



*Ruth*  
*A Love Story*

by Betty Ann Scott

Worksheet



## Ruth — A Love Story

1. The story of Ruth begins with a godly Jewish family living in Israel. It was during the later period of the \_\_\_\_\_ — a difficult time in Israel’s history filled with anarchy, confusion, and unfaithfulness to God’s law. They lived in Bethlehem-Judah — the \_\_\_\_\_ of David and also of the Lord Jesus Christ. The name of the father was Elimelech which means “my God is \_\_\_\_\_.” Elimelech, no doubt, was a prominent, devout Jewish man who was a landowner in Bethlehem. His wife’s name was Naomi which means “\_\_\_\_\_” or “pleasant one”. Together, they had two children — Mahlon “the \_\_\_\_\_ one” and Chilion “the pining one,” probably indicating that both sons had fragile \_\_\_\_\_ issues [Ruth 1:1-2].
2. Then a \_\_\_\_\_ came upon Israel and difficult times came upon the Jewish people. It had to be a very \_\_\_\_\_ famine for this Jewish family to move to Moab, a fertile but dry land which was good for grazing herds and flocks. Moab was Israel’s lifelong enemy. The people of Israel and Moab \_\_\_\_\_ one another. Moab was a land filled with idolatrous, depraved people who worshipped false gods, especially Chemosh (known as the \_\_\_\_\_ of Moab)—their national deity [I Kings 11:7]. The Moabite worship was filled with erotic imagery, lewd conduct and \_\_\_\_\_ sacrifice. The Moabites were descendants of Lot’s oldest daughter who had an incestuous relationship with her father. Moabite women would often try to \_\_\_\_\_ Israelite men to worship their false gods [Num. 25:1-3] and in Numbers 22-24, Barak the Moabite king hired Balaam to \_\_\_\_\_ Israel. Needless to say, Israel’s history with Moab was very hostile and volatile. God cursed Moab because of their opposition and treatment to \_\_\_\_\_ [Jer.48:25-27, 38, 42; Ezek. 25:11-13b].
3. Elimelech took his family to live in Moab until the famine in Israel was over. \*See **Insert A**. However, \_\_\_\_\_ struck the family. Elimelech died and Naomi was left there to raise her two sons alone. Evidently, her two sons were approaching adulthood because they soon married Moabite women which was \_\_\_\_\_ by Jewish law to marry Canaanite women. Mahlon married Ruth [\_\_\_\_\_] while Chilion married Orpah [\_\_\_\_\_]. While scripture is silent as to whether Naomi initially objected to her sons marrying heathen women, we do know that Naomi eventually took these women under her wing and a \_\_\_\_\_ bond of friendship developed among them. Then tragedy struck again without explanation; both Naomi’s sons \_\_\_\_\_ —leaving all three women without husbands and needed resources. Evidently, no \_\_\_\_\_ were born to either Ruth or Orpah during their marriages [Ruth 1:3-5].
4. Naomi was now widowed, childless, impoverished and aging —with no \_\_\_\_\_, no possessions, no land, nor responsible relative to help her. Although she had two wonderful daughters-in-law she deeply \_\_\_\_\_, she had absolutely nothing to offer them [Ruth 1:6-10]. Upon hearing that Israel’s famine was over, Naomi decided to

go back to \_\_\_\_\_-Judah, sadly leaving her husband and sons behind, buried in a foreign land. As Naomi walked with Ruth and Orpah, Naomi tried to \_\_\_\_\_ with them to go back to their homes so they could have a future for the Lord's hand was against her. She had no more sons so they could \_\_\_\_\_ again. [Ruth 1:11-13]. Orpah wept because she loved Naomi but she left to go back home to her family and her gods [Ruth 1:14-15]. Unfortunately, Orpah is never \_\_\_\_\_ again in scripture. \*See Insert B

5. \_\_\_\_\_ times Naomi tried to encourage Ruth to return to Moab, but Ruth was determined to stay with her mother-in-law. Ruth was definitely a woman of \_\_\_\_\_; a woman who could not be moved. Even though Naomi could not guarantee any future for her, Ruth \_\_\_\_\_ the doors to all she knew [home, family, gods, and way of life] to follow her godly mother-in-law. Ruth and Naomi's destinies were bound together by \_\_\_\_\_, loyalty and faith. The beauty of Ruth's \_\_\_\_\_ is clearly seen in her response to Naomi. Ruth beautifully expresses her love and devotion not only to Naomi but expresses her \_\_\_\_\_ faith in the God of Israel as her own personal God [1:16-18]. Nowhere in literature are love and \_\_\_\_\_ so adequately expressed as Ruth declares here in scripture. Naomi saw Ruth's resolve to stay by her side and quit speaking. \*See Insert C
  
