



Questions About Jesus

A GotQuestions.org Bible Study



Table of Contents

Lesson 1: Who is Jesus Christ?	4
Lesson 2: What is the supremacy of Christ?	7
Lesson 3: Why did God send Jesus?	12
Lesson 4: What does it mean that Jesus is God with us?	17
Lesson 5: What were the key events in Jesus' life? (Part 1)	20
Lesson 6: What were the key events in Jesus' life? (Part 2).....	25
Lesson 7: What was Jesus like as a person?	28
Lesson 8: Why was Jesus crucified?	32
Lesson 9: Why does it matter that Jesus rose from the dead?	35
Lesson 10: What does it mean that Jesus is the answer?	38
Wrap Up	42
Reference List.....	43

How to Use This Bible Study

Welcome to the Got Questions Bible Study! We're so glad you're here!

In these studies you will find GotQuestions content, Bible search questions to dig deeper, and heartfelt questions to spark reflection and discussion. Whether you are a new or seasoned believer, using these Bible studies for personal study or as a small group/Sunday School resource, we hope you will increase in your understanding of what it means to be a follower of Christ and that you will seek Him more passionately.

You will seek me and find me when you seek me with all your heart.
– Jeremiah 29:13

These Bible studies are tools to help you grow in your knowledge of the topics at hand. However, knowing about God is not the same as actually knowing Him. God invites each of us to know Him personally and to have eternal life through Him.

Throughout this study, there will be information to read and questions to answer. Next to the questions will be icons. Here is your key to understanding them:



If we place our faith in Him, trusting in His death on the cross to pay for our sins, we will be forgiven and receive the promise of eternal life in heaven.

For God so loved the world that he gave his one and only Son so that anyone who believes in him will not perish but have eternal life.
– John 3:16

If you have not yet trusted in Him for salvation or are unsure if you are saved, please visit: www.gotquestions.org/eternal-life.html.

May God richly bless you as you seek to study His Word and grow in your walk with Him (Joshua 1:8)!



Lesson 1:

Who is Jesus Christ?

Unlike the question “Does God exist?” the question of whether Jesus Christ existed is asked by relatively few people. Most accept that Jesus was truly a man who lived in Israel 2,000 years ago. The debate begins with the discussion of Jesus’ full identity. Almost every major religion teaches that Jesus was a prophet or a good teacher or a godly man. But the Bible tells us that Jesus was infinitely more than a prophet, a good teacher, or a godly man.

C. S. Lewis in his book *Mere Christianity* writes the following: “I am trying here to prevent anyone from saying the really foolish thing that people often say about Him [Jesus Christ]: ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept his claim to be God.’ That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with a man who says he is a poached egg—or else he would be the

Devil of hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God. But let us not come up with any patronizing nonsense about his being a great human teacher. He has not left that option open to us. He did not intend to” (Macmillan, 1952, p. 55–56).



Look up Matthew 16:13-20. Who did people say Jesus was? Who did Peter say Jesus was?



Look up John 8:58 and 10:30-33. Who did Jesus claim to be?

So, who did Jesus claim to be? Who does the Bible say He is? First, He is God in the flesh. Jesus said in John 10:30, “I and the Father are one.” At first glance, this might not seem to be a claim to be God. However, look at the Jews’ reaction to His statement. They tried to stone Him “for blasphemy, because you, a mere man, claim to be God” (John 10:33). The Jews understood Jesus’ statement as a claim to be God. In the following verses, Jesus never corrects the Jews or attempts to clarify His statement. He never says, “I did not claim to be God.” When Jesus said, “I and the Father are one” (John 10:30), He truly was claiming equality with God.

In John 8:58 Jesus claims pre-existence, an attribute of God: “Very truly I tell you,” Jesus answered, “before Abraham was born, I am!” In response to this statement, the Jews again took up stones to stone Jesus (John 8:59). In claiming pre-existence, Jesus applied a name for God to Himself—I AM (see Exodus 3:14). The Jews rejected Jesus’ identity as God Incarnate, but they understood exactly what He was saying.



Why did some of the Jews respond to Jesus’ words by wanting to stone Him?

Other biblical clues that Jesus is God in the flesh include John 1:1, which says, “The Word was God,” coupled with John 1:14, which says, “The Word became flesh.” Thomas the disciple declared to Jesus, “My Lord and my God” (John 20:28), Jesus does not correct him. The apostle Paul describes Jesus as “our great God and Savior, Jesus Christ” (Titus 2:13). The apostle Peter says the same, calling Jesus “our God and Savior” (2 Peter 1:1).

God the Father bears witness of Jesus’ identity as well: “But about the Son he says, ‘Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom’” (Hebrews 1:8; cf. Psalm 45:6). Old Testament prophecies such as Isaiah 9:6 announce the deity of Christ: “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, *Mighty God, Everlasting Father, Prince of Peace*” (emphasis added).

Why is the question of Jesus’ identity so important? Why does it matter whether Jesus is God? Several reasons:

- As C. S. Lewis pointed out, if Jesus is not God, then Jesus is the worst of liars and untrustworthy in every way.
- If Jesus is not God, then the apostles would likewise have been liars.
- Jesus had to be God because the Messiah was promised to be the “Holy One” (Isaiah 49:7, NASB). Since no one on earth is righteous before God (Psalm 53:1; 143:2), God Himself had to enter the world as a human.
- If Jesus is not God, His death would have been insufficient to pay the penalty for the sins of the whole world (1 John 2:2). Only God Himself could provide an infinite, eternally valuable sacrifice (Romans 5:8; 2 Corinthians 5:21).
- God is the only Savior (Hosea 13:4; cf. 1 Timothy 2:3). If Jesus is to be the Savior, then He must be God.



Today, who do people say Jesus is? Why is the answer to this question essential?



Who do you say Jesus is, and how does your answer compare to Peter or the Jews' responses?

Jesus had to be both God and man. As God, Jesus could satisfy God's wrath. As a man, Jesus had the capability of dying. As the God-man, Jesus is the perfect Mediator between heaven and earth (1 Timothy 2:5). Salvation

is available only through faith in Jesus Christ. As He proclaimed, "I am the way and the truth and the life. **No one comes to the Father except through me**" (John 14:6).



Reflect on who Jesus is – God in flesh, the Messiah, humanity's only Savior. If your response is more like that of the Jews, seek to know Him more. God's Word along with historical evidence has plenty to say about who Jesus claimed to be and what He actually did. If your response is more like Peter's, thank God for who He is specifically and praise Him for what He has done.



Lesson 2:

What is the supremacy of Christ?

The supremacy of Christ is a doctrine surrounding the authority of Jesus and His God-nature. In the simplest of terms, to affirm the supremacy of Christ is to affirm that Jesus is God.

Merriam-Webster's dictionary defines "supreme" as "highest in rank or authority" or "highest in degree or quality." In essence, there is none better. The supreme of something is its ultimate. Jesus is the ultimate in power, glory, authority, and importance. Jesus' supremacy over all is developed biblically primarily in Hebrews and Colossians.



