sandal represented the right to walk upon and reclaim the inherited land. To remove the sandal was to surrender that right; to receive it was to gain the authority to redeem.

At the gate of Bethlehem-Judah, the nearer kinsman removed his sandal and handed it to Boaz. This legal transfer of dominion, witnessed by the elders, binding in covenant, was recognized in Israel’s law. The nearer kinsman publicly relinquished his claim; Boaz received the right to redeem both the land and the lineage. The sandal became the visible sign that the inheritance was no longer lost. The land had been restored.

The sandal became the symbol of dominion transferred, inheritance restored, and covenant fulfilled. Its significance stretched far beyond Bethlehem-Judah. Just as Boaz redeemed the land

before he received the bride, Christ, our greater Kinsman-Redeemer will reclaim the earth before the marriage supper of the Lamb. He breaks the seals, takes possession of the inheritance, judges the usurper, and restores the land. Only then does the bride appear “prepared.” The same divine order seen in *Ruth* unfolds on a universal scale.

This is why the genealogy at the end of *Ruth* culminates with King David. The entire narrative is about kingdom restoration. The sandal is not a footnote; it is the legal emblem of redemption, pointing forward to the moment when Christ will reclaim the earth and unite Himself with His Bride forever.

Boaz’s sandal and Christ’s scroll both declare: “The inheritance is no longer lost. The Redeemer has come” (C01. 1:12-14)

## **From the Sandal to the Stone: *Ruth, Daniel, and Revelation***

The pattern we see in *Ruth* is not singular. It reappears, enlarged, intensified, and universalized, in the prophetic books of *Daniel* and *Revelation*. What begins at the gate of Bethlehem-Judah with a sandal ends at the throne of heaven with a scroll and a kingdom that begins in the holy land and extends to the whole world. The same divine order governs them all.

### **1. Daniel’s Prophetic Order: The Kingdom Is Set Up First**

Daniel 2:44 reveals a precise sequence:

- “In the days of these kings shall the God of heaven set up a kingdom...”
- “...and it shall break in pieces and consume all these kingdoms...”
- “...and it shall stand forever.”

The order is deliberate:

1. God sets up His kingdom;
2. That kingdom breaks the dominions of the world;
3. The kingdom fills the whole earth (Daniel 2:35).

God does not begin by destroying. He begins by establishing. First, the stone is cut out (Dan. 2:45) second, it strikes, then it becomes a mountain that fills the earth (Dan. 2:35). This is not just a vision of power but rather a covenantal pattern.

And it mirrors *Ruth* with stunning precision.

Boaz first secures the land, the inheritance that had been lost, and then he receives the bride. Only afterward does the line of David emerge.

- Land → Bride → Kingdom.
- Stone → Strike → Mountain.
- Shadow → Structure → Fulfillment.

The micro-sequence in *Ruth* reflects the macro-sequence in *Daniel*. Redemption is not random. It is ordered.

### **2. Jesus Christ Reclaims the Holy Land First**

Zech. 2:12 declares: “The Lord shall inherit Judah His portion in the holy land.”

This is the first fruits of the restored earth; the opening act of Christ’s visible kingdom. Before the nations fall, before the bride is presented, before the earth is renewed, the King secures His rightful domain.

This is exactly what Boaz did.

He did not begin with the bride; he began with the land. He redeemed Naomi’s inheritance first and then he took Ruth in a covenant marriage. From their union came the line of David, the royal line through which the Kingdom will be established.

*Ruth* is the example of Christ’s end-time work in consummate fulfillment.

### **3. The Kingdom Breaks the Nations**

Once Christ establishes His kingdom, Scripture declares that it becomes the force that shatters every rival dominion.

Dan. 2:44 prophesied: “It shall break in pieces and consume all these kingdoms.”

Rev. 11:15 echoed: “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ.”.

The prophetic sequence is unmistakable:

1. Christ establishes His kingdom;
2. The nations fall before it;
3. The whole earth becomes His possession.

This is the ultimate fulfillment of the sandal exchange in Ruth 4, the legal transfer of dominion. What Boaz enacted in a small covenant gesture becomes, in the hands of Christ, the global restoration of rightful rule.

#### **4. The Whole Earth Becomes the Inheritance**

Psalm 37:11 and Matthew 5:5 declare: “The meek shall inherit the earth.”

This is not a metaphor. This is the covenant. The land Boaz redeemed became the pattern for the land Christ will reclaim at the end of the age.

*Ruth* revealed the sequence in miniature:

1. Land redeemed
2. Bride received
3. Line of David restored
4. Inheritance secured

*Revelation* expands it to its universal fulfillment.

