

*The Gospel of*  
**Matthew**  
*Thy Kingdom Come*

Kevin Swanson, Editor  
*from the Classic Devotional by J. C. Ryle*



Generations

Copyright © 2016 by Kevin Swanson  
All rights reserved.  
Printed in the United States of America  
ISBN: 978-0-9853651-3-4

2nd Printing, 2016.

Scripture quotations are taken from the King James Version. Occasionally, J.C. Ryle will paraphrase Scripture in his quotations.

Abridged from J.C. Ryle's *Expository Thoughts on the Gospels: Matthew*.  
New York: Robert Carter & Brothers, 1860.

Published by:  
Generations  
19039 Plaza Dr. Ste. 210  
Parker, Colorado, 80134

For more information on this and  
other titles from Generations,  
visit [www.generations.org](http://www.generations.org) or call 888-389-9080.

With thanks to my parents, who gave me my first set of Ryle's  
*Expository Thoughts on the Gospels* on my 17<sup>th</sup> birthday.



Thanks also to Joshua Schwisow, David Sechrist,  
Peter Bringe, Anna Storrie, Annie Sechrist, and my mother  
for their assistance in assembling this Study Guide.



# Contents



Introduction ~	1	Part 31 ~ Handling Snakes	102
Part 1 ~ Jesus' Birth	7	Part 32 ~ Kingdom Parables	106
Part 2 ~ Jesus' Birth	9	Part 33 ~ Kingdom Parables	110
Part 3 ~ The Wise Men	13	Part 34 ~ Kingdom Parables	113
Part 4 ~ The Wise Men	16	Part 35 ~ Five Thousand Fed	118
Part 5 ~ Jesus' Baptism	19	Part 36 ~ Five Thousand Fed	122
Part 6 ~ Jesus' Baptism	21	Part 37 ~ Man's Law	125
Part 7 ~ The Temptation	24	Part 38 ~ Man's Law	128
Part 8 ~ The Temptation	27	Part 39 ~ Man's Law	131
Part 9 ~ God's Law	30	Part 40 ~ Man's Law	134
Part 10 ~ God's Law	33	Part 41 ~ Jesus' Church	137
Part 11 ~ God's Law	36	Part 42 ~ Jesus' Church	140
Part 12 ~ God's Worship	40	Part 43 ~ Jesus' Church	144
Part 13 ~ God's Worship	42	Part 44 ~ The Transfiguration	148
Part 14 ~ God's Worship	46	Part 45 ~ The Transfiguration	152
Part 15 ~ God's Worship	49	Part 46 ~ The Transfiguration	155
Part 16 ~ God's Judgment	51	Part 47 ~ Church Relationships	158
Part 17 ~ God's Judgment	54	Part 48 ~ Church Relationships	162
Part 18 ~ God's Judgment	57	Part 49 ~ Church Relationships	166
Part 19 ~ Jesus Heals	59	Part 50 ~ Joined Together	169
Part 20 ~ Jesus Heals	62	Part 51 ~ Joined Together	172
Part 21 ~ More Healing	67	Part 52 ~ Joined Together	175
Part 22 ~ More Healing	70	Part 53 ~ Kingdom Greatness	178
Part 23 ~ More Healing	73	Part 54 ~ Kingdom Greatness	181
Part 24 ~ Sending Reapers	76	Part 55 ~ Kingdom Greatness	185
Part 25 ~ Sending Reapers	80	Part 56 ~ Kingdom Greatness	188
Part 26 ~ Kingdom-Takers	85	Part 57 ~ Triumphal Entry	190
Part 27 ~ Kingdom-Takers	87	Part 58 ~ Triumphal Entry	194
Part 28 ~ Kingdom-Takers	90	Part 59 ~ Triumphal Entry	197
Part 29 ~ Handling Snakes	94	Part 60 ~ Tempting Questions	202
Part 30 ~ Handling Snakes	98	Part 62 ~ Tempting Questions	207

