

Jesus - Companion Book

# JESUS

## Companion Book

*A scripture-centered guide to the story, names, mission, death, resurrection, and return of Jesus as presented in the song.*



## How to Use This Companion

### Built from the song itself

This companion follows the order and themes of the song “Jesus.” It stays close to the material in the uploaded lyrics and song page: Bethlehem, the names of Jesus, baptism, temptation, teaching, miracles, the upper room, the cross, the empty tomb, the ascension, and His promised return.

The goal of this book is not to wander away from the song, but to walk through it carefully. Each chapter explains what the lyric is pointing to, where those ideas appear in Scripture, and why that part of Jesus’ life matters.

Because the song moves in a sweeping, worshipful way, this companion does the same. It is not a line-by-line technical commentary on every phrase. Instead, it is a guided reading that keeps the main focus where the song keeps it: on Jesus Christ Himself.

Whenever possible, the references in this book are grouped by theme so the companion remains readable like a book, not crowded like a reference sheet. A larger lyric-to-Scripture guide appears in the appendix.



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## 1. The Song at a Glance

*“From ancient pages, every promise leads us to... Jesus”*

### The big movement of the song

The song presents Jesus as the center of salvation history. It starts with His birth, moves through His public ministry and acts of mercy, passes into His suffering and sacrificial death, celebrates His resurrection, and closes in worship, kingship, and hope.

That broad movement matters. The song does not treat Jesus as only a teacher, only a miracle worker, or only a figure from the past. It presents Him as the promised Savior, the Son sent by the Father, the One who enters human history, bears sin, rises again, reigns now, and will return.

The uploaded song page describes the piece as a sweeping “life of Christ” song that traces Jesus from the star over Bethlehem and the angels’ song to His titles and mission as Savior, then into the worldwide confession that Jesus Christ is Lord of Lords and King of Kings. That description fits the structure of the lyric very well.

A good way to read this companion is to ask one repeated question: what does this part of the song reveal about Jesus? Sometimes the answer will concern His identity. Sometimes it will concern His compassion. Sometimes it will concern what He accomplished for us. But every section leads back to the same center.

### The core message

The core message of the song is not merely that Jesus existed. It is that Jesus is who Scripture says He is. He is Immanuel, God with us; the Messiah promised beforehand; the Lamb of God who takes away sin; the risen Savior; the reigning King; and the One before whom every knee will bow.

For that reason, the song repeatedly turns from storytelling into worship. The lyrics do not stay at a distance. They move from narrative into praise, from description into confession, from history into personal response.

### Main scriptural arc

- Birth and early life: Matthew 1-2; Luke 1-2
- Baptism and temptation: Matthew 3-4; Mark 1; Luke 3-4
- Teaching and calling disciples: Matthew 4-7; Mark 1-3; Luke 4-6
- Signs and mercy: the Gospels broadly, especially Matthew 8-15; Mark 1-8; Luke 5-9; John 2-11
- Upper room, arrest, cross, and resurrection: Matthew 26-28; Mark 14-16; Luke 22-24; John 13-21
- Ascension and promised return: Acts 1:9-11; Philippians 2:9-11; Revelation 19:11-16; 22:12-16

## 2. Bethlehem, the Star, and the First Appearing

*“A bright star in the midnight sky, the promise of salvation came alive”*

The song opens with the night sky, the promise of salvation, the angels’ announcement, the virgin birth, Bethlehem, the wise men, and the quiet years in Nazareth. That is a powerful beginning because it places Jesus immediately within both history and promise.

### The star, the angels, and the joy of heaven

The lyric about the bright star and the angels singing to shepherds points to the opening chapters of Matthew and Luke. In Matthew 2, the star leads the wise men toward the child. In Luke 2:8-14, angels announce good news of great joy to shepherds and proclaim peace because a Savior has been born.

The song’s phrase “Peace on earth begins tonight” captures the tone of Luke’s nativity account. This does not mean that all earthly conflict ended that night. It means the true bringer of peace had entered the world. The child in Bethlehem is the beginning of God’s decisive saving act in history.