Christ, the true Kinsman-Redeemer:

- Takes the scroll (Revelation 5);
- Reclaims the holy land (Ezekiel 36:24-28);
- Breaks the kingdoms of the world (Dan. 2:44);
- Restores the entire planet to God’s people (Dan. 7:27).

Dan. 7:27 completes the picture: “The kingdom and dominion... under the whole heaven, shall be given to the people of the saints of the most High.”

What began with a sandal in Bethlehem-Judah ends with a kingdom that fills the earth.

## **The Sanctuary Pattern: From the Gate of Eden to the Throne of Heaven**

The sanctuary has always been God’s visual teaching model for redemption. Every piece of furniture, every movement of the priest, every chamber of the tabernacle reveals the steps by which God restores His people and His world. When we place *Ruth*, *Daniel*, and *Revelation* inside this pattern, the entire plan of salvation unfolds with stunning clarity. What happened at the gate of Bethlehem-Judah is the same pattern that governs the final restoration of all things.

### **1. The Outer Court — Where Redemption Begins**

Redemption always begins with loss. In the Outer Court, the sinner stands outside the presence of God, needing cleansing, covering, and restoration. This is where humanity found itself after Eden, exiled from the garden, stripped of inheritance, and unable to restore what was lost.

Naomi’s story began there. Her land was forfeited. Her lineage was extinguished. Her future, gone, and she was symbolically exiled in Moab.

Ruth entered the narrative as a widow, landless and without an heir. The very picture of the human race in need of a Redeemer to restore what was lost. The Outer Court is the place of need, the place where redemption must begin.

### **2. The Holy Place: The Work of the Kinsman-Redeemer**

In the Holy Place, the priest ministers daily: interceding, feeding, illuminating, and preserving the covenant relationship. This is the realm of active redemption, where the Redeemer steps forward to act on behalf of the helpless.

This is where Boaz appears.

At the gate of Bethlehem-Judah, he received the sandal: the legal symbol of dominion. In Revelation 5, Christ receives the sealed scroll and the title deed of the earth.

Both actions are covenantal. Both are witnessed. Both transfer legal authority.

In *Ruth*, the land is redeemed first. In prophecy, the holy land is reclaimed first. Zech. 2:12: “And the LORD shall inherit Judah his portion in the holy land and shall choose Jerusalem again.” In *Ruth* 4, the bride is received next, and in prophecy the church is united with Christ the self-same day on Mount Zion's summit

The Holy Place represents this ongoing ministry of Christ — Redeemer, Intercessor, Restorer — reclaiming the inheritance Adam lost and preparing a people for Himself.

### **3. The Most Holy Place — Dominion Restored, Earth Inherited**

In the Most Holy Place, the Ark of the Covenant radiates glory. This is the throne room of God, the place where judgment is rendered, dominion is restored, and the covenant reaches its climax.

It is here that the pattern will reach its fulfillment.

In vision, Daniel watched the stone grow into a mountain that filled the whole earth (Dan. 2:35). *Revelation* announces that the kingdoms of this world will become the kingdoms of our Lord (Rev. 11:15). Psalm 37 and Matthew 5 promised that the meek shall inherit the earth.

What began with a sandal in *Ruth* 4 ends with a scroll in *Revelation* 5 and a kingdom in *Revelation* 11. The inheritance is restored. The dominion is transferred. The earth becomes the Lord's once more.

### **The Sanctuary Pattern Summarized**

- Outer Court: Loss of inheritance → Humanity's need
- Holy Place: Redemption of land → Bride received → Kingdom established
- Most Holy Place: Dominion restored → Earth inherited → Kingdom universal

*Ruth* is the shadow. *Daniel* is the structure. *Revelation* is the fulfillment. The sanctuary is the blueprint that holds them all together.

## **The Pattern in *Ruth* Mirrors the End-Time Redemption Sequence**

The story of *Ruth* is not simply a touching narrative of loyalty and love. It is a prophetic blueprint, a miniature model of the final work of Christ. The same divine order that governs Boaz's redemption governs the redemption of the entire world. Scripture does not leave this pattern hidden; it repeats it from *Genesis* to *Revelation* so that God's people can recognize the sequence when it unfolds in the end of the world.

### **1. The Land Is Redeemed First**

Before Boaz could receive Ruth, he had to redeem the land that belonged to Elimelech. This is the heart of the story, the legal restoration of the inheritance. Scripture affirms that Christ follows the same order.

- “The meek shall inherit the earth,” (Psalm 37:11).
- “Creation itself will be delivered from bondage,” (Rom. 8:21)
- “The kingdoms of this world have become the kingdoms of our Lord,” (Rev. 11:15).

Redemption → Land → Dominion

Redemption always begins with place, because God first establishes the ground where He meets His people. Inheritance begins with land, for every covenant promise must be rooted in restored territory. Restoration begins with dominion, when God's authority is fully reestablished and His kingdom is set in order. This is the divine sequence woven through Scripture — place, land, dominion — the pattern by which God rebuilds what was lost and brings His kingdom to fullness.