How is supremacy defined and observed in our society today? In your life? Think about what you spend your time and money on, how you treat others, what your free time looks like. What do these things reveal about what you value as supreme?

A main theme of the book of Hebrews is explaining the work of Jesus in the context of the Old Testament system. Jesus was the fulfillment of the Old Testament Jewish traditions and roles. Another main theme of Hebrews is that Jesus does not simply represent a new way of doing things. Rather, He is supreme. He is the actual fulfillment of the old way of doing things and is therefore greater than those ways. Concerning the temple system under the Mosaic Law, the author of Hebrews writes, “But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new

covenant is established on better promises.” (Hebrews 8:6). In essence, Jesus is greater than the Old Testament system. He both encompasses and supersedes the old way of doing things. This is evident in the many comparisons of Jesus to Old Testament roles and rituals. For instance, we are told that “because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.” (Hebrews 7:24–25). Jesus, therefore, encompasses the Old Testament priesthood and is supreme over it.



Read Matthew 5:17-20 and Galatians 3:23-25. What is Christ’s connection to the Law and the Old Testament?

Hebrews explains that Christ is supreme over more than just roles and systems. Hebrews 1:3a says, “The Son is the radiance of God’s glory and the exact representation of His being, sustaining all things by His powerful word.” Similarly, Colossians 2:9 says, “For in Christ all the fullness of the Deity lives in bodily form.” Essentially, Jesus is God.

Colossians 1:15–23 is labeled “The Supremacy of Christ” in some Bibles. In this passage, Paul makes it plain that Jesus is over all things. Christ is called “the image of the invisible God” and “the firstborn over all creation” (Colossians 1:15). The word

firstborn may seem confusing. It does not imply that Christ was created (as in the doctrine of the Jehovah’s Witnesses). Instead, the term firstborn refers to a position of authority. To be “firstborn” was to hold an honored position. Paul immediately goes on to explain Jesus’ role in creation: “For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him” (Colossians 1:16). This means that Jesus is not created but is Creator. He is God.



How is understanding Christ’s supremacy over the Old Testament, the Law, and creation important to our faith? How does a misunderstanding of this lead to further error and misrepresentation of God?

Paul goes on to say, “He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy” (Colossians 1:17–18). Paul highlights multiple areas in which Christ has authority—over creation, over the Church, over death, and finally “in everything.” Christ is both before all things and encompasses all things (“in Him all things hold together”). Therefore, Christ is supreme.

This doctrine is essential to our view of and worship of Christ. The supremacy of Christ affirms that Jesus is fully God. He is not simply a man greater than the rest but is truly above all creation, as only God can be. This truth is essential for our salvation. God is infinite and, therefore, our sin against Him is an infinite offense. In order to atone for this offense, the sacrifice must be infinite. Jesus, as God, is infinite and thus an able sacrifice.



How is Jesus supreme over creation, over the Church, and over death? What peace and hope do we have as believers that Jesus is supreme over everything?

That Jesus is supreme excludes us from saying that He is only one of many ways to God. He is not just a good moral teacher whom we may choose to follow; rather, He is God, and He is over all. Jesus' supremacy also makes it evident that we cannot atone for our own sins. In fact, "it is impossible for the blood of bulls and goats to take away sins" (Hebrews 10:4). Jesus both fulfilled and replaced that system. Salvation is not based on works (see Ephesians 2:1-10). And, once we are saved, Jesus' supremacy shows us that we cannot aspire to be like Him of our own strength. Jesus is unlike any other, supreme over all. Christians are called to be like Jesus, but this is through the work of the Holy Spirit (Philippians 2:12-13; Romans 8).

The supremacy of Jesus teaches us that He is not simply a spiritual being above the rest. Paul tells us that through Him all things visible and invisible, in heaven and on earth, i.e., spiritual and physical, were created (see Colossians 1:16). Hebrews 1:4 calls Jesus superior to the angels. This truth negates any tendencies toward angel worship. Jesus created the angels and is above them. We are explicitly told He is greater than they. Therefore, we need only worship Jesus. Similarly, that Jesus created the things of earth means that creation is not worthy of our worship. Jesus is supreme over both the physical and spiritual realms, thus giving both arenas importance while still remaining sovereign over them.



How should the supremacy of Christ affect your worship? In what ways does your worship reflect the supremacy of Christ?

When we understand the supremacy of Christ, we have a more accurate view of Him. We more fully understand the depth of His love; we are more able to receive and to respond to His love. Theologians believe that Colossians was written, in part, to combat heresies rising in Colossae. It seemed fitting to Paul to affirm the supremacy of Christ in order to quash these misled beliefs. He affirmed Christ's

supremacy, His lordship, and His sufficiency for us. Hebrews explains the link between the Old Testament covenant and the new covenant of Jesus. It reveals the old system as a shadow of the ultimate fulfillment in Jesus Christ. The supremacy of Christ is central to an accurate view of His Person, His work, our status as believers, and the Kingdom.



***Reflect on the ways Jesus is supreme and the things over which He is supreme.
Spend some time worshiping Jesus for His supremacy.***

Lesson 3:

Why did God send Jesus?

The Bible teaches that the Father sent the Son into the world (John 5:37; 6:44, 57; 8:16, 18; 12:49; 20:21; Galatians 4:4; 1 John 4:14). In other words, God sent Jesus. The Bible also tells us why God sent Jesus into the world—reasons that redound to His glory and our eternal benefit.

We will look at four of the reasons God sent Jesus:

Why God Sent Jesus: To Reveal the Father

In creation, we learn some things about the Creator, such as “his eternal power and divine nature” (Romans 1:20). But what is God really like? Is it possible to know Him personally?

In the Old Testament, God began to reveal Himself as the Creator, Lawgiver, Judge, and Redeemer of His people. And then came Jesus (Hebrews 1:1–2). Jesus revealed God in a way that really caught our attention.

Without Jesus, we would not be able to see God. “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the

Father, has made him known” (John 1:18). Jesus is, in fact, “the exact representation and perfect imprint of His [Father’s] essence” (Hebrews 1:3, AMP). That is, if you’ve seen Jesus, you’ve seen the Father (John 14:9).

Without Jesus, we would doubt God’s love. But in the works that He did and the death that He died, Jesus revealed God’s love (Romans 5:8). Without Jesus, we would question God’s goodness and care. But Jesus revealed God’s knowledge of our needs and His desire to meet them (Matthew 6:8). Without Jesus, we might consider God unfair. But in His interactions with people of all backgrounds, Jesus revealed God’s impartiality.



Read John 11:1–44. What do we learn about God through Jesus’ interactions in this chapter?

Without Jesus, we would be forever fatherless. But Jesus showed us that we can approach God as a child approaches his or her father (see Matthew 6:9). There's a relationship not just based on creation, the law, or judgment; there is a family relationship (see Matthew 12:49–50). As J. I. Packer wrote, "If you want to judge how well a person understands Christianity, find out how much he makes of the thought of being God's

child, and having God as his Father. . . . Everything that Christ taught . . . is summed up in the knowledge of the Fatherhood of God. Father is the Christian name for God" (Knowing God, InterVarsity Press, 1973, p. 201).