### Virgin-born miracle and Immanuel

The line about the virgin-born miracle brings together Matthew 1:18-25 and Luke 1:26-35. Jesus’ conception is presented as a work of the Holy Spirit, not a merely natural beginning. That is why the lyric can call Him heaven’s gift to us.

The chorus then calls Him Immanuel, which means “God with us” (Matthew 1:23, drawing from Isaiah 7:14). This is one of the most important names in the whole song. It means that in Jesus, God did not remain distant from human pain, sin, weakness, and death. He came near.

### Bethlehem and the promised ruler

Bethlehem is not just a sentimental birthplace. It is the town named in Micah 5:2, the place associated with David, and the place from which a ruler would come forth for Israel. When the song says, “In Bethlehem a Savior came,” it is connecting Jesus’ arrival to God’s long-announced plan.

The wise men following glory also fit the same pattern. Their journey shows that the significance of Jesus reaches beyond one village or one local audience. Even from the beginning, the nations are being drawn toward Him.

### Nazareth and the hidden years

The song does something beautiful when it moves from Bethlehem to Nazareth. It refuses to rush from birth straight to public fame. Instead, it remembers the quiet years when Jesus grew from boy to man. Luke 2:39-52 gives only a few details, but those details matter: Jesus grew in wisdom and stature and in favor with God and man.

Nazareth reminds us that much of the life of Jesus was lived in obscurity before it was lived in public. The Son of God embraced ordinary human growth, family life, work, place, and time. Even the hidden years were holy.

### Why this opening matters

The opening of the song matters because it declares that salvation is not an abstract idea. Salvation entered history in the person of Jesus Christ. The story begins in a real place, among real people, under real conditions, yet everything about it carries the weight of prophecy, wonder, and divine purpose.

## 3. The Names and Titles of Jesus

### *“Jesus - Immanuel, Messiah, Holy One”*

One of the strongest features of the song is the way it pauses the story in order to name Jesus. Those titles are not decorative. Each one opens a door into His identity, His mission, and the witness of Scripture.

Title in the Song	Meaning and Scriptural Weight
<b>Immanuel</b>	“God with us” (Matthew 1:23). Jesus is not merely sent by God; in Him, God has truly drawn near.

<b>Messiah</b>	The Anointed One promised in the Law, the Prophets, and the Writings. Andrew identifies Jesus as the Messiah in John 1:41.
<b>Holy One</b>	A title of purity, consecration, and divine uniqueness. See Mark 1:24 and Acts 3:14.
<b>Prince of Peace</b>	From Isaiah 9:6. Jesus brings reconciliation with God and points toward the final peace of God's kingdom.
<b>Son of David</b>	He stands in the royal line and fulfills covenant hope connected to David (Matthew 1:1; 21:9).
<b>God's own Son</b>	Confirmed at His baptism and transfiguration; central to the Gospel witness (Matthew 3:17; 17:5).
<b>The Word made flesh</b>	John 1:14. God's self-revelation has entered human life in Jesus.
<b>The Light of the world</b>	John 8:12. He reveals truth, exposes darkness, and guides those who follow Him.
<b>Lamb of God</b>	John 1:29. Jesus is presented as the One who bears away sin.
<b>King of Kings / Lord of Lords</b>	Titles of universal sovereignty, especially vivid in Revelation 17:14 and 19:16.
<b>Bright Morning Star</b>	Revelation 22:16. A title of hope, dawn, fulfillment, and the certainty that the night will not last forever.

The chorus therefore does more than praise Jesus emotionally. It gives a compressed confession of Christology. It identifies who He is in relation to God, to Israel's hope, to the world, and to the salvation of sinners.

When the song says that all the prophets spoke of Him, it is not claiming that every prophetic sentence uses the name Jesus directly. It is saying that the lines of promise, sacrifice, kingship, suffering, righteousness, and hope ultimately converge in Him.

## 4. Jordan, the Wilderness, and the Call to Follow

*"Down in Jordan waters, the heavens opened wide"*

After the early-life material, the song turns to the beginning of Jesus' public ministry. It remembers His baptism, the Spirit descending like a dove, the Father's voice, the wilderness temptation, the calling of disciples, and the merciful teaching that frees the heart.