Adam lost the land. Christ restores it. *Ruth* reveals the pattern.

### **2. Then the Bride Is Presented**

Once the inheritance is secured, the bride is received. This is the same order in *Ruth* and in *Revelation*.

- “The marriage of the Lamb has come, and His wife has made herself ready,” (Rev. 19:7).

- “I will come again and receive you to Myself,” (John 14:2–3).

The bride does not appear until the inheritance is reclaimed. The marriage does not occur until the land is restored. The covenant union follows the covenant redemption.

Ruth is received **after** the field is redeemed. The Church is received **after** the earth is reclaimed.

### 3. Why This Matters: Adam Lost Both the Land and the Bride

When Adam fell, he lost:

- The land — the garden, the inheritance entrusted to him;
- The bride — Eve, who shared in the exile;
- The dominion — the authority to rule under God

Christ, the Second Adam, will restore all three, but in the same divine order:

1. Land restored, the inheritance reclaimed;
2. Bride received, the redeemed united with Christ;
3. Kingdom established, the dominion returned to the saints.

*Ruth* is the illustration. *Revelation* is the great fulfillment.

### 4. Naomi and Ruth: Israel and the Gentile Bride

The typology in *Ruth* is profound and intentional:

- Naomi returned to the land → Israel restored to covenant awareness.
- Ruth clung to Naomi → Gentiles grafted into the covenant.
- Boaz redeemed the land → Christ reclaims the earth.
- Boaz received Ruth → Christ receives His Church.
- The son restored Naomi → The Kingdom restores Israel.

The story ends with David because the entire narrative is driving toward kingdom restoration.

### 5. The Firstborn Restores the Lost Line

According to Deuteronomy 25:5–6, the firstborn son of a Levirate union legally carries the name and inheritance of the deceased man. This is why the women of Bethlehem-Judah proclaim: “A son has been born to Naomi.”

Not metaphorically, but legally.

Ruth bore the child and Boaz fathered the child, but the inheritance flowed upward to Naomi. This is covenant logic. This is the prophetic structure: the gospel in miniature.

### 6. The Pattern Summarized

The same God who ordered redemption in Bethlehem-Judah orders redemption in the end of the world. The pattern has never changed.

## *Revelation Echoes Ruth’s Pattern*

The book of *Revelation* does not introduce a new pattern of redemption, it magnifies the same pattern first revealed in *Ruth*. What Boaz does at the gate of Bethlehem-Judah in a small, covenantal act, Christ does before the throne of heaven on a universal scale. The shadow became substance. The symbol became reality. The sandal Boaz received mirrors the scroll Christ will receive.

### 1. The Scroll: Heaven’s Legal Title Deed

In Revelation 5, John sees a scroll sealed with seven seals. It’s a document no one in heaven or earth is worthy to open. John weeps because the inheritance appears lost, the earth un-reclaimed, the dominion still in the hands of the usurper.

But then the Lion of the tribe of Judah appears, the Root of David, and He alone is worthy to take the scroll.

This is the heavenly counterpart to the sandal in *Ruth*.

- The sandal transferred the right to redeem land.
- The scroll transfers the right to redeem the earth.

Both are legal. Both are witnessed. Both restore what was lost.

When Christ takes the scroll, heaven erupts in worship because the Redeemer has stepped forward to reclaim the forfeited inheritance.

## 2. The Seals: The Process of Reclaiming the Inheritance

As Christ breaks the seals, He is not merely revealing judgments, He is executing the legal process of reclaiming the earth. Just as Boaz had to act publicly and legally to redeem Naomi's field, Christ must act publicly and legally to redeem the world.

The seals are not random events. They are the steps of redemption, the unfolding of the title deed, and the legal reclaiming of dominion.

Ruth	Revelation
A sandal is exchanged	A scroll is taken
Land is redeemed	Earth is reclaimed
Bride is received	Church is united with Christ
Line of David is restored	Kingdom of David Established
Naomi's inheritance is secured	The saints inherit the earth

*Ruth* reveals the pattern in miniature. *Revelation* exposes the pattern in majesty.

## 3. The Kingdom Declared: "The Kingdoms of This World..."

Rev. 11:15 announces the moment the redemption is complete: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

This is the heavenly echo of the sandal exchange.

At the gate of Bethlehem-Judah, the elders witnessed Boaz receiving the right to redeem. In *Revelation*, the hosts of heaven will witness Christ receiving the right to reign.

How to connect "to redeem" with the "right to reign".

Redemption establishes the right. the legal side. Reigning exercises the right, the royal side

Boaz legally secures land, inheritance, and bride. This is authority granted – a legal transfer.