Jesus spoke God's words, thought God's thoughts, felt and expressed God's emotions, and did God's works. God sent Jesus into the world to reveal the Father to us.



Is the truth of God as Father difficult or comforting for you? How does understanding that Jesus reflects our perfect, heavenly Father impact the way you approach Him?

Why God Sent Jesus: To Do Away with Sin

Hebrews 9:26 says, "He has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself."

The sacrifices of the old Levitical system were insufficient to take away sin. But Jesus offered the

perfect sacrifice, once for all time. With the shedding of His blood on the cross, never again would animals need to die as our substitute. When God sent Jesus into the world, the Son of God took on human flesh and provided a better sacrifice for sin and a better covenant with God's people.



Read Hebrews 10:1-18. What do these verses reveal about our sin and the role of the sacrificial system?

God sent Jesus not to deny the fact of sin or help us forget about our sin. Denials and cover-ups were not His purpose. God wanted to do away with sin once and for all. In Christ, God forgave sin and released us from its penalty. Through faith in the Son, we have full deliverance from guilt. Not only that, but we have deliverance from the hold of sin itself, true salvation, and real peace with God. “Therefore, there is now no condemnation for those who are in Christ Jesus” (Romans 8:1).

Our religious actions cannot put away sin. Neither can feeling sorry, practicing self-denial, or holy living. Not even our death can get rid of sin. Sin is a blot on our soul, a stain in the fabric of our being that can only be washed away by the sacrifice of Christ on the cross. Jesus alone can put away our sin (1 Peter 2:24). It’s one of the reasons God sent Him.



In what ways do people seek freedom from guilt of sin without Christ? Why can none of those things cleanse (or free) us from our sin?

Why God Sent Jesus: To Destroy the Works of the Devil

Another biblical reason that God sent Jesus into the world is spelled out in 1 John 3:8: “The reason the Son of God appeared was to destroy the devil’s work.” It was a divine mission, executed with the precision of a well-planned military strike. Two thousand years ago, the Son of God landed on foreign soil, behind enemy lines, with a mission to demolish something, and He succeeded in His objective. He wrecked all that the devil had been doing.

The devil has been working to build a kingdom for himself, and Jesus came to dissolve the framework,

making everything Satan has ever done a worthless waste of time. The devil had made his sand castle, and Jesus was the tide.

The devil’s works that Jesus destroyed include deception (Jesus is the Truth); sin (Jesus is our Righteousness); and death (Jesus is the Resurrection and the Life). Jesus accomplished His wrecking of Satan’s work by the fact of His holiness (Matthew 4:1–11; John 14:30), the excellence of His sacrifice (John 12:31; Colossians 2:15; Hebrews 2:14–15; 1 John 2:2), and the action of His grace (Ephesians 2:1; Colossians 3:4; Romans 16:20).

The devil had a plan for Lazarus, and it did not involve his being resurrected from the dead (John 11). The devil had a plan for Saul of Tarsus, and it did not include his becoming a missionary to the Gentiles (Acts 9). The devil had a plan for the Philippian jailer, and it did not include living through the night and being saved and

baptized with his entire family (Acts 16). Satan's plans have gone awry, and they will continue to as God's will is accomplished in and through us. As for the devil's future, he will eventually be sent to the place of torture he dreads (Matthew 8:28-29; Revelation 20:10).



Look up John 10:10. The devil wants only to steal, kill, and destroy. Jesus has come to give us life abundantly. When have you experienced the abundant life found in Christ? Where have you seen the devil's destruction?

Why God Sent Jesus: To Provide an Example of a Holy Life

In the context of suffering for righteousness' sake, Peter tells us that Christ has left us "an example, that [we] should follow in his steps" (1 Peter 2:21). All those who follow Christ ought to conduct themselves just as Jesus conducted Himself (1 John 2:6). We are to be holy as God is holy (1 Peter 1:16), and Jesus is our example.

Jesus handled temptation, and He did so without sin (Luke 4:1-13; Hebrews 4:15). Jesus lived blamelessly, being holy in word (John 8:45-46) and holy in deed (1 Peter 2:22; Hebrews 7:26). Jesus nurtured a prayer life (Luke 5:16), and He relied on the power of the Holy Spirit (Luke 4:1, 14).



How is Jesus the example you follow in your life? In which areas are you seeking to be more like Him?

God sent Jesus into the world, and we praise Him for it. We are eternally grateful to our Lord who, at the end of His ministry, was able to look to heaven and say, “I have brought you glory on earth by finishing the work you gave me to do” (John 17:4). Mission accomplished.



Think about where you would be if it were not for Jesus’ mission. What impact would there be on salvation and on your life personally? Thank Jesus for accomplishing the mission we could not do ourselves.



Lesson 4:

What does it mean that Jesus is God with us?

Before the birth of Jesus, an angel appeared to Joseph and revealed that his fiancée, Mary, had conceived a child through the Holy Spirit (Matthew 1:20–21). Mary would give birth to a Son, and they were to name Him Jesus. Then Matthew, quoting from Isaiah 7:14, provided this inspired revelation: “All this took place to fulfill what the Lord had said through the prophet: ‘The virgin will conceive and give birth to a son, and they will call him Immanuel’ (which means ‘God with us’)” (Matthew 1:22–23).

Seven hundred years earlier, the prophet Isaiah foresaw the virgin birth of the promised Messiah. He prophesied that His name would be Immanuel, which means “God with us.” By referencing the words of Isaiah, Matthew recognized Jesus as Immanuel. The name Immanuel expresses the miracle of the Incarnation: Jesus is God

with us! God had been with His people always—in the pillar of cloud above the tabernacle, in the voice of the prophets, in the ark of the covenant—but never was God so clearly present with His people as He was through His virgin-born Son, Jesus, the Messiah of Israel.



When you think about the incarnation, how does Jesus becoming flesh encourage you?

In the Old Testament, the presence of God with His people was most evident when His glory filled the tabernacle (Exodus 25:8; 40:34–35) and the temple (1 Kings 8:10–11). But that glory was far surpassed by the personal presence of God the Son, God with us in person.

Perhaps the most significant passage in the Bible on the Incarnation of Jesus is John 1:1–14. John states that “the Word was with God, and the Word was God. He was with God in the beginning” (verses 1–2, CSB). John uses the term *logos*, or “the Word,” as a clear reference to God. John declares in verse 14, “The Word became flesh and made his dwelling among us. We have seen

his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.”

On the night of His arrest, Jesus was teaching His disciples. Philip had a request: “Lord, show us the Father, and that will be enough for us.” It was a perfectly natural yearning. But Jesus replied, “Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father” (John 14:8–9, BSB). Jesus had been showing them the Father all along. He was truly “God with us.” Whenever Jesus spoke, He spoke the Father’s words. Whatever Jesus did, He did exactly as the Father would do.



Knowing that Jesus reflects the Father, which parable, teaching, interaction, or action of Jesus is particularly insightful to you in revealing God the Father? What does it reveal about God?