Part 63	≈ Woe Hypocrites	212	Part 75	≈ Christ's Betrayal	253
Part 64	≈ Woe Hypocrites	215	Part 76	≈ Christ's Betrayal	257
Part 65	≈ Woe Hypocrites	219	Part 77	≈ Christ's Betrayal	260
Part 66	≈ End Times	222	Part 78	≈ Christ's Death	263
Part 67	≈ End Times	226	Part 79	≈ Christ's Death	266
Part 68	≈ Judgment Parables	230	Part 80	≈ Christ's Death	269
Part 69	≈ Judgment Parables	234	Part 81	≈ Christ's Death	272
Part 70	≈ Judgment Parables	237	Part 82	≈ Christ's Death	275
Part 71	≈ Christ's Betrayal	241	Part 83	≈ Christ's Resurrection	278
Part 72	≈ Christ's Betrayal	244	Part 84	≈ Christ's Resurrection	282
Part 73	≈ Christ's Betrayal	247			
Part 74	≈ Christ's Betrayal	250	Appendix A		287

# INTRODUCTION

## The Gospel of Matthew

J. C. Ryle's *Expository Thoughts on the Gospels* is a true classic.<sup>1</sup> His commentary on Matthew was first published in 1856. In the first preface to the work Ryle writes, "I indulge the hope *that the work may be found suitable for use at family prayers. The supply of works adapted for this purpose has never yet been equal to the demand.*" To which I say a hearty "Amen!" Generations has taken up the task of producing Family Bible Study Guides for the Western English-speaking nations. The Christian denominations within Christendom have produced billions of dollars of resources for Sunday schools, youth groups, women's Bible studies, and the like. But where are the resources for family worship? Where are the resources to encourage and enable families to do what God has clearly commanded in His Word (Deut. 6:7; Eph. 6:4; Heb. 3:13)?

Too often, the traditions of men make the law of God of none effect. It is my contention that the wholesale delegation of education and discipleship in much of the Christian world has displaced God's original intention for the continuity of the faith. Search as you may, you will not find youth ministries and Sunday schools in Scripture. The combined effect of the disintegration of the family initiated by the Industrial Revolution, compulsory attendance laws of the last century, and age-segregated classrooms produced the massive youth ministries of the last fifty years or so. Statisticians now tell us only one in twenty American born-again parents actually teach their children from the Word of God on a daily basis.

This is why the faith is dying. In my careful review of the historical Christian faith, I have found that, *without a daily regimen of discipleship in the Word of God, people will not be saved.* There should be no wonder why 88% of

1. To learn more about J.C. Ryle's life, I recommend Iain Murray's excellent biography *J.C. Ryle: Prepared to Stand Alone* (Edinburgh: Banner of Truth, 2016).

children raised in Southern Baptist churches leave the church upon leaving their Christian homes. According to recent surveys, Millennials are more than twice as likely to be “unaffiliated” (with a church) than their parents. The present apostasy in the western world is metastasizing right now with the younger generations.

Desperate times call for desperate measures. I would suggest a thorough study of all of the data from Scripture related to the discipleship of our children (Exod. 12:26–27; Deut. 6:7–9; Proverbs 1–31; Eph. 6:4; 1 Thess. 2:11; 1 Tim. 3:4; etc.). What you will find is that God commissions parents to the job of this discipleship. Sadly, the traditions of men have eroded this commitment in the hearts and lives of millions of families over the last 200 years.

In 1893, R. L. Dabney, an old Presbyterian pastor, registered his concerns about this very issue to the General Assembly of the Presbyterian Church. His concern was that the Sunday schools (originally intended for unbelieving families), were displacing God’s “divinely appointed means of grace.”

“Your memorialists would represent to the General Assembly, that we have seen, with anxious concern, certain perversions and abuses which have silently crept into the Sabbath schools of our Church and country. The first of these perversions is an extensive wresting of these schools from their proper and legitimate scope as missionary measures for the children of neglectful and godless parents, into a substitute for the Christian family training of the children of parents professing godliness, by their own parents in their own homes. The good Robert Raikes, of Gloucester, England, is reputed to have invented such schools in the eighteenth century. His avowed purpose was to give Christian instruction, by this means, only to children of godless parents who received no Christian teaching in their homes. He sought his pupils in the streets, among such neglected children as were straying there on the Sabbath.

“Had one proposed to him to do what is now so frequently done among us, viz.: to invade the homes of them professing godliness, and withdraw to his Sabbath school such children from the domestic tuition which their parents were giving them during the private hours of the holy day (which was then the universal custom of all Christian parents of decent repute), we presume that Raikes would have drawn back in astonishment and strong refusal. His

missionary schools were never designed to invade, supersede, this divinely appointed means of grace.”<sup>2</sup>

No one is more equipped to apply the Word to their children than the father and mother who know them best and live with them from day to day. Indeed, the most powerful form of evangelism, or discipleship, is God’s recommended form. There is no more effective form of discipleship than that which involves a father taking the hand of his son or daughter, and saying, “Let me show you Jesus. Let me show you how to walk in the ways of the Lord by my daily words and living example.”