Christ receives the scroll, the kingdom, and the nations. This is authority exercised, dominion conferred. The moment the right is activated. This is reigning.

## Boaz receiving the right to redeem is the earthly shadow of Christ receiving the right to reign.

- Redemption → establishes the claim
- Reigning → fulfills the claim
- Boaz → legal authority on earth
- Christ → royal authority in heaven
- Gate of Bethlehem-Judah → earthly court
- Throne of heaven → heavenly court

At the gate of Bethlehem-Judah, Boaz received the legal right to redeem. In the courts of heaven, Christ will receive the royal right to reign. Redemption becomes reign when the claim secured is the kingdom restored.

The pattern is the same, only the scale has changed.

## 4. The Scroll and the Sandal: Two Symbols, One Story

The sandal in *Ruth* and the scroll in *Revelation* both declare the same truth: The inheritance is no longer lost. The Redeemer has come. **Col. 1:12.**

## 5. The Marriage of the Lamb Follows the Redemption of the Land

Rev. 19:7 proclaims: "The marriage of the Lamb has come, and His wife has made herself ready."

Notice the order:

- Rev. 5: Christ takes the scroll;
- Rev. 6–1: Christ reclaims the inheritance;
- Rev. 19: The bride is presented.

This is the same order as *Ruth*:

1. Land redeemed
2. Bride received
3. Line of David established

The Bible never changes the pattern. The covenant never shifts. The Redeemer always works in the same divine order.

## **The Whole Earth Becomes the Inheritance**

The story of redemption does not end with the bride being received. It does not end with the scroll being taken or the kingdoms of this world falling before Christ. The final act of redemption is far greater: the entire earth becomes the inheritance of the redeemed. This is the promise spoken by the prophets, affirmed by Christ, and sealed in *Revelation*. What began with a field in Bethlehem-Judah ends with a world made new.

### **1. The Meek Shall Inherit the Earth**

Psalm 37:11 declares: “The meek shall inherit the earth.”

Jesus repeats the same promise in Matthew 5:5: “Blessed are the meek: for they shall inherit the earth.”

They are covenant promises. They are the destiny of the redeemed. The inheritance Adam lost is the inheritance Christ restores, not a cloud, a symbol, or a spiritual abstraction, but the earth itself, renewed, cleansed, and restored to the people of God.

### **2. Daniel’s Vision of the Final Transfer of Dominion**

Daniel 7:27 gives one of the clearest declarations in all of Scripture: “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.”

This is the moment the sandal in *Ruth* pointed toward. The moment the scroll in *Revelation* secures. The stone in *Daniel* becomes a mountain that fills the whole earth.

The dominion Adam lost is returned. The inheritance Naomi lost is restored. The earth becomes the Lord’s and the saints reign with Him.

## **3. From a Field in Bethlehem-Judah to a World Made New**

*Ruth* reveals the pattern in miniature:

- A field redeemed
- A bride received
- A lineage restored
- An inheritance secured

Revelation exposes the pattern in fullness:

- The earth reclaimed
- The Bride united with Christ
- The Kingdom of David established
- The saints inherit the world

It is God through Boaz who ultimately restored Naomi’s inheritance. He the true Redeemer was the one who took the sandal in Bethlehem-Judah, and it is He who will take the scroll in heaven. The same covenant that restored a family will restore the universe.

### **4. The Inheritance of the Redeemed Is the Earth Itself**

The Bible never promises that the redeemed will inherit a distant realm or an ethereal existence. It promises something far more tangible, more beautiful, and more rooted in God’s original design.

The redemption begins with the holy land. This is why the prophets speak of vineyards planted, houses built, nations healed, and creation delivered from bondage. It culminates in *Revelation* with complete restoration. New Jerusalem descending to a renewed earth.

The inheritance is not lost. The Redeemer will come. The earth will be restored to the saints forever.

## **The Sanctuary Summary & Final Synthesis**

### ***From the Gate of Bethlehem to the Throne of Heaven***

As we step back and look at the story of *Ruth*, the visions of *Daniel*, the scroll of *Revelation*, and the

pattern of the Sanctuary, a single truth rises: God has always followed the same order of redemption. The Bible is not a collection of disconnected stories: it is one story; one pattern; one covenant; revealed again and again so that His people will recognize His work in the last days.

*Ruth* shows the pattern in a home. *Daniel* shows the pattern in a kingdom. *Revelation* shows the pattern in the universe. The Sanctuary shows the pattern in the plan of salvation.

All four agree.

### **1. The Pattern Begins in the Outer Court: Loss and Need**

Redemption begins with loss. Naomi loses her land. Adam loses the garden. Israel loses her inheritance. Humanity loses its place.