God took upon Himself human flesh and blood (1 Timothy 3:16). This is the meaning of incarnation. The Son of God literally “tabernacled” among us as one of us; He “set up His tent” in our camp (John 1:14). God showed us His glory and offered us His grace and truth. Under the Old Covenant, the tabernacle represented the presence of God, but now, under the New Covenant, Jesus Christ is God with us. He is not merely a symbol of God with us; Jesus is God with us in person. Jesus is not a partial revelation of God; He is God with us in all His fullness: “For in Christ lives all the fullness of God in a human body” (Colossians 2:9, NLT).

God makes Himself fully known to us through Jesus Christ. He reveals Himself as our Redeemer (1 Peter 1:18–19). Jesus is God with us as Reconciler. Once we were separated from God through sin (Isaiah 59:2), but

when Jesus Christ came, He brought God to us: “For God was in Christ, reconciling the world to himself, no longer counting people’s sins against them” (2 Corinthians 5:19, NLT; see also Romans 8:3).

Jesus is not only God with us but also God in us. God comes to live in us through Jesus Christ when we are born again: “My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave himself for me” (Galatians 2:20, NLT). The Spirit of God lives in us, and we are His dwelling place: “For we are the temple of the living God. As God said: ‘I will live in them and walk among them. I will be their God, and they will be my people’” (2 Corinthians 6:16, NLT).



Read Exodus 40. Where is God's Spirit seen in the tabernacle? Now read 1 Corinthians 3:16, 2 Corinthians 6:14-18, Romans 8:11, and Galatians 2:20. What similarities and differences are there in God's Spirit filling the tabernacle and His Spirit living within us?

Jesus is not God with us temporarily, but eternally. God the Son, never ceasing for a moment to be divine, took on a fully human nature and became 'God with us' forever: "I am with you always, to the very end of the age" (Matthew 28:20; see also Hebrews 13:5).

When it was time for Jesus to return to the Father, He told His disciples, "I will ask the Father, and he will give

you another Helper, to be with you forever" (John 14:16, ESV). Jesus was speaking of the Holy Spirit, the third Person of the Godhead, who would continue to bring the presence of God to dwell in the lives of believers. The Holy Spirit carries on the role of Jesus as teacher, revealer of truth, encourager, comforter, intercessor, and God with us.



Jesus came to earth to be God with us. He was the perfect human reflection of God the Father. Jesus died and rose again so God could also be God within us. Believers are a reflection of God as His Spirit lives within us and transforms us. How are you reflecting God with your life? How would you like your life to reflect God so you can impact those around you?



Lesson 5:

What were the key events in Jesus' life? (part 1)

The following are the key events in the life of Christ and the Bible books where each is described:

Birth: (Matthew 1–2; Luke 2) – Within these passages are all the elements of the well-known Christmas story, the beginning of the earthly life of Christ. Mary and Joseph, no room at the inn, the babe in the manger, the shepherds with their flocks, a multitude of angels rejoicing. We also see wise men from the East following the star to Bethlehem and bearing gifts for the Christ child, and Joseph, Mary, and Jesus escaping to Egypt and later returning to Nazareth. These passages also include Jesus being presented at the temple at eight days old and, at twelve years old, remaining behind at the temple speaking with the teachers there. The story of the birth of the Savior two thousand years ago is amazing, filled with exquisite and meaningful details treasured by those present as well as believers millennia after. But the story of God coming to earth as a man began thousands of years earlier with the prophecies of the coming Messiah. God spoke of a Savior in Genesis 3:15. Centuries later, Isaiah foretold of a virgin who would conceive and bear a son and call His name Emmanuel, which means “God with us” (Isaiah 7:14). The first of the key events in the life of Christ is the humble beginning in a stable, when God came to be with us, born to set His people free and to save us from our sins.

Baptism: (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23) – Jesus' baptism by John the Baptist at the Jordan River is the first act of His public ministry. John's was a baptism of repentance, and although Jesus did not need such a baptism, He consented to it in order to identify Himself with sinners. In fact, when John balked that Jesus wanted to be baptized by him, saying that it was he, John, who should be baptized by Jesus, Jesus insisted. Jesus said, “It is proper for us to do this to fulfill all righteousness,” so John did as requested (Matthew 3:13-15). In His baptism, Jesus identified with the sinners whose sins He would soon bear on the cross where He would exchange His righteousness for their sin (2 Corinthians 5:21). The baptism of Christ symbolized His death and resurrection, prefigured and lent importance to Christian baptism, and publicly identified Christ with those for whom He would die. In addition, His identity as the long-awaited Messiah was confirmed by God Himself who spoke from heaven: “This is my Son, whom I love; with him I am well pleased” (Matthew 3:17). Finally, Jesus' baptism was the scene of the very first appearance of the Trinity to man. The Son was baptized, the Father spoke, and the Holy Spirit descended like a dove. The Father's command, the Son's obedience, and the Holy Spirit's empowerment present a beautiful picture of the ministry and life of Christ.



Which events in your early life were most impactful on you, whether positively or negatively?



How do you think Jesus' early life events prepared Him for His ministry?

First miracle: (John 2:1-11) – It is fitting that John’s Gospel is the only one that records Jesus’ first miracle. John’s account of the life of Christ has as its theme and purpose to reveal the deity of Christ. This event, where Jesus turns water into wine, shows His divine power over the elements of the earth, the same power that would be revealed again in many more miracles of healing and the control of the elements such as wind and the sea. John goes on to tell us that this first miracle had two outcomes—the glory of Christ was manifest and the disciples believed in Him (John 2:11). The divine, glorified nature of Christ was hidden when He assumed human form, but in instances such as this miracle, His true nature burst forth and was made manifest to all who had eyes to see (Matthew 13:16). The disciples always believed in Jesus, but the miracles helped to strengthen their faith and prepare them for the difficult times that lay ahead of them.

Sermon on the Mount: (Matthew 5:1 – 7:29) – Perhaps the most famous sermon of all time was preached by Jesus to His disciples early in His public ministry. Many memorable phrases that we know today came from this sermon, including “blessed are the meek for they shall inherit the earth,” “salt of the earth,” “an eye for an eye,” “the lilies of the field,” “ask and you will receive,” and “wolves in sheep’s clothing,” as well as the concepts of going the extra mile, turning the other cheek, and the left hand not knowing what the right hand is doing. Also in the sermon is the Lord’s Prayer. Most importantly, though, the Sermon on the Mount dealt a devastating blow to the Pharisees and their religion of works-righteousness. By expounding the spirit of the Law and not just the letter of it, Jesus left no doubt that legalism is of no avail for salvation and that, in fact, the demands of the Law are humanly impossible to meet. He ends the sermon with a call to true faith for salvation and a warning that the way to that salvation is narrow and few find it. Jesus compares those who hear His words and put them into practice to wise builders who build their houses on a solid foundation; when storms come, their houses withstand.



Read the Sermon on the Mount (Matthew 5:1 – 7:29). Which teachings are counter cultural in today’s society and why?