Covenantal faithfulness from generation to generation is God’s intended design for His people (Gen. 17:10–12; Deut. 6:7–9, 7:9; Ps. 78:4–6; the Book of Proverbs; Is. 59:20–21; Ezek. 37:24–27; Mal. 2:15; Acts 2:38–39; 1 Thess. 2:11; Eph. 6:4), and rebellion should be the exception, not the rule. Apostasy is the norm in Europe, Canada, and America, and what are we to make of the reports from conservative, evangelical denominations in our country that 88% of Christians’ children are leaving the faith? Could it be that we have neglected God’s appointed means by which children will carry on the faith of their fathers? Our abandonment of God’s designed means, and our displacement of it with other programs devised by men, will in the end produce meager results. Maximize on the means that God has designed, and we will be truly blessed. Ignore it and the faith will languish over the generations. May God bring about a true reformation that represents a fulfillment of Isaiah’s prophecy in our own generation!

*“My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring, says the Lord from now and forever.”*

*Isaiah 59:21*

Amen.

## Using the Study Guide

We have abridged Ryle’s commentary in various places in order to fit into our Family Bible Study Guide format. At certain points, we have also edited

2. R.L. Dabney, *Discussions*, Vol. 5 (Sprinkle Publications, 1980). A Memorial and Overture of the Synod of Texas to the General Assembly of the Presbyterian Church in the United States, to meet in Macon, GA, p. 336

Ryle's text for consistency of spelling and Scripture quotations. However, most of Ryle's original writing is unchanged.

As we approach the Gospel of Matthew, we assume that this is the authoritative, infallible Word of God. If God speaks to man, He cannot but speak with absolute authority. So we take God's Word as truth and assume the unity of Scripture throughout. One God speaks, and He is the same yesterday, today, and forever. Hence, the basic interpretive tool used in studying the Word is the principle that Scripture interprets Scripture. Jesus is the best interpreter of Jesus, and our understanding of Jesus will help us to understand Paul, and vice versa.

The following guidelines are suggested for the benefit of the families using this study manual:

1. Obtain a copy of the study manual for each child who can read. Encourage the children to write their own notes in the Study Guide. It is possible that some children under eight or nine years of age may have a hard time understanding the material contained in these lessons. Younger children are able to comprehend the Bible stories, but sometimes they have a hard time understanding the teaching behind it. Still, it is never harmful for younger children to be present when difficult material is shared. One never knows what children hear and what they will comprehend. My recommendation is that families aim high in family worship, whether in reading material or in music. This is how parents encourage maturation in the child's learning and discernment. Of course, this should not preclude the occasional use of simple stories and songs for the younger ones.
2. In order that our children learn the major themes and the general flow of the first book of the New Testament, each chapter has been assigned a two-word summary. I suggest that the family learn these summaries together. As a parent asks the question, "What are the themes of Matthew chapters 1 through 10?", the family will together recite the themes from memory:

"Chapter 1. . . Jesus' Birth"

"Chapter 2. . . The Wise Men"

"Chapter 3. . . Jesus' Baptism"

And so on, through chapter 10.

By the end of this study, the family should have memorized every theme in every chapter in the book of Matthew.

3. Also I recommend maintaining a regular order to family worship. I would suggest something like the following—this is the pattern that our family has found most edifying.

**Singing.** We open with the singing of hymns, psalms, and simple choruses. This is a good way to call everybody together and get them involved from the outset.

**Scripture.** We read the Scripture together. Sometimes we ask each child that can read to participate by reading several verses or one verse at a time. We find that if each person reads one verse at a time around the circle, the children are more likely to pay attention for the length of the chapter (or there will be a long pause as it comes around to their turn to read!). Some families may wish to split the chapter in two, including the exposition provided in the study guide. Also, we will include the review of a Psalm or a Proverb (at the same time we work through other books of the Bible). The Psalms and Proverbs are basic to our day-to-day life in Christ.

**Memory Work.** Work as a family on memory verses or catechism questions. Our family memorizes Scripture together, parents included. Each person recites the verse or passage, and then we repeat it in unison.