## Baptism and the Father's voice

The baptism scene is drawn most clearly from Matthew 3:13-17, with parallels in Mark 1:9-11 and Luke 3:21-22. The heavens open, the Spirit descends like a dove, and the Father's voice identifies Jesus as His beloved Son.

That moment is deeply important. Jesus does not step into public ministry as a self-appointed teacher. He is openly affirmed by the Father and marked by the Spirit. The song captures that unveiling very well by making the testimony of heaven part of its narrative.

## Temptation without surrender

Immediately after baptism, the Gospels place Jesus in the wilderness, where He is tempted by the devil (Matthew 4:1-11; Luke 4:1-13). The song highlights that conflict by declaring that temptation was present, yet Jesus still conquered.

This matters for at least two reasons. First, it shows that Jesus entered genuine testing. Second, it shows that He did not fail where humanity so often fails. He stands as the obedient Son, faithful under pressure, true to the Father's will.

## Come and walk with Me

The calling of followers is another key movement in the lyric. Jesus does not merely gather an audience. He calls people into discipleship. The command "Follow Me" appears repeatedly in the Gospels (for example Matthew 4:19; Mark 2:14; Luke 9:23).

To follow Jesus in the Gospels means more than agreeing with a set of ideas. It means attaching one's life to Him, learning His way, receiving His mercy, and letting His authority reshape one's path.



## Mountain mercy and the freed heart

The song's reference to "mountain mercy" and to the heart getting free strongly echoes the Sermon on the Mount in Matthew 5-7. There Jesus teaches blessedness, purity of heart, reconciliation, prayer, trust, love for enemies, and the priority of God's kingdom.

This is a fitting phrase because the teaching of Jesus is both searching and liberating. He does not flatter the human heart. He exposes it. Yet He also opens the way to a new kind of life shaped by mercy, truth, humility, and obedience.

## Salvation comes from Him

When the song says, "Salvation comes from Me," it summarizes the Gospel witness in a short confession. Jesus is not only a messenger about salvation. He is Himself the saving way. John 14:6, Acts 4:12, and Luke 19:10 all reinforce that central truth from different angles.

# 5. Mercy in Action: Healings, Signs, and the Way of Life

*"He touched the outcast leper, and his pain fell off like chains"*

The middle of the song gathers many of Jesus' mighty works into one flowing sequence. That is a wise choice artistically, because the Gospels repeatedly show that His ministry was marked by compassion in action.

## Touching the untouchable

The leper image recalls passages such as Mark 1:40-45 and Matthew 8:1-4. Jesus does not shrink back from the unclean, the excluded, or the hopeless. He touches, speaks, and restores.

That detail matters spiritually as well as physically. Leprosy in the Gospel imagination often stands for the kind of condition people could not fix by themselves. Jesus' touch shows that holiness in Him moves outward to cleanse instead of being defiled by what He touches.

## Healer, calmer, feeder, giver of sight

The song then speaks of calming the waters, healing the sick, opening blind eyes, making the lame stand, and feeding the hungry with bread and fish. These lines gather together some of the most recognizable signs in the Gospels: the calming of the storm (Mark 4:35-41), the many healings throughout the Gospel accounts, the giving of sight to the blind (John 9; Mark 10:46-52), the restoration of strength to the lame, and the feeding miracles (Matthew 14:13-21; 15:32-39).

Taken together, these signs reveal more than ability. They reveal character. Jesus is not displaying power for spectacle. He uses power in the service of mercy. The song captures that tone well by keeping suffering people at the center of these lines.



### He wept and called the dead to rise

One of the strongest turns in the lyric is the move from compassion to resurrection power: “He wept with those who suffered, then called the dead to rise.” That clearly evokes John 11, where Jesus weeps at the tomb of Lazarus and then calls him forth.

This pairing is vital. Jesus is not emotionally distant from sorrow, and He is not helpless before it. He enters grief with tears, yet He also stands over death with authority.



### The Way, the Truth, and the Life

The chapter closes with one of Jesus' great self-declarations: "I am the Way and Truth and Life" (John 14:6). The song places that saying after a series of healings and acts of compassion, which is fitting. It reminds the listener that the works of Jesus are not separate from the person of Jesus. The One who heals, feeds, and raises is also the One through whom we come to the Father.