The Outer Court is the place of exile and where we realize we cannot restore ourselves. Ruth enters the story (symbolically) in the outer court: widowed, landless, and without an heir. Her condition mirrors the human race in need of a Redeemer who can restore what was lost.

### **2. The Pattern Moves to the Holy Place: Redemption and Covenant**

In the Holy Place, the Redeemer steps forward.

- Boaz received the sandal — the legal right to redeem.
- Christ receives the scroll, the legal right to reclaim the earth.

Both actions are witnessed, both are covenantal, and both will restore what was lost.

In *Ruth*, the land is redeemed first. In prophecy, the holy land is reclaimed first. In *Ruth*, the bride is received next. In prophecy, the Church is united with Christ.

The Holy Place is the realm of active redemption, the ministry of the Kinsman-Redeemer.

### **3. The Pattern Reaches Its Climax in the Most Holy Place, Dominion Restored**

In the Most Holy Place, the Ark of the Covenant shines with glory. This is the throne room of God; the place where dominion is restored and the covenant reaches its final fulfillment.

In Vision Daniel watched the stone become a mountain that fills the whole earth. *Revelation* announces that the kingdoms of this world will become the kingdoms of our Lord. *Psalms 37* and *Matthew 5* promise that the meek shall inherit the earth.

What began with a sandal in Bethlehem-Judah ends with a scroll in heaven and a kingdom that fills the world.

The inheritance is restored. The dominion is transferred. The earth becomes the Lord's once more.

### **4. The Pattern Summarized**

#### **a. *Ruth* is the prototype of the land redemption**

Ruth 4:9-10 "Ye are witnesses this day, that I have bought all that was Elimelech's... moreover Ruth the Moabitess have I purchased..."

This is the clearest biblical example of land redeemed and bride received, the pattern's starting point.

#### **b. *Daniel* is the announcement of the kingdom restored.**

Daniel 2:44 "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed..."

Daniel doesn't restore the kingdom, he **announces** the moment God will.

You may also pair it with:

- Daniel 7:27, dominion given to the saints
- Daniel 7:14. everlasting dominion given to the Son of Man

Daniel 2:44 is the anchor.

**c. Revelation is the completion of the kingdom restored.**

Revelation 11:15 “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ...”

This is the moment the restoration is **completed**.

More references:

- Revelation 21:1–3, new earth, God dwelling with His people
- Revelation 22:1–5, the inheritance fully realized

Revelation 11:15 is the clearest “completion” verse.

**d. The Sanctuary is the blueprint of the restoration process.**

Exodus 25:8–9 “Let them make me a sanctuary... according to all that I show thee, after the pattern of the tabernacle...”

The sanctuary is explicitly called **the pattern**, the divine blueprint.

You may also reference:

- Hebrews 8:5, “the example and shadow of heavenly things”
- Hebrews 9:23–24, the heavenly reality behind the earthly pattern

Exodus 25:8–9 is the foundational blueprint text.

*Ruth* is the shadow. *Daniel* is the structure. *Revelation* is the fulfillment. The Sanctuary is the blueprint that weaves them together.