**Bible Story.** When our children were young, we would also read an adapted Bible Story aloud, or we would ask an older child to read it to them.

**Extra Reading.** We have also taken advantage of this time while the family is together to read the best Christian books ever written. We use the textbooks produced by Christian Curriculum Project.<sup>3</sup> These might include books like John Bunyan's *Pilgrims Progress*, Augustine's *Confessions*, Calvin's *Institutes*, or John Paton's autobiography.

**Prayer.** It is important that the father leads in prayer as the head of the family. Others may pray as well. As I pray, I like to tie in various lessons we have learned from reading the Word. When there is obvious sin in the home and where the Word has convicted us, I want to confess these sins at this time for the family. Also, it is important to draw in other parts of the Lord's Prayer—including praise, petition, thanksgiving, and confession.

3. To learn more about the Christian Curriculum Project, or to purchase materials, go to [generations.org](http://generations.org).

The church's prayer request list also provides us opportunities to bear the burdens of others.

4. As much as possible, I recommend that families conduct worship at least once per day. This is the Hebrews 3:13 principle. For those who have never established the discipline of regular family worship, I encourage them to begin with a small, manageable chunk of time. Consistency is the priority. A consistent ten minute worship time each day is better than thirty minutes, two or three times per week. At a bare minimum, families should read the Word together, produce at least one application for the family, and close in prayer.
5. Endeavor to retain an enthusiasm for God and a rich appreciation for the deep truths of His Word during this time. If those leading the worship are not into it, you can assume the others will follow suit. Fathers should make this a matter of fervent prayer. It is easy to lose a sense for the importance of this time in the Word. May God help you to remember that this is the very lifeblood of the Christian family! This is what sustains spiritual life, even as bread and water sustain physical life. Would you deny bread and water to your children day after day, and week after week? A true disciple of Jesus Christ will come back to Him again and again, crying out, "Lord, to whom shall we go? thou hast the words of eternal life." (John 6:68)

As we hear God's Word, we must remember that this is God speaking directly to us! He speaks to our family. As we receive this personal communication from God, we will find our relationship growing in Christ. May God bless your family as you hear His voice speaking through His Word!

For Christ's Kingdom,

Kevin Swanson

July 2016, A.D.

# PART 1 ~ JESUS' BIRTH

Matthew 1:1–17

*And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Matthew 1:21*

## Events:

1. An angel comes to Joseph and announces Jesus' birth.
2. Joseph takes Mary as his wife.
3. Mary gives birth to Jesus.

## What does this passage teach us?

*Verses 1–17.* These verses begin the New Testament. Let us always read them with serious and solemn feelings. The book before us contains not the word of men, but of God. Every verse in it was written by inspiration of the Holy Spirit.

Let us thank God daily for giving us the Scriptures. The poorest man, who understands his Bible, knows more about religion than the wisest philosophers of Greece and Rome. Let us remember our deep responsibility. We shall all be judged at the last day according to our light. To whomever much is given, of them much will be required.

Let us read our Bibles reverently and diligently, with an honest determination to believe and practice all we find in them. It is no light matter how we use this book. Eternal life or death depends on the spirit in which it is used. Above all let us humbly pray for the teaching of the Holy Spirit. He alone can apply truth to our hearts, and make us profit by what we read.

The New Testament begins with the life, death, and resurrection of our Lord Jesus Christ. No part of the Bible is so important as this, and no part is so full and complete. Four distinct Gospels tell us the story of Christ's doing and dying. Four times over we read the precious account of His works and words. How thankful we ought to be for this! To know Christ is life eternal. To believe in Christ is to have peace with God. To follow Christ is to be a true Christian. To be with Christ will be heaven itself. We can never hear too much about Jesus Christ.

The Gospel of Matthew begins with a long list of names. Sixteen verses are taken up with tracing a pedigree from Abraham to David, and from David to the family in which Jesus was born. Let no one think that these verses are useless. Nothing is useless in creation. The least mosses, and the smallest insects, serve some good end. Nothing is useless in the Bible. Every word of it is inspired. The chapters and verses which seem at first sight unprofitable, are all given for some good purpose. Look again at these sixteen verses, and you will see in them useful and instructive lessons.