6. Naomi and Ruth left Moab to return to Bethlehem probably around mid \_\_\_\_\_. The trip to Bethlehem was 60-75 miles away and would take approximately 7-10 days of travel. How comforting it must have been to Naomi to have Ruth by her \_\_\_\_\_. Ruth arrives with Naomi in Bethlehem as a \_\_\_\_\_, but Ruth's decision to stay with Naomi, to accept Jehovah as her God and to live among God's people would have great \_\_\_\_\_ and far-reaching effect. Ruth's heart found a \_\_\_\_\_ with Naomi. Although both women were poor, widowed and destitute, they found comfort in each other's presence. Ruth would now become the \_\_\_\_\_ means of support for the aging Naomi. Ruth was selfless for she put Naomi's welfare before her own \_\_\_\_\_. \*See Insert D
  
7. Upon arriving in Bethlehem, the people were astonished to see Naomi. Ten years of \_\_\_\_\_ and loss that she endured while in Moab, no doubt, took a toll on Naomi's appearance. Is this Naomi? Naomi responds by telling them to call her Mara meaning bitter or \_\_\_\_\_. Although God's sovereign hand had dealt her some bitter trials, her response was more of a \_\_\_\_\_ than a complaint. Naomi's faith remained \_\_\_\_\_ in spite of the hardships she endured. Naomi may have come back to Israel poverty-stricken, but she had Ruth the Moabitess who proved to be better than having \_\_\_\_\_ sons [Ruth 1:19-22]. Both women could not have ever \_\_\_\_\_ what the sovereign God of Israel had in store for them [Rom. 8:28].
  
8. It was the beginning of the \_\_\_\_\_ harvest. Ruth was young, strong and hardworking. She knew it was her \_\_\_\_\_ to provide for the needs of her aging mother-in-law. She would glean in the fields to provide food for Naomi and her.

Being a gleaner was \_\_\_\_\_ and humiliating work but Ruth did it willing and without complaint. The Mosaic law provided for the \_\_\_\_\_ and the strangers [Lev. 19:9-10]. As Ruth left for work that day, there was no way she could \_\_\_\_\_ whose field she was gleaning in [Ruth 2:2-3]. God in His sovereign will lead her to the field owned by \_\_\_\_\_ where she worked diligently all day long with the other reapers. \*See Insert E.

9. Now enters Boaz. The first thing we learn about Boaz is that he is a near \_\_\_\_\_ of Naomi's late husband, Elimelech [2:1]. Boaz was a \_\_\_\_\_ landowner and a mighty man. He could have been a brother, nephew or cousin of Elimelech; an eligible male within the tribe or clan. Boaz's name means "in \_\_\_\_\_ is strength." Boaz was wise, generous, and a man of great influence and respect. Boaz was a man that was \_\_\_\_\_ and treated his workers very well. As Boaz was checking the progress of those working in his field, Boaz noticed Ruth \_\_\_\_\_ and inquired about her [Ruth 2:5-7]. He quickly realized that Ruth was a relative through marriage and bestowed special \_\_\_\_\_ on her: (1) Ruth was to glean only in his field; (2) Boaz instructed the young men not to \_\_\_\_\_ her; (3) She was given permission to drink from his water vessels [Ruth 2:8-9] and (4) Ruth was invited to eat with his reapers, and (5) Boaz told his men to leave "handfuls of \_\_\_\_\_" for her to glean. Boaz clearly went above and \_\_\_\_\_ the law in providing for Ruth and Naomi [Ruth 2:14-17].
10. Ruth stunned by Boaz's \_\_\_\_\_ toward her—a foreigner— humbles herself before Boaz and respectfully asks him why he has showed her such \_\_\_\_\_ and graciously thanks him for it [Ruth 2:13]. Boaz answers her by telling her that he has heard of all she has done for Naomi and how she placed her \_\_\_\_\_ in the God of Israel [Ruth 2:10-11]. Boaz, no doubt, admired Ruth for her unselfish devotion to Naomi, her unwavering faith in the God of Israel, her \_\_\_\_\_ ethic in providing for Naomi and her needs, and her humble and gracious spirit she showed toward others. Boaz gives a special \_\_\_\_\_ over Ruth and later becomes the very \_\_\_\_\_ to his own prayer for her [Ruth 2:12].
11. After Ruth finished gleaning in the field and \_\_\_\_\_ out the sheaves that evening, Ruth returned home to Naomi with an ephah of barley [1/2 bushel equivalent to 30-40 lbs]. Naomi was, no doubt, \_\_\_\_\_ and impressed with what Ruth gleaned — \_\_\_\_\_ times more than a typical reaper could glean in one day. Ruth then gives Naomi part of her \_\_\_\_\_ that Ruth reserved earlier that day for her mother-in-law. How blessed Naomi must have felt to have a daughter-in-law as thoughtful and \_\_\_\_\_ as Ruth [Ruth 2:28; then see Ruth 2:14].
12. Naomi then \_\_\_\_\_ Ruth in what field she gleaned in. When Ruth told her she worked in Boaz's field, Naomi recognized God's \_\_\_\_\_ and mercy in directing Ruth to Boaz's field. Ruth also tells Naomi that Boaz instructed her to stay in his field to the end of the harvest. Naomi then \_\_\_\_\_ the Lord for His kindness and tells Ruth that Boaz is not only related to them, but he is a \_\_\_\_\_—kinsman-redeemer [Ruth