**And Jesus Christ, the true Kinsman Redeemer, is the center of it all!**

**Here is a song about Naomi, Ruth, Boaz, and Christ, the true redeemer. Enjoy. Click it on.**

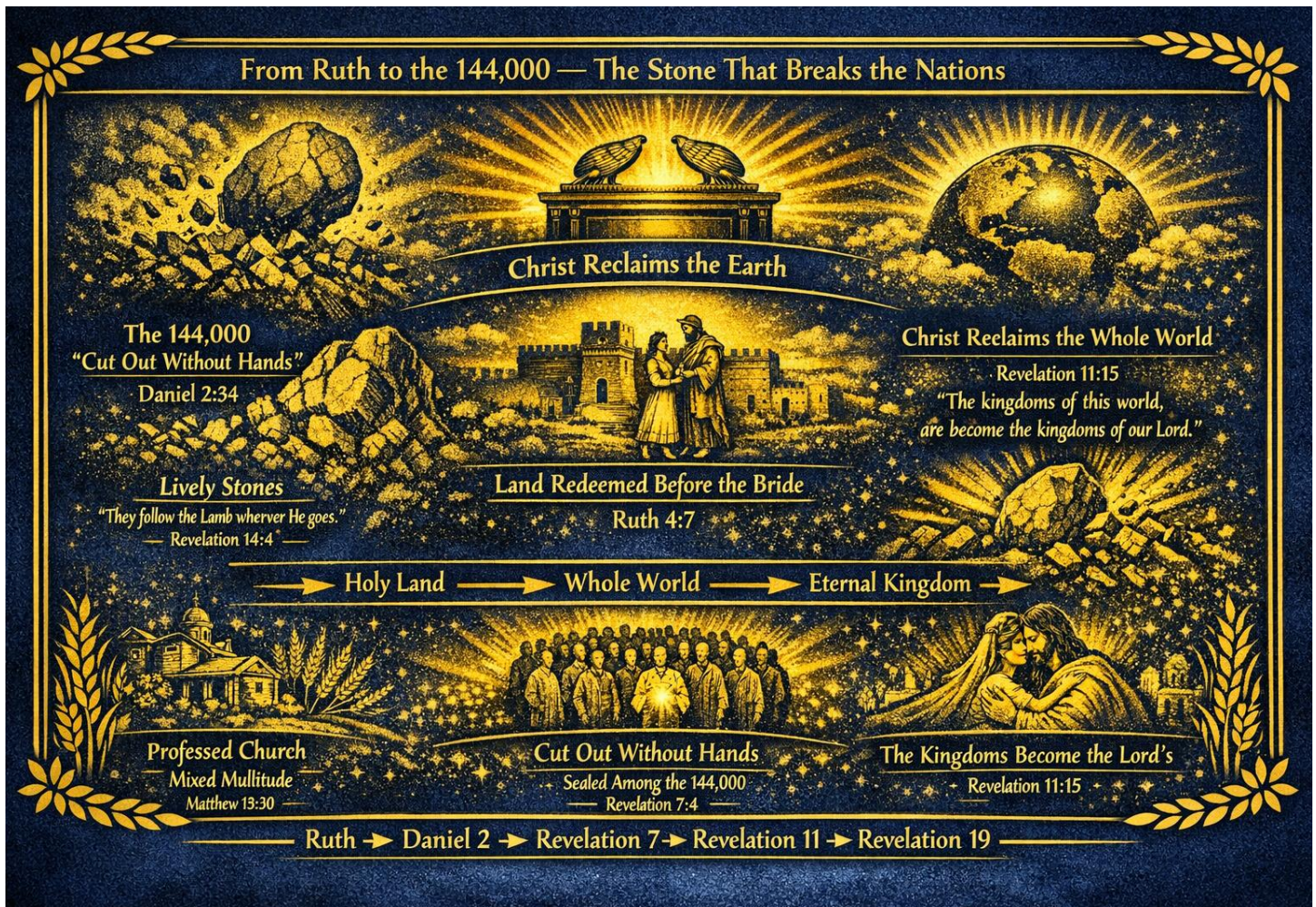
<https://suno.com/s/eRNqpOmSudzDJpkY>



beginning of restoration as Ruth returns to the land: fields, altar, and laver marking first contact with grace. The **Holy Place** reveals the moment of covenant transfer in Ruth 4, where Boaz redeems the land and receives the bride, securing inheritance through lawful authority. The **Most Holy Place** portrays the throne room of dominion, where the Ark and symbols of kingship point to the final conferring of the kingdom. Together, the three panels move from land to covenant to dominion. The same progression that carries the story from Ruth to David to Christ, and from redemption to reign. Ω

**The sandal in the story of Ruth was the legal symbol of transfer; he still had to pay a monetary price. The price Christ paid was his death and blood. He gave His all for you and me.**

“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” *Matthew 25:34*



This chart traces the prophetic journey from Ruth to the 144,000, showing how God moves from redeeming a single family's inheritance to reclaiming the entire world. It begins with Ruth 4, where the land is redeemed before the bride: a Holy Place pattern of legal transfer, covenant rights, and inheritance restoration. From there, the story expands into Daniel 2, where a stone "cut out without hands" symbolizes a sealed, purified people prepared by God Himself. This leads into Revelation 7, where the 144,000 are sealed as "lively stones," a firstfruits company who follows the Lamb with complete loyalty. The progression continues into Revelation 11, where Christ reclaims the kingdoms of this world, and culminates in Revelation 19, where He receives full dominion as King of kings. Together, the panels show a single redemptive pathway: from the Holy Land to the whole world, from a redeemed inheritance to an eternal kingdom, from Ruth's legal redemption to the Lamb standing with the 144,000 on

Mount Zion. It is the sanctuary pattern revealed: land, people, and dominion restored through Christ.

Adventism teaches that the stone in Daniel 2:44 is Christ. This is misunderstood by SDA's. Daniel specifies that the stone is cut from the mountain and mountain symbolically means church. The verse does not say the stone comes from heaven. The stone is the portion of the professed church, the 144,000 (first fruits), who remain (cut out) after the purification and have the indwelling Christ (stone) in them. It is they whom God appoints to become the saviors of Obadiah 1:21. These are the ones who go forth into all the world to gather in the remaining sheaves, the great multitude, the second fruits. The ones God uses to crush the kingdoms of this world. Dan. 2.44

From the church militant to the church triumphant.