Feeding of the 5,000: (Matthew 14:15-21; Mark 6:34-44; Luke 9:12-17; John 6:5-13) – From five small loaves and two fish, Jesus created enough food to feed many more than 5,000 people. The Gospels tell us there were 5,000 men present, but Matthew adds that there were women and children there besides. Estimates of the crowd are as high as 20,000. But our God is a God of abundant provision, and little is much in the hands of the Lord. A poignant lesson is learned by seeing that, before He multiplied the loaves and fishes, Jesus commanded the multitude to sit down. This is a beautiful picture of the power of God to accomplish what we cannot, while we rest in Him. There was nothing the people could do to feed themselves; only He could do that. They had only a pittance, but in God’s hands it became a feast that was not only sufficient—it was bountiful.



Which of Jesus’ teachings will you purpose to put into practice this week, and what do you want to see change as a result?

Transfiguration: (Matthew 17:1-8; Mark 9:2-8; Luke 9:26-36) – This event is referred to as the “Transfiguration,” meaning “a change in form,” because Jesus was changed before the eyes of Peter, James, and John into a reflection of His true nature. His divine glory radiated from Him, changing His face and clothing in such a way that the Gospel writers had trouble relating it. Just as the apostle John used many metaphors to describe what he saw in the visions of Revelation, so, too, did Matthew, Mark, and Luke have to resort to images like “lightning,” “the sun” and “light” to describe Jesus’ appearance. Truly, it was otherworldly. The appearance of Moses and Elijah to converse with Jesus shows us two things. First, the two men represent the Law and the Prophets, both of which foretold Jesus’ coming and His death. Second, the fact that they talked about His upcoming death in Jerusalem (Luke 9:31) shows their foreknowledge of these events and the sovereign plan of God that was unfolding just as He had foreordained. God spoke from heaven and commanded the disciples to “Hear Him!” thereby stating that Jesus, not Moses and Elijah, now had the power and authority to command them.

Raising of Lazarus: (John 11:1-44) – Lazarus, the brother of Mary and Martha of Bethany, was a personal friend of Jesus, which is why Jesus was sent for by the family when Lazarus was sick. Jesus delayed several days before going to Bethany, knowing that Lazarus would be dead long enough by then to verify this amazing display of divine power. Only God has the power over life and death, and by raising Lazarus from the grave, Jesus was reiterating His authority as God and His supremacy over death. Through this incident, the Son of God would be glorified in an unmistakable way. As with many other miracles and incidents, one of the goals was that the disciples—and we—“may believe” (John 20:31). Jesus is who He said He was, and this most astounding of His miracles testifies to that fact. Jesus told Martha, “I am the resurrection and the life” (John 11:25) and asked her if she believed what He was saying. This is the basis of the Christian life. We believe that Jesus is the very power of resurrection, and we trust in Him to give us eternal life through that power. We are buried with Him and raised by His authority over death. Only through His power can we be truly saved.



These two events give believers a taste of our eternal destiny and the glory that awaits us. What assurance do you receive from seeing Jesus’ glory and His power over death?

Triumphal entry: (Matthew 21:1–11, 14–17; Mark 11:1–11; Luke 19:29–44; John 12:12–19) – Jesus’ triumphal entry into Jerusalem the week before the crucifixion is the basis of what is known as Palm Sunday. The multitudes who greeted Him laid palm branches in the road for Him, but the worship of Him was short-lived. In just a few days, other crowds would be calling for His death, shouting “Crucify him! Crucify him!” (Luke 23:20-21). But as He rode into Jerusalem on the back of a donkey’s colt, He received the adoration of the crowd and their acknowledgement of His messianic claim. Even the little children welcomed Him, demonstrating that they knew what the Jewish leaders did not, that Jesus was the Messiah. Jesus’ entry into Jerusalem fulfilled the Old Testament prophecy of Zechariah repeated in John 12:15: “See, your king is coming, seated on a donkey’s colt.”



Read Psalm 118:22-26 and John 12:12-16. What connections do you see between the Psalm and what happened when Jesus entered Jerusalem? What significance is there in the people shouting, “Hosanna! Blessed is he who comes in the name of the Lord!”?



Reflect on the events in Jesus’ life from His birth to the triumphal entry. What will you praise Him for? How will you respond as you seek to more fully reflect God in your life this week?

Lesson 6:

What were the key events in Jesus' life? (Part 2)

The following are the key events in the life of Christ and the Bible books where each is described:

Last Supper: (Matthew 26:1-30; Mark 14:12-26; Luke 22:7-38; John 13:1-38) – This poignant last meeting with His disciples, whom He loved, begins with an object lesson from Jesus. The disciples had been arguing about who among them was the greatest (Luke 22:24), displaying their distinctly ungodly perspective. Jesus quietly rose and began to wash their feet, a task normally performed by the lowest, most menial slave. By this simple act, He reminded them that His followers are those who serve one another, not those who expect to be served. He went on to explain that, unless the Lamb of God cleanses a person's sin, that person will never be clean: "Unless I wash you, you have no part with me" (John 13:8). During the Last Supper, Jesus also identifies the traitor, Judas, who would betray Him to the authorities and bring about His arrest. The disciples were saddened when Jesus said that one of them would betray Him and wondered which one it could be. They were still confused when Jesus confirmed that it was Judas, whom He instructed to leave and do quickly what he had to do. Also at this supper, Jesus instituted the New Covenant in His blood and gave a new command that those who follow Him are to love one another and live by the power of the Holy Spirit. We remember Jesus' giving of the New Covenant each time we enter into the Christian ordinance of communion, celebrating Christ's body that was broken for us and His blood that was shed for us.



Read Matthew 26:1-30 and 1 Corinthians 11:23-33. What was Jesus instituting at this Last Supper? How is observing the Last Supper until His return supposed to impact our relationship with Him and others?

Arrest at Gethsemane: (Matthew 26:36-56; Mark 14:32-50; Luke 22:39-54; John 18:1-12) – After the Last Supper, Jesus led the disciples to the garden of Gethsemane, where several things took place. Jesus separated Himself from them in order to pray, asking them to watch and pray as well. But several times He returned to find them sleeping, overcome with fatigue and grief at the prospect of losing Him. As Jesus prayed, He asked the Father to remove the cup of wrath He was about to drink when God poured out on Him the punishment for the sins of the world. But, as in all things, Jesus submitted to the will of His Father and began to prepare for His death, strengthened by an angel sent to minister to Him in His last hours. Judas arrived with a multitude and identified Jesus with a kiss, and Jesus was arrested and taken to Caiaphas for the first of a series of mock trials.

Crucifixion and burial: (Matthew 27:27-66; Mark 15:16-47; Luke 23:26-56; John 19:17-42) – The death of Jesus on the cross was the culmination of His ministry on earth. It is the reason He was born as a man—to die for the sins of the world so that those who believe in Him would not perish, but have everlasting life (John 3:16-18). After finding Him innocent of all charges, Pilate nevertheless handed Jesus over to the people to be crucified. The events of that day are recorded as including His seven last sayings, the mocking and taunting by the soldiers and the crowd, the casting of lots among the soldiers for His clothing, and three hours of darkness. At the moment Jesus gave up His spirit, there was an earthquake, and the huge, heavy curtain separating the Holy of Holies from the rest of the temple was torn from top to bottom, signifying that access to God was now open to all who believe in Jesus. The body of Jesus was taken down from the cross, laid in a borrowed tomb, and left until after the Sabbath.