2:19-21]. \*See Insert F. Naomi then encourages Ruth to remain in Boaz's field for protection. Ruth did as she was \_\_\_\_\_ staying close to the young men and maidens in Boaz's field until the barley and wheat harvests were over [Ruth 2:22-23].

13. With \_\_\_\_\_ so evidently working in their lives, Naomi wasted no time in seeking a future for Ruth. Naomi, as Ruth's mother-in-law, felt that it was her \_\_\_\_\_ to provide for Ruth's long-term security. Naomi desired marriage and a home for her daughter-in-law [Ruth 3:1]. Naomi clearly \_\_\_\_\_ the law of the Levirate marriage as a way of preserving the family name and estate of her late husband. No doubt, Naomi explains this to Ruth and its benefits. \*See Insert G. Being a \_\_\_\_\_, Naomi could not negotiate an arranged marriage, so Naomi courageously and wisely schemed a plan to give Boaz a little help. Boaz being older than Ruth may not have even \_\_\_\_\_ that Ruth would be interested in marrying him [Ruth 3:10]. Naomi instructed Ruth to go to Boaz and propose marriage. This was a \_\_\_\_\_ proposition but not an unrighteousness or \_\_\_\_\_ one according to the biblical custom of their day [Ruth 3:2-4]. \*See insert H.
14. This plan of Naomi must have seemed so \_\_\_\_\_ to Ruth, but it was a legitimate, Jewish law that was, no doubt, so foreign to her thinking as a Moabite; however, Ruth trusted the \_\_\_\_\_ of Naomi and was obedient to all Naomi instructed her to do. This shows Ruth's \_\_\_\_\_ to marry Boaz. Therefore, Ruth makes herself presentable [beautifully robed and fragrant], and she goes to the threshing floor, waiting for the \_\_\_\_\_ time to present herself before Boaz [Ruth 3:5-6].
15. It was now the \_\_\_\_\_ of the harvest. As Boaz finished threshing the grain, Boaz was pleased for the good \_\_\_\_\_ the Lord had given him. After he ate and drank, he laid down next to the grain he just threshed to \_\_\_\_\_ it through the night from thieves. When everything was still and Boaz was asleep, Ruth softly uncovered Boaz's \_\_\_\_\_ and laid there quietly. Something startled him at midnight, and he woke up surprised to discover a woman laying at his feet. Who are thou? Ruth \_\_\_\_\_ herself and she asks him to be her goel [Ruth 3:7-9]. Boaz is \_\_\_\_\_ that Ruth wants to marry him, and he tells her she is known throughout the Jewish community as a \_\_\_\_\_ woman [Prov. 31: 10-31]. He assures her that he will do all he can to resolve this matter; however, there is one kinsmen that is \_\_\_\_\_ than him [Ruth 3:10-13].
16. Boaz was \_\_\_\_\_ to meet with the near kinsmen first thing in the morning; however, he could not promise Ruth anything, but he told her he would marry her if the nearest kinsmen \_\_\_\_\_ to redeem her. So Ruth laid at Boaz's feet until morning and arose before she was able to be recognized. Boaz asked her to take off her vail and he gave her \_\_\_\_\_ to take to Naomi [Ruth 3:14-15]. \*See insert I. When Ruth arrived home, Naomi was \_\_\_\_\_ in how things went at the threshing floor. After listening to Ruth's story, Naomi \_\_\_\_\_ counsels Ruth to sit still while Boaz diligently