Learn from this list of names that God always keeps His word. He had promised that in Abraham's seed all the nations of the earth should be blessed. He had promised to raise up a Savior of the family of David (Gen. 12:3; Isa. 11:1). These sixteen verses prove, that Jesus was the son of David and the son of Abraham, and that God's promise was fulfilled. Thoughtless and ungodly people should remember this lesson and be afraid. Whatever they may think, God will keep His word. If they repent not, they will surely perish. True Christians should remember this lesson, and take comfort. Their Father in heaven will be true to all His engagements. He has said, that He will save all believers in Christ. If He has said it, He will certainly do it. "God is not a man, that He should lie." "He abideth faithful: He cannot deny Himself" (Num. 23:19; 2 Tim. 2:13).

Learn next from this list of names, the sinfulness and corruption of human nature. Observe how many godly parents in this catalogue had wicked and ungodly sons. The names of Rehoboam, and Joram, and Amon, and Jehoniah, should teach us humbling lessons. They all had pious fathers. But they were all wicked men. We need something more than good examples and good advice to make us children of God. Those who are born again are not born of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13). Praying parents should pray night and day, that their children may be born of the Spirit.

Learn lastly from this list of names, how great is the mercy and compassion of our Lord Jesus Christ. Think how defiled and unclean our nature is; and then think what a condescension it was in Him to be born of a woman, and "made in the likeness of men." Some of the names we read in this catalogue remind us of shameful and sad histories. Some of the names are those of people never mentioned elsewhere in the Bible. But at the end of all comes the name of the Lord Jesus Christ. Though He is the eternal God, He humbled Himself to become man, in order to provide salvation for sinners. "Though he was rich, yet for your sakes he became poor."

We should always read this record with thankful feelings. We see here that no one who partakes of human nature can be beyond the reach of Christ's sympathy and compassion. Our sins may have been as black and great as those of any whom Matthew names. But they cannot shut us out of heaven, if we repent and believe the gospel. If Jesus was not ashamed to be born of a woman, whose pedigree contained such names as those we have read today, we need not think that He will be ashamed to call us brethren, and to give us eternal life.

## Questions

1. What is the theme of this chapter?
2. How is Jesus' human nature evident to us throughout His ministry?
3. What may we learn about Jesus' divine nature in the Gospels?
4. How many generations were there between Abraham and Jesus?

## Family Discussion Questions

1. What do the Gospels of Jesus Christ mean to you? What if you never learned about Jesus Christ and the fulfillment of the Old Testament promises? What kind of a person would you be? Would you have any hope?
2. Why is it important to you and me that Jesus Christ descended from Adam and Abraham and David?

# PART 2 ~ JESUS' BIRTH

Matthew 1:18–25

*And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Matthew 1:21*

## Events:

1. An angel comes to Joseph and announces Jesus' birth.
2. Joseph takes Mary as his wife.
3. Mary gives birth to Jesus.

## What does this passage teach us?

*Verses 18–25.* These verses begin by telling us two great truths. They tell us how the Lord Jesus Christ took our nature upon Him, and became man. They tell us also that His birth was miraculous. His mother Mary was a virgin. These are very mysterious subjects. They are depths, which we cannot fathom. They are truths, which we have not mind enough to comprehend. Let us not attempt to explain things which are above our feeble reason. Let us be content to believe with reverence, and not speculate about matters which we cannot understand. Enough for us to know, that with Him who made the world nothing is impossible. Let us rest in the words of the Apostles' Creed: "Jesus Christ was conceived by the Holy Spirit, and born of the virgin Mary."

Let us observe the conduct of Joseph described in these verses. It is a beautiful example of godly wisdom, and tender consideration for others. He saw the "appearance of evil" in her who was his espoused wife. But he did nothing rashly. He waited patiently to have the line of duty made clear. In all probability he laid the matter before God in prayer. "He that believeth shall not make haste." (Isa. 28:16).

The patience of Joseph was graciously rewarded. He received a direct message from God upon the subject of his anxiety, and was at once relieved from all his fears. How good it is to wait upon God! Who ever cast his cares upon God in hearty prayer, and found Him to fail? "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

Let us observe the two names given to our Lord in these verses. One is Jesus: the other Emmanuel. One describes His office; the other His nature. Both are deeply interesting. The name JESUS means "Savior." It is the same name as Joshua in the Old Testament. It is given to our Lord because "He saves His people from their sins." This is His special office. He saves them from the guilt of sin, by washing them in His own atoning blood. He saves them from the dominion of sin, by putting in their hearts the sanctifying Spirit. He saves them from the presence of sin, when He takes them out of this world to rest with Him. He will save them from all the consequences of sin, when He shall give them a glorious body at the last day. Blessed and holy are Christ's people! From sorrow, cross, and conflict they are not saved. But they are saved from sin for evermore. They are cleansed from guilt by Christ's blood. They are made fit for heaven by Christ's Spirit. This is salvation. He who holds to sin is not yet saved.