Summary of Our Next King's Journal  
Feature Article – Stay Tuned.

The American-Israeli War with Iran.

Garrick Augustus

The American-Israeli War with Iran in the Bible argues that recent U.S.–Israeli military actions against Iran represent the literal fulfillment of long-standing, previously unfulfilled biblical prophecies, particularly those found in Jeremiah 49:35–39 regarding the ancient region of Elam, which the author identifies as present-day Iran. The document frames contemporary geopolitical events as divinely orchestrated milestones within an end-time prophetic timeline rather than as isolated political or military developments.

The author begins by recounting the reported February 28, 2026 joint U.S.–Israeli air campaign against Iran, emphasizing alleged decapitation strikes against Iran's supreme leadership. These events are presented as historically unprecedented and prophetically decisive, aligning with biblical language describing the breaking of Elam's "bow" (interpreted as military power), the scattering of its people, and the destruction of its rulers. The author stresses that this prophecy has never been fulfilled in ancient history and therefore must apply to "the latter days."

A significant portion of the work establishes Elam's identity, tracing it from Genesis through Persian history and arguing for Iran's uninterrupted national continuity. By emphasizing Elam's genealogical connection to Shem and Abraham, the author asserts that Iran occupies a unique place in redemptive history and prophecy, distinct from nations that disappeared through assimilation. This lineage is used to argue that Iran's future role includes both judgment and restoration.

The document interprets Jeremiah's prophecy as unfolding in two phases:

Judgment—the collapse of Iran's clerical-military leadership through multinational force, resulting in national dismay, dispersion, and warfare.

Restoration—a future regathering and spiritual transformation of Elam "in the latter days," culminating in Iran becoming a center for divine worship and gospel proclamation.

The author challenges Seventh-day Adventist theological interpretations that classify Jeremiah 49 as "conditional," arguing instead that such a stance effectively nullifies large portions of prophetic Scripture. He maintains that biblical prophecy concerning national Israel, the land, and the pre-Advent kingdom of Christ must be fulfilled literally on earth prior to the Second Coming, not spiritualized or postponed to the New Earth.

Expanding beyond Iran, the document identifies the United States as a modern prophetic power—an antitypical Assyria/Nineveh—drawing from prophetic texts to describe America's global dominance, moral contradictions, judicial corruption, and eventual judgment. The author contends that America's leadership role in the Middle East is both permitted and limited by divine decree.

The work concludes by asserting that the collapse of Iran's Islamist regime will open the Islamic world to the gospel, particularly among Arabs and Persians, fulfilling prophecies of spiritual "water" being offered to those fleeing war and persecution. Ultimately, the document presents current world events as evidence that Scripture is actively unfolding, reinforcing the authority of the Bible and calling readers to recognize the imminence of the final phases of redemptive history. Ω

Isaiah 49:25

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

# The Next Jubilee Marked By the 4<sup>th</sup> Tetrad in 2000 Years!



Throughout the past 2,000 years there have been only three tetrads (Lunar eclipses or blood moons *occurring on the true biblical dates of festivals earmarked on God's Creation Calendar*), and their occurrences have been quite significant in the framework of the Gospel, and the life and teachings of the Church.

In the First Century, 31AD, on the day of Pentecost (50 days from Christ's resurrection), God poured out His Holy Spirit on the 120 disciples present in the Upper Room, and for the next 3 ½ years, the Christian Church expanded its reach through Judea and into Asia and Asia-minor, regions of Africa, and beyond. And exactly one year after Christ's crucifixion, the heavens were darkened with a tetrad.

During the mid Second Century AD, the Church began to distance itself from its "Jewish" roots, to avoid Roman persecution, and started to romance with Sunday sacredness. First, they gathered on Sundays to "break bread" together in honor of the resurrection of Christ, as a demonstration to the Romans as to how differently they are, in worship and practice from the Jews! Although the early Christians observed the Sabbath on Saturday, they also met for breaking bread on Sundays. As "innocent" as this appeared, it was weaponized by Satan to become his first foothold on the Church in tampering with the law of God! By 170 AD, Bishop Dionysius of Corinth referred to the observances on Sundays as "The Lord's Day" celebrations. His testimony, so early in the life of the Church has been championed by many throughout the centuries to advance Sunday as the *Christian's Sabbath*, in total disregard for the Bible's teaching on this question.

In 2014-2015, AD, another after 1852 years, another tetrad occurred! Significantly, in 2015, the Pope of Rome (Francis I), made his historic visit to America where he addressed the joint houses of Congress, the first ever! This was on September 24, merely one day after the Day of Atonement (*Yom-Kippur*) for that year, and on the 25<sup>th</sup>, he addressed the UN. In both instances he advanced his Climate Change agenda, which is a veiled promotion of an international Sunday Law, to help the planet heal from the negative effects of *anthropogenic Climate Change*.