In the events leading up to the resurrection, what is Jesus' attitude? We will never face the gravity of what the God of the universe endured at the hands of sinful men. How can we emulate Christ when we are unfairly treated, misjudged, falsely accused, betrayed, or suffering?

Resurrection: (Matthew 28:1-10; Mark 16:1-11; Luke 24:1-12; John 20:1-10). The Bible does not record the actual resurrection so much as it tells of the empty tomb and the news that Jesus had risen. It also speaks of Him appearing to many. We find out that Jesus has risen from the dead when women came to the tomb where He'd been laid to prepare His body for burial. The Gospels each offer different details regarding the account. In short, the tomb was empty, the women were bewildered, and angels announced to them that Jesus had risen. Jesus appeared to them. Peter and John also verified that the tomb was empty, and Jesus appeared to the disciples as well.

Post-resurrection appearances: (Matthew 28:1–20; Mark 16:1–20; Luke 24:1–53; John 20:1–21:25; Acts 1:3; 1 Corinthians 15:6) – During the forty days between the crucifixion and His ascension, Jesus appeared many times to people. On the morning of His resurrection, He appeared to Mary the mother of James and other women on their way from the tomb to find the disciples (Matthew 28:9–10). He then appears to Mary Magdalene at the tomb (John 20:11–18). Later the same day, Jesus appears to Peter (Luke 24:34; 1 Corinthians 15:5) and to Cleopas and another disciple on their way to Emmaus (Luke 24:13–32). Jesus then appears to ten disciples—Thomas is missing (Luke 24:36–43; John 20:19–25) and later appears to all eleven disciples—Thomas included (John 20:26–31). In Galilee, Jesus appears to seven disciples by the sea (John 21:1–25) and to about 500 disciples at once (1 Corinthians 15:6). The risen Christ also appears to His half-brother James (1 Corinthians 15:7) and finally to Paul (1 Corinthians 15:8). In the course of these meetings, Jesus teaches His disciples many things and gives them the Great Commission.



How does the resurrection change everything?

Ascension: (Luke 24:50–53; Acts 1:9–12) – Jesus’ final act on earth was His ascension into heaven in the presence of the disciples. He was taken up in a cloud that hid Him from their view, but two angels came to tell them that He would return one day in a similar manner. For now, Jesus sits at the right hand of His Father in heaven. The act of sitting down signifies that His work is done, as He affirmed before dying on the cross when He said, “It is finished.” There is nothing more to be done to secure the salvation of those who believe in Him. His life on earth is over, the price is paid, the victory is won, and death itself has been defeated. Hallelujah!

“Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written” (John 21:25).



Reflect on the events leading up to Jesus’ death and resurrection. Think about the agony involved in the specific events leading up to the cross and what it cost Him to make us right with God. Praise God for what His death and resurrection has done to change the world and to change your life.



Lesson 7:

What was Jesus like as a person?

Although He had “no beauty or majesty to attract us to him” (Isaiah 53:2), it was Jesus’ personality that drew people to Himself. He was a man of great character. The more we understand what Jesus was like, the more we can seek to emulate His character.



When you think of Jesus, which characteristics come to mind?

What was Jesus like? Jesus had a *compassionate* nature. He had compassion on the crowds “because they were harassed and helpless, like sheep without a shepherd” (Matthew 9:36). Because of His compassion for them, He healed their diseases (Matthew 14:14; 20:34), and because of their hunger, He compassionately created enough food to feed large crowds on at least two occasions (Matthew 14:13–21; 15:29–39).

Jesus was *serious* and *focused*. He had a mission in life and never got sidetracked from it, knowing the weightiness of it and the shortness of time. His attitude was that of a *servant*. He “did not come to be served, but to serve” (Mark 10:45). *Kindness* and *selflessness* characterized His personality.



How do we see God's compassion in the Bible? How do we see it with Jesus?

Jesus was *submissive* to His Father's will when He came to earth and subsequently went to the cross. He knew that dying on the cross was the only payment His Father could accept for our salvation. He prayed the night of His betrayal by Judas, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matthew 26:39). He was a submissive Son to Mary and Joseph, as well. He grew up in a normal (sinful) household, yet, Jesus "was obedient" to His parents (Luke 2:51). He was *obedient* to the Father's will. "He learned obedience from what he suffered" (Hebrews 5:8). "For we do not have a high priest who is unable to

empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin" (Hebrews 4:15).

What was Jesus like? Jesus had a heart of *mercy* and *forgiveness*. On the cross, He prayed, "Father, forgive them, for they do not know what they are doing" (Luke 23:34). Jesus was *loving* in His relationships. For example, John 11:5 says, "Now Jesus loved Martha and her sister and Lazarus" (John 11:5). John referred to himself as the disciple "whom Jesus loved" (John 13:23).



How does Jesus' compassion and submission factor into God's mercy and forgiveness in the incarnation and on the cross?

Jesus had a reputation for being *good* and *caring*. He healed often so that the people might know who He was. Truly He proved to be the Son of the living God by all the miracles He did, all the while showing concern for the afflictions of those around Him.

Jesus was *honest* and *truthful*. He never violated His own word. He spoke truth wherever He went. He lived a life we could follow explicitly. Jesus said, "I am the way and the truth and the life." (John 14:6). At the same time, He was *peaceable*. He did not argue His case, nor try to bully His way into people's hearts.

What was Jesus like? Jesus was *intimate* with His followers. He spent quality and quantity time with them. He desired their fellowship, taught them, and helped them focus on what was eternal. He was also intimate

with His heavenly Father. He prayed to Him regularly, listened, obeyed, and cared about God's reputation. When Jesus saw the moneychangers who were taking advantage of worshipers, He drove them out. He said, "It is written, 'My house will be a house of prayer'; but you have made it 'a den of robbers'" (Luke 19:46). Jesus was a *strong* but meek *leader*. Everywhere He went (until the inevitable decline), the people followed Him, eager to listen to His teaching. The people were amazed at the *authority* with which Jesus spoke (Mark 1:27–28; Matthew 7:28–29).

Jesus was *patient*, knowing and understanding our frailties. Several times in the Gospels, Jesus verbalized His patience in the face of our faithless provocations (Matthew 8:26; Mark 9:19; John 14:9; cf. 2 Peter 3:9).



Looking at these characteristics of Jesus, which provide you the most comfort? Which challenge you the most?



Which of these characteristics come naturally to you? Which are more difficult? For which areas do you need to pray that God would sanctify by the power of His Holy Spirit?

All believers should desire to emulate Jesus' character traits through the power of the Holy Spirit. The things that drew people to Jesus should be the very things that draw people to us. We need to read God's Word (the Bible) to know and understand who God is and His

will for us. We should do everything for the glory of the Lord (1 Corinthians 10:31), living as salt and light in the world and pointing others to the amazing truth of Jesus and salvation in Him (Matthew 5:13–16; 28:18–20).