handles the situation for he will not rest until the matter is \_\_\_\_\_ [Ruth 3:16-18].

17. Boaz went to the city \_\_\_\_\_ where business was transacted. He invited his nearest kinsman to sit with him and negotiate before \_\_\_\_\_ elders of the city. Boaz accurately described the situation to the nearest kinsman, and the kinsman said he would redeem it [Ruth 4:1-4]. Boaz's heart must have \_\_\_\_\_ a beat for he truly \_\_\_\_\_ Ruth and wanted to redeem her and Naomi. However, when Boaz wisely brings up the redeeming of Ruth the Moabitess as part of this transaction, the kinsman \_\_\_\_\_ to perform the Levirate marriage [Ruth 4:5-6]. The ancient custom of the removal of the \_\_\_\_\_ sealed the contract in front of all the witnesses at the city gate [Ruth 4:7-8]. \*See Insert J.
18. Boaz publicly \_\_\_\_\_ before the elders and Jewish people that he would perform the duties of the *goel*, and he would \_\_\_\_\_ all that belonged to Elimelech through the hand of Naomi. Boaz then announces his intentions to \_\_\_\_\_ Ruth. \*See Insert K. The Jewish people were overjoyed for they approved of this union; thus, giving Boaz a special \_\_\_\_\_ upon their marriage. So Boaz redeems Naomi's property and brings Ruth into \_\_\_\_\_ family. Ruth becomes Boaz's wife, and God blessed their marital union with a baby \_\_\_\_\_ [Ruth 4: 9-13].
19. The neighboring women were overjoyed at \_\_\_\_\_ good fortune. They pronounced a special blessing on Naomi. God had not forsaken Naomi for He gave her a kinsmen-redeemer in Boaz to purchase back her \_\_\_\_\_, and God gave her a grandson through the Levirate marriage of Boaz and Ruth, so Naomi was not left \_\_\_\_\_. This child would carry on Naomi's \_\_\_\_\_ name. He would be "a restorer of Naomi's life and a nourisher in her old age." These village women interestingly \_\_\_\_\_ the child Obed which means "a servant who worships" — a fitting testimony of \_\_\_\_\_ genuine conversion to worship Jehovah, the God of Israel. Naomi had unspeakable joy as she held little Obed in her arms and became his loving \_\_\_\_\_. The women also prayed this child of Boaz and Ruth would be \_\_\_\_\_ [Ruth 4:14-17].
20. The women's prayers were \_\_\_\_\_ answered. This child Obed did become famous for he was the \_\_\_\_\_ of king David, thus making Boaz and Ruth the great, grandparents of king David. Ruth the Moabitess was sovereignly placed by God in the \_\_\_\_\_ line of King David whose lineage was the bearer of the LORD Jesus Christ — Ruth is one of the five outstanding \_\_\_\_\_ in scripture given this unique privilege [Ruth 4:18-22].
21. The book of Ruth [all \_\_\_\_\_ verses] have been accepted in the \_\_\_\_\_. Ruth is one of the Old Testament books known as the Megilloth or "five scrolls" that are read each \_\_\_\_\_ by the Jewish people to commemorate five different but special occasions. The books are Ruth, Song of Solomon, Esther, Ecclesiastes and Lamentations. The book of Ruth is read in the synagogues during \_\_\_\_\_ because the book's

setting is during the time of the \_\_\_\_\_. \*See Insert L. Ruth is not only a story of Boaz's redemption of Ruth and Naomi but points to the \_\_\_\_\_ Kinsmen-Redeemer, the Lord Jesus Christ — redeeming \_\_\_\_\_ Jews and Gentiles alike. \*See Insert M