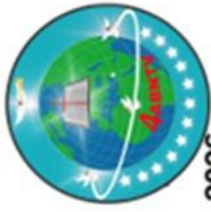
Finally, in the years 2032-2033 AD, a little more than six years into the future, the earth will again be graced with the third tetrad in 2,000! Notably, these two events will happen just 18 years apart within a single generation. The United States will conduct a General Election in 2032 to select a new president, who will officially take office on January 20, 2033. Then, two years later, in 2035, on the Day of Atonement, will commence the biblical year of Jubilee! Whether this will be the time for the Second Pentecost and the establishing of the pre-Advent kingdom, we do not know, but we can be assured that these operations in the heavenlies in association with appointments on God's Creation Calendar should be of such gravity to encourage us to all keep our minds fixed upon that other time, wherein dwells righteousness. Ω

🗓️ God's HOLY TIMES Calendar for 2026. This is the same information on a refrigerator-friendly calendar stock. This format is how they will look, going forward, complete with the lunar phases.

You will note that we've circled the festal days with keyed colors to make it unmistakably clear as to which days are Sabbaths. Also, those days circled in gray are holy times but not Sabbath days.

Today (March 19) is the last new moon for the Old Year. The Biblical "New Year's Day" will be on the next visible crescent moon, April 18, 2026.

Those who do not know or respect God's calendar will be like the foolish virgins who were unprepared for the Marriage with the Bridegroom. Let's be "WISE" in the things of salvation. Did somebody ask, where are the Issacharites today? YBTJ 🙏



# YHWH'S Appointed Times for 2026

March 2026–February 2027 (United States)

## March 2026

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

O:3 O:11 ●:18 O:25

## April 2026

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

O:1 O:10 ●:17 O:23

## May 2026

S	M	T	W	T	F	S
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

O:1 O:9 ●:16 O:23 O:31

## June 2026

S	M	T	W	T	F	S
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

O:8 ●:14 O:21 O:29

## July 2026

S	M	T	W	T	F	S
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

O:7 ●:14 O:21 O:29

## August 2026

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

O:5 ●:12 O:19 O:28

## September 2026

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

O:4 ●:10 O:18 O:26

## October 2026

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

O:3 ●:10 O:18 O:26

## November 2026

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

O:1 ●:9 O:17 O:24

## December 2026

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

O:1 ●:8 O:17 O:23 O:30

## January 2027

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

●:7 O:15 O:22 O:29

## February 2027

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

●:6 O:14 O:20 O:28

Mar 20, 2026 ● Vernal Equinox @ 10:46 AM	May 2, 2026 ● Feast of Unleavened Bread	May 4, 2026 ● Unleavened Bread	May 8, 2026 ● Unleavened bread (last day)
Apr 18, 2026 ● New Year's Day	May 3, 2026 ● Wave Sheaf Day (Count the Omer)	May 5, 2026 ● Unleavened Bread	Jun 21, 2026 ● The Day of Pentecost
May 1, 2026 ● Passover (first day) May 1, 2026		May 6, 2026 ● Unleavened Bread	Oct 12, 2026 ● Feast of Trumpets
		May 7, 2026 ● Unleavened Bread	Oct 21, 2026 ● Day of Atonement

Every morning at 6:15 EST on weekdays and 7:15 weekends and Holidays Br. Garrick Augustus has an online Bible Study, he is going through the whole Bible verse by verse. Feel free to join in. Please join our Sabbath online Studies too. You can either join using a browser or downloading the app for either phone or computer. Call in number is (563) 999-5105 PIN is

944823# Sabbath Studies: 11:00 AM and 6:00 PM EST

Adjust according to YOUR time zone.

[www.freeconferencecall.com](http://www.freeconferencecall.com)

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heraldingking

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or on YouTube at:

[https://www.youtube.com/results?search\\_query=4ABNTV](https://www.youtube.com/results?search_query=4ABNTV)

There are more sermons listed on Bitchute due to YouTube's censorship of our content. We appreciate your assistance in driving traffic to both sites.

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Please put "HKM Contact Please"

This way we know it is not spam.

We are still working on the website, but it has been launched. Please give us time to get all the info on it, lots to upload.

<https://www.heraldsfortheking.org>

One person has been going through the Timely Greetings and turning all the poems she finds into music. We are adding these to the website and hopefully a youtube channel for all to enjoy.

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If you would like to review and listen to the Timely Greetings poems put to music please visit

<https://www.heraldsfortheking.org/team-1>

We have only begun to put the songs up, so keep checking back for more.

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### **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 pre-millennial kingdom, the renewal of humanity, and the reclaiming of the nations under the reign of the true King.

### **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