Philippians 2:1–11 is a helpful summary of what Jesus was like and how we should imitate Him:

“Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus:

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.”



Reflecting on these verses, evaluate how you interact with others. How do others experience Christ through you? Which characteristics of Jesus need to be developed and sanctified in your life so you may love Him and others more fully?



Lesson 8:

Why was Jesus crucified?

There is both an earthly reason and a heavenly reason Jesus was crucified. Simply put, the earthly reason is that mankind is evil. The heavenly reason is that God is good.

The earthly reason Jesus was crucified: mankind is evil. Wicked men conspired against Him, falsely accused Him, and murdered Him. The leaders of Israel had several reasons they wanted Jesus to be executed. They were envious of His following (Matthew 27:18). They were afraid that Jesus would gather too large a following, which might bring the Roman authorities down on the nation, causing them to lose their positions (John 11:48). They hated the fact that Jesus called out their sin publicly (Matthew 23). And they thought He was blaspheming when He claimed to be the Son of God (Luke 22:66–71). But all these reasons were simply symptoms of their underlying unbelief (John 5:46).

Jesus was crucified, rather than stoned, hanged, drowned, etc., because His execution was carried out by the Romans. Crucifixion was the method of execution employed by the Roman Empire to make an example of someone and to deter others from committing the same offense. It was normal to post the charges against the condemned on the cross. Pilate posted the charge “King of the Jews” on Jesus’ cross (Matthew 27:37). The Jewish leaders had made this accusation to goad the Roman governor into executing Jesus. John 19:12 reports, “From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, ‘If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.’” Pilate could not afford to be seen as tolerating a rival to Caesar.



What motivations from people were involved in crucifying Jesus?

The heavenly reason Jesus was crucified: God is good. God had a plan to save sinners, and Jesus was the Lamb of God who came to take away the sin of the world (John 1:29). Even though the act of crucifying Jesus was evil, the crucifixion was still the plan of God to make atonement for sin. “Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen” (Acts 4:27–28).

The crucifixion was not a case of evil getting out of control. Jesus told Pilate, “You would have no power over me if it were not given to you from above” (John 19:11). The powers of darkness were given divine permission to act (Luke 22:53). God allowed the hatred, the conspiracy, the false accusations, the sham trials, and the murder of His Son. In the crucifixion of Christ, God used the evil desires of evil men to accomplish the greatest good: the provision of salvation for mankind. “It was the LORD’s will to crush Him and to cause Him to suffer” (Isaiah 53:10); the result was glorious: “He bore the sin of many, and made intercession for the transgressors” (verse 12).



Look up Acts 2:22-24 and 4:8-12. How do you see both God’s plan and people’s motivations at work in Jesus’ crucifixion and resurrection?

There is nothing in Old Testament prophecy that explicitly mandates that the Messiah be crucified. At the same time, there are hints of the manner of His death in the Law and the Prophets. In Galatians 3:13, Paul applies Deuteronomy 21:22–23 to the death of Christ. Crucifixion allowed for the “piercing” mentioned in Zechariah 12:10 (cf. John 19:37). Crucifixion results in the shedding of blood, necessary for a sacrifice (Hebrews 9:22; cf. Leviticus 17:11). In crucifixion, the breaking of bones can be avoided (Exodus 12:46; cf. John 19:36). And the crucifixion of Christ perfectly fits the description of the anguish David faced in Psalm 22.

We all have committed sins, and we are all worthy of death, but Christ took our place. He was publicly executed, and His blood was shed on our behalf, as Paul explains in Romans 3:25–26: “God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.”



Look up John 3:16 and Romans 5:6-8. What was God's motivation in His plan of redemption through Jesus' sacrifice on the cross?

In the final analysis, the reason that Jesus was crucified and embrace by faith: Jesus was crucified to pay for my sin so that I can be forgiven and be made right with God. is the answer that each of us must come to understand



Jesus died for the sins of the world, for all who would believe in Him (Acts 16:31). If you have not yet put your trust in Him and do not know that your sins are forgiven, please read: www.gotquestions.org/how-can-I-be-saved.html. If you have trusted in Jesus for the forgiveness of sins, reflect on what He has saved you from and what He has saved you for. Ask God to reveal any sin that you are currently holding onto, pray that He would give you what you need by the power of His Holy Spirit to turn from it, and praise Him for the forgiveness you personally have been given because of His sacrifice.

Lesson 9:

Why does it matter that Jesus rose from the dead?

The resurrection of Jesus Christ is one of the foundations upon which Christianity is built (1 Corinthians 15:3–4). The virgin birth (Isaiah 7:14; Matthew 1:18, 25; Luke 1:27), the deity of Christ (1 John 4:15, 5:5; John 10:30), Jesus’ atonement for sin (Romans 5:10–11; 2 Corinthians 5:21), and His crucifixion are non-negotiable truths, without which Christianity could not exist.

Jesus’ resurrection from the dead was the crowning achievement that forever separates Him from any other religious leader who has ever been or will ever live. No other religious figure in history has ever prophesied His own death and resurrection—and then accomplished it.



Think of some figures that people exonerate today. Why does it matter that every person who has lived or will live will die regardless of their significance?

The fact that Jesus rose from the dead matters because it fulfilled prophecy. Jesus prophesied His resurrection (Mark 8:31), and so did the Old Testament (Psalm 16:10–11; Isaiah 53:12). Roman rule brought crucifixion as a particularly heinous form of capital punishment. Many people were crucified for their crimes and for insulting Caesar. So the facts of Jesus’ crucifixion and burial are not necessarily outstanding, as many suffered the same fate. However, the bodies of those other people are still in their graves. Jesus’ tomb is empty (Luke 24:24). If Jesus never rose from the dead, there would be no compelling reason to believe that He is who He said He is. But the fact is that He did rise again, confirming His claim to be God (Matthew 27:63; 28:6).

The fact that Jesus rose from the dead also matters because our justification hinges on it. “He was delivered over to death for our sins and was raised to life for our justification” (Romans 4:25). A dead Savior cannot save, but we have a living Savior who justifies us and makes intercession for us (see Hebrews 7:25).

The fact that Jesus rose from the dead is fundamental to our faith. First Corinthians 15 is a detailed explanation of the importance of Jesus’ resurrection. Verse 14 states, “And if Christ has not been raised, our preaching is useless and so is your faith.” In fact, “if Christ has not been raised, your faith is futile; you are still in your sins” (verse 17), and believers who have died are “lost” (verse 18).



Read 1 Corinthians 15:12-19. What losses do we face if Jesus did not actually rise from the dead?



What impact does the resurrection have on your life? How is it impacting your interactions with others?

Jesus rose from the dead, and Paul presents that event as the only thing that gives us hope in this life. Christ was the first to permanently rise from the dead (1 Corinthians 15:20), clearing the way for a future

resurrection for all who believe (verses 22–23). Jesus' claim that He has the power to grant eternal life is to be trusted because He Himself conquered death (Romans 8:11; John 3:16–18; 10:28).