Conclusion: The book of Ruth is a true, \_\_\_\_\_ account of two widowed women left destitute by tragedy with no means of support or hope. This touching account of Ruth and Naomi shows God's \_\_\_\_\_ in their lives and shows God's redeeming grace by bringing a wealthy kinsman-redeemer in Israel to \_\_\_\_\_ Naomi's property and to marry Ruth. It is definitely one of the oldest and most \_\_\_\_\_ love stories ever told. Although this book is only four chapters long, it is a very \_\_\_\_\_ book for it is filled with biblical \_\_\_\_\_, theological themes and shows David's right as well as Christ's \_\_\_\_\_ to the throne by tracing their ancestry back to \_\_\_\_\_ in Patriarchal times. Ruth is a beautiful picture of love and devotion not only for Naomi and later for Boaz but also shows Ruth's \_\_\_\_\_ faith and devotion to follow the God of Israel. May Ruth's life inspire us to be gracious, humble, and totally committed to God no matter what \_\_\_\_\_ may come our way.



## Inserts to the Study of Ruth

### Insert A

Twelve Extraordinary Women, John MacArthur, p. 71, why Elimelech would take his family to Moab:

We are therefore meant to be somewhat shocked and appalled by the fact that Elimelech and family sought refuge in Moab. Elimelech was a landowner in Bethlehem, and prominent enough to be called “our brother” by the city elders there [Ruth 4:2-3]. His name means, “My God is king.” That, together with Naomi’s faith and character, suggests that he and his family were devout Jews, not careless worldlings. The fact that Elimelech would take his family to Moab is a measure of the famine’s frightening severity. The land of Israel was evidently both spiritually and physically parched, and times were desperate.

### Insert B

All the Women of the Bible, Herbert Lockyer, p. 146, concerning Ruth & Orpah’s relationship with Naomi:

Deeply attached to their mother-in-law, who had become a second mother to them, and to whom they clung as their friend and counselor, they decided to accompany the pilgrim [Naomi] on her way. Naomi used no persuasion, but left the two young widows to make their own choice. Therefore all three left Moab together, but on the way they stopped and Naomi urged them to return to their own country, marry again and settle down. She did not want them to face uncertainty in a strange land.

### Insert C

Twelve Extraordinary Women, John MacArthur, p. 74-75, discussing Ruth’s response to Naomi and of the God of Israel:

Thus Ruth expressed her firm resolve to stay with Naomi. Her affection for her mother-in-law was sincere. She still desired to remain part of that family. Above all, her devotion to the God of Israel was real. This was an amazingly mature and meaningful testimony of personal faith, especially in light of the fact that it came from the lips of a young woman raised in a pagan culture. The witness of Naomi and her family must have made a powerful impression on Ruth.

Insert D

Women of the Bible, Frances Vanderbilt Velde, p. 110-111, regarding Ruth going to reap in the field:

Ruth now became Naomi's means of support. . . There was no work for a woman outside of the home. The poor and the widow would have been destitute, indeed, if God had not provided for them [Lev. 19:9-10]. To be a gleaner with the other poor was a humble task. Ruth was not afraid of work (Ruth 2:7) . . . Ruth did not know to whom the field belonged until, after she had courteously asked permission to glean, she was told that this great plot belonged to Boaz, a rich landowner, who was wise and generous, influential and highly respected in the community.

Insert E

All the Women of the Bible, Herbert Lockyer, pp. 147-148 talking about the sovereignty of God in Ruth's life:

But her entrance into the field of Boaz, and not into another man's field, did not just happen. Under Jewish law Ruth had the right to glean in any harvest field. It was no mere chance, then, that brought Boaz and Ruth together, for even the steps of God's children are directed by Him. In His plan for His own there is no such a thing as *luck*. Determined not to eat the bread of idleness, industrious Ruth walked right into the arms of divine providence. Little did she dream that she would become the much-loved wife of the master of the field in which the reapers had given her a friendly welcome.

Insert F

Twelve Extraordinary Women, John MacArthur, p. 79, explaining the role of a goel [kinsman-redeemer]:

Goel is a technical term that means much more than "kinsman." The goel was a relative who came to the rescue. The word goel includes the idea of redemption, or deliverance. . . A goel was usually a prominent male in one's extended family. He was the official guardian of the family's honor. If the occasion arose, he would be the one to avenge the blood of a murdered relative (Josh. 20:2-9). He could buy back family lands sold in times of hardship (Lev. 25:23-28). He could pay the redemption-price for family members sold into slavery (Lev. 25:47-49). Or (if he were a single man or widower and thus eligible to marry) he could revive the family lineage when someone died without an heir by marrying the widow and fathering offspring who would inherit the name and the property of the one who had died.