Jesus is a very encouraging name to heavy-laden sinners. He who is King of kings and Lord of lords might lawfully have taken some more high-sounding title. But He does not do so. The rulers of this world have often called themselves Great, Conquerors, Bold, Magnificent, and the like. The Son of God is content to call Himself Savior. The souls which desire salvation may draw near to the Father with boldness, and have access with confidence through Christ. It is His office and His delight to show mercy. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." (John 3:17)

Jesus is a name, which is peculiarly sweet and precious to believers. It has often done them good, when the favor of kings and princes would have been heard of with unconcern. It has given them what money cannot buy, even inward peace. It has eased their wearied consciences, and given rest to their heavy hearts. The Song of Solomon speaks the experience of many, when it says, "thy name is as ointment poured forth" (Songs 1:3). Happy is that person, who trusts not merely in vague notions of God's mercy and goodness, but in "Jesus." The other name in these verses is scarcely less interesting than that just referred to. It is the name which is given to our Lord from His nature, as "God manifest in the flesh." He is called Emmanuel, "God with us."

Let us take care that we have clear views of our Lord Jesus Christ's nature and person. It is a point of the deepest importance. We should settle it firmly in our minds, that our Savior is perfect man as well as perfect God, and perfect God as well as perfect man. If we once lose sight of this great foundation truth, we may run into fearful heresies. The name Emmanuel takes in the whole mystery. Jesus is "God with us." He had a nature like our own in all things, sin only excepted. But though Jesus was "with us" in human flesh and blood, He was at the same time very God.

We shall often find, as we read the Gospels, that our Savior could be weary, and hungry, and thirsty—could weep, and groan, and feel pain like one of ourselves. In all this we see "the man" Christ Jesus. We see the nature He took on Him, when He was born of the virgin Mary.

But we shall also find in the same Gospels that our Savior knew men's hearts and thoughts—that He had power over devils—that He could work the mightiest of miracles with a word—that He was ministered to by angels—that He allowed a disciple to call Him "my God,"—and that He said, "Before Abraham was I am," and "I and My Father are one." In all this we see "the eternal God." We see Him "who is over all, God blessed forever. Amen" (Rom. 9:5).

Would you have a strong foundation for your faith and hope? Then keep in constant view your Savior's divinity. He in whose blood you are taught to trust is the Almighty God. All power is His in heaven and earth. None can pluck you out of His hand. If you are a true believer in Jesus, let not your heart be troubled or afraid. Would you have sweet comfort in suffering and trial? Then keep in constant view your Savior's humanity. He is the man Christ Jesus, who lay on the bosom of the virgin Mary, as a little infant, and knows the heart of a man. He can be touched with the feeling of your infirmities. He has Himself experienced Satan's temptations. He has endured hunger. He has shed tears. He has felt pain. Trust Him at all times with all your sorrows. He will not despise you. Pour out all your heart before Him in prayer, and keep nothing back. He can sympathize with His people.

Let these thoughts sink down into our minds. Let us bless God for the encouraging truths which the first chapter of the New Testament contains. It tells us of One who "saves His people from their sins." But this is not all. It tells us that this Savior is "Emmanuel," God Himself, and yet God with us, God manifest in human flesh like our own. This is glad tidings. This is indeed good news. Let us feed on these truths in our hearts by faith with thanksgiving.

### **Questions:**

1. What is the theme of this chapter?
2. How was the birth of Jesus Christ different from your birth?
3. What can we learn about the character of Joseph in this passage?
4. What is the meaning of the name "Jesus?"
5. What is the meaning of the name "Emmanuel?"

### **Family Discussion Questions:**

1. Do you believe in miracles? Do you believe that Jesus was born of a virgin? Is it hard to believe this?
2. Why was it important that Jesus Christ be born of a virgin, that Jesus Christ have a human nature like us? How do you find this comforting?
3. What does the name of Jesus mean to you? How important is Jesus Christ in this family? Do we trust in Him at all times as God's only Savior?