Think through and write down specifically what you have received because of Christ's death and resurrection (salvation, forgiveness of sins, abundant life, promise of eternity etc.). Praise God for what you have gained because He died AND rose again!

Lesson 10:

What does it mean that Jesus is the answer?

“Jesus is the answer” is a popular slogan. Missing is the question. Jesus is the answer to what? What are people trying to convey when they claim that Jesus is the answer?

Jesus is the answer to our broken relationship with God. When God created Adam and Eve, they enjoyed perfect fellowship with Him. But Adam sinned by disobeying God, thereby bringing death into the world (Genesis 3:8–19; Romans 5:12; 6:23; 1 Corinthians 15:21–22). A significant part of that death is spiritual death. Humanity’s relationship with God is broken. God provided a covering for Adam and Eve (Genesis 3:21) and promised a Redeemer who would defeat Satan and reconcile God and man (Genesis 3:15). The Old Testament narrative gradually reveals God’s plan to save people. The New Testament shows us that Jesus is the promised Redeemer. Jesus atoned for our sin and restored the possibility of relationship with God.

Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me” (John

14:6). Jesus is the answer—the only answer—to our broken relationship with God. Apart from Him there is no salvation (Acts 4:12; 1 Timothy 2:5–6). The biblical term for God’s act of making peace with sinful humanity is reconciliation (see 2 Corinthians 5:18). Romans 5:10 reminds us that, in Christ, God’s enemies were made His friends and given life: “If, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!”

Jesus is the answer to the problem of our estrangement from God. It is Jesus who makes it possible for our sins to be forgiven and for us to be children of God (John 1:12–13). It is Jesus who mends our relationship with God so that we can fellowship with Him during our lifetimes as well as eventually live with Him for eternity.



Read Romans 5:6-8 and Ephesians 2:1-10. Why was our relationship with God broken, and what did Jesus do to fix that problem?

Jesus is the answer to our guilty consciences.

Even after we are saved, we still sin and experience the temporal consequences of sin. Sin keeps us from fellowshiping with God fully. But we have God's promise: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9). Jesus is the One who "washes our feet" of daily impurities, even after we have been "fully bathed" (see John 13:10). Jesus is the reason we can receive forgiveness and be purified. He is the answer to our sin problem both now and for eternity.

Jesus is the answer to our broken relationships with each other.

When Adam and Eve sinned, not only did they break their relationship with God, but they also damaged their relationship with each other (see Genesis 3:12, 16). Humans have been struggling in relationship to one another ever since (see Genesis 4:8). This relational breakdown manifests in various ways, including the walls we erect between races. In

the New Testament era, there was a major division between Gentiles and Jews. Jesus is the answer to all types of disharmony: "For he himself is our peace, who has made the two groups [Jew and Gentile] one and has destroyed the barrier, the dividing wall of hostility. . . . His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you [Gentiles] who were far away and peace to those [Jews] who were near. For through him we both have access to the Father by one Spirit" (Ephesians 2:14–18; cf. Galatians 3:26–29).

Jesus instructed His followers to love one another humbly and sacrificially (John 13:34–35). Jesus prayed for unity among His followers (John 17), a unity embraced by the early church (Acts 8 and 10). Because we have received forgiveness in Jesus, we can forgive others. Jesus is the answer for our relational turmoil.



When have you experienced broken relationships with others? How did they affect you? How does Jesus' example and His redemption for us impact our relationships with others, especially when things are not the way they should be?

Jesus is the answer to a meaningless existence.

The writer of Ecclesiastes bewails the meaninglessness of worldly pursuits apart from God. When we are spiritually dead, life is ultimately empty. Nothing in this world will fully satisfy the deepest longings of our hearts (see Psalm 73:25). But, in Jesus, we have purpose. He said, "The thief comes only to steal and kill

and destroy; I have come that they may have life, and have it to the full" (John 10:10). The Christian life is a fruitful life. We are invited to be part of God's work in the world, tasked with sharing the gospel and making disciples (Matthew 28:18–20). We can do nothing apart from Jesus, but in Him we bear much fruit (John 15:5).

Jesus is the answer to our worries and doubts. Life involves hardship, and with hardship come worries, fears, and doubts. Jesus told His followers, “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world” (John 16:33). Jesus reminded us of God’s love and care (Matthew 6:24–33). Jesus also gave

us the Holy Spirit to live with us forever (John 14:15–21; 16:7–15). Jesus is the reason we are not alone. Jesus is the answer to our fears and heartaches. He is able to sympathize with us because He has lived a human life in this broken world (Hebrews 4:15–16). Jesus gives us peace and equips us to endure, and even rejoice in, the hardships of this life (James 1:2–5).



What things keep you up at night? What worries weigh you down? Read Matthew 11:28-30. How does factoring Jesus into the equation of your worries impact your concerns?

Jesus is the answer to the problems of the world.

Experience tells us that the world is broken and in need of repair—sometimes its brokenness is rather obvious. Jesus is the answer. He has a plan to fix this broken world: “The government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this” (Isaiah 9:6–7). World peace has proved an elusive goal in our war-torn world, but one day Jesus will set all things right, and the Prince of Peace will rule in true justice, ushering in a time of blessing and bounty the world has never seen (Isaiah 11). Revelation 21 predicts a new heaven and new earth: “Look! God’s dwelling place is

now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away” (Revelation 21:3–4).

A day is coming when the world’s problems will be solved; everything will be made new, and peace will reign. This is because of Jesus. We eagerly await His return, trusting that “the Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:9).

No matter what our individual needs, Jesus is the answer for our lives today, and He promises a better future to come.



First, praise God for who He is and for what He has done through Jesus. Then, bring your needs before the Lord – your personal needs, the needs of others that you are praying for, and the needs of the world. Respond in worship to the coming day when God will forever dwell among His people and all will be made new.



Wrap Up

Now that you have studied ten lessons on questions about Jesus, take some time to reflect on what you've learned and how you will put what you've learned into practice.



How has your understanding of Jesus changed or expanded as a result of what you've learned through this study?



What will you change in your life as a result of this study?



Who in your life would you like to see grow in their understanding of Jesus? Commit to praying for them. What will you share with them about what you have learned?



Reference List

Lesson 1: www.gotquestions.org/who-is-Jesus.html

Lesson 2: www.gotquestions.org/supremacy-of-Christ.html

Lesson 3: www.gotquestions.org/why-God-sent-Jesus.html

Lesson 4: www.gotquestions.org/God-with-us.html

Lesson 5: www.gotquestions.org/life-of-Christ.html

www.gotquestions.org/life-of-Christ-2.html

Lesson 6: www.gotquestions.org/life-of-Christ-3.html

Lesson 7: www.gotquestions.org/what-was-Jesus-like.html

Lesson 8: www.gotquestions.org/why-was-Jesus-crucified.html

Lesson 9: www.gotquestions.org/Jesus-rose-from-the-dead.html

Lesson 10: www.gotquestions.org/Jesus-is-the-answer.html

All Bible references are quoted from the NIV unless otherwise stated.