Insert G

All the Women of the Bible, Herbert Lockyer, p. 148 explaining the Levirate Law:

This Levirate Law stated that where a husband died without issue, the nearest brother-in-law [levir] might be called upon by the widow to perform for her all the duties of a husband, and raise up seed for the deceased. In the case of Ruth, however, no brother-in-law was available seeing the only sons Elimelech had were dead. Consequently, the nearest of kin could be called upon to act as “redeemer” (goel) for the unfortunate, relieving them thereby of their distress.

Insert H

The Romance of Redemption, M.R. DeHann, M.D., p. 98 regarding Naomi’s proposition to Ruth:

This was a reward for Ruth’s faithfulness in reminding Boaz of his duty as a kinsman. Ruth had, upon the advice of her mother-in-law Naomi, taken the daring step of slipping, under cover of darkness, into the bedchamber of Boaz and lying down at his feet while he was fast asleep. This was not a sinful act, or presumptuous boldness, but an act of faith in the man, Boaz. She merely reminds him of his duty as a kinsman

Insert I

The Romance of Redemption, M.R. DeHaan, M.D., p. 100, regarding Ruth’s dress as she went to the threshing floor to see Boaz:

Ruth was to go to Boaz that night dressed as a bride for a wedding. Her dress included a veil. . . Boaz asked her to remove the veil for him. Such an act of intimacy was proper only to one who was to be her husband. It was a symbol of marriage, much as the bridegroom at the marriage ceremony lifts the veil of the bride to give her the wedding kiss. That night on the threshing floor of Boaz, between the end of the harvest and the morning of the wedding day, time was spent in discussing their coming marriage. And then as the night ended Boaz filled her veil with barley as a gift.

Insert J

Twelve Extraordinary Women, John MacArthur, p. 84, explaining the custom of taking off the shoe:

A formal contract was then publicly sealed in the customary fashion: the relative [who could not or would not perform the duties as a kinsman-redeemer] removed his sandal and gave it to Boaz (v. 8), in effect granting Boaz the right to stand in his stead as *goel* for Ruth and Naomi.

Insert K

Ruth and Esther, John MacArthur, p. 16, discusses how Boaz is a type of the true kinsman-redeemer— the Lord Jesus Christ:

The custom [of the kinsman-redeemer] pictures the reality of God the Redeemer doing a greater work (Psalm 19:14: Isaiah 41:14) by reclaiming those who needed to be spiritually redeemed out of slavery to sin (Psalm 107:2). Thus, Boaz pictures Christ, who as a Brother (Hebrews 2:17) redeemed those who were slaves to sin, had lost all earthly possessions/privilege in the fall, and had been alienated by sin from God. Boaz stands in the direct line of Christ (Matthew 1:5).

Insert L

All the Women of the Bible, Herbert Lockyer, p. 149, regarding the importance of the book of Ruth:

There is nothing in the entire range of biography sacred or profane, comparable as the idyllic simplicity, tenderness and beauty of the story of Ruth, the young widow of Moab. There are only two books out of the sixty-six forming the Bible that are named after women. Ruth is one, and the other is Esther — and both books have enchanted succeeding ages. The Jews have a peculiar regard for both books. At their Feast of Purim they read Esther, and at the Feast of Pentecost, the scroll of Ruth.

Insert M

The Romance of Redemption, M.R. DeHaan, M.D., p. 18, the grace of God toward Ruth:

Ruth was a Gentile and thus barred from the covenant nation by the law. She was legally excluded. But in addition, she was a Moabite concerning whom the law says in Deuteronomy 23:3, “An Ammonite or Moabite shall not enter into the congregation of the LORD. . . .”The law shut Ruth out, but grace took her in. By her marriage to Boaz, the Hebrew kinsman-redeemer, she entered the favored family of Israel. All this is a picture of the grace of God in Jesus Christ, our Kinsman. . .who took us, who were condemned under the law, aliens and strangers to God, doomed to death and destruction, and made us by His redeeming work, the sons of God and members of the first family of heaven [Rom. 8:3-4].