### Why this section matters

In this portion of the song, Jesus appears as the merciful center of human need. He addresses disease, danger, hunger, exclusion, blindness, paralysis, grief, and death itself. The companion meaning is clear: the salvation He brings is not thin or abstract. It reaches into the deepest forms of human brokenness.

## 6. The Upper Room, the Garden, and the Cross

*"A cross upon a hillside where forgiveness found a voice"*

The song does not stop with ministry and miracles. It moves into the night of surrender, betrayal, suffering, and sacrifice. This is the turning point of the Gospel story and one of the most important parts of the companion.

### Bread, cup, and servant love

The upper room lines gather two major Gospel moments: Jesus breaking bread and sharing the cup (Luke 22:14-20; Matthew 26:26-29) and Jesus washing the feet of His disciples (John 13:1-17). Together these moments reveal both covenant meaning and humble love.

The bread and cup point toward His body given and His blood poured out. The foot washing shows the posture with which He goes toward the cross: not self-protective, not proud, but serving.



### Gethsemane and chosen obedience

The garden darkness in the song points to Gethsemane, where Jesus prays in deep anguish yet submits Himself to the Father's will (Matthew 26:36-46; Luke 22:39-46). The lyric is right to stress choice here. Jesus is not dragged into obedience unwillingly. He chooses the Father's will in the place of agony.

That obedience is central to the Christian understanding of His saving work. The cross is not only something done to Jesus. It is also something Jesus embraces in love and faithfulness.



### **Betrayed, condemned, yet innocent**

The line about betrayal and innocence compresses the trial narrative. Jesus is betrayed by one of His own, falsely accused, abandoned, mocked, and condemned. Yet the Gospel record repeatedly makes clear that no true guilt was found in Him (see Luke 23:4, 14, 22; John 19:4-6).

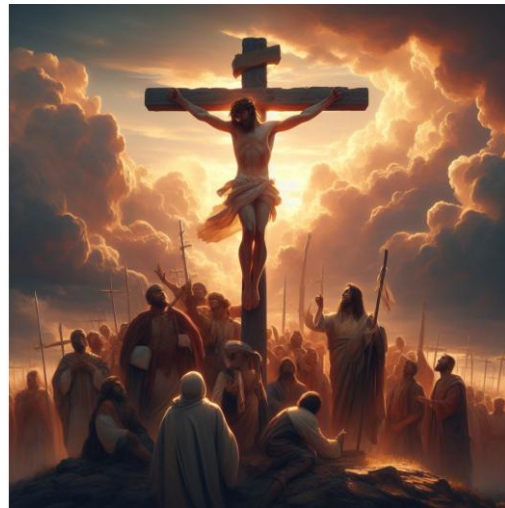
The innocence of Jesus matters because His death is not the payment of His own sin. It is bound up with substitution, sacrifice, and love. The lyric later names Him as the Suffering Servant, which directly links the song to Isaiah 52:13-53:12.



### Where forgiveness found a voice

The phrase “forgiveness found a voice” is a striking way of describing the cross. On the cross Jesus prays, “Father, forgive them” (Luke 23:34). His crucifixion is therefore not only an execution scene. It is also a revelation of holy love, mercy, and atonement.

When the song says, “You carried all my blame,” it turns the meaning of the cross from general history to personal confession. That is exactly what the cross does in Christian faith. It confronts each person not only with what was done to Jesus, but with what Jesus bore for sinners.



## 7. Resurrection, Ascension, and the Coming King

*“Then a stone rolled from the tomb - He rose, and now we all can rejoice”*

The final narrative movement of the song rises from the cross into victory. The stone is rolled away, Jesus is alive, He ascends, He reigns, and He will come again. This is not treated as a footnote in the lyric; it is treated as the triumphant answer to death and sorrow.

### He has risen

The resurrection is the center of the Christian proclamation. All four Gospels move toward it, and the apostolic preaching rests upon it. The song’s repeated declaration, “He has risen,” reflects the public, joyful, unashamed character of early Christian witness.

Because Jesus rose bodily, the song can move from grief to rejoicing without pretending that suffering was unreal. The resurrection does not erase the wounds of the story; it overcomes death by passing through it.



### No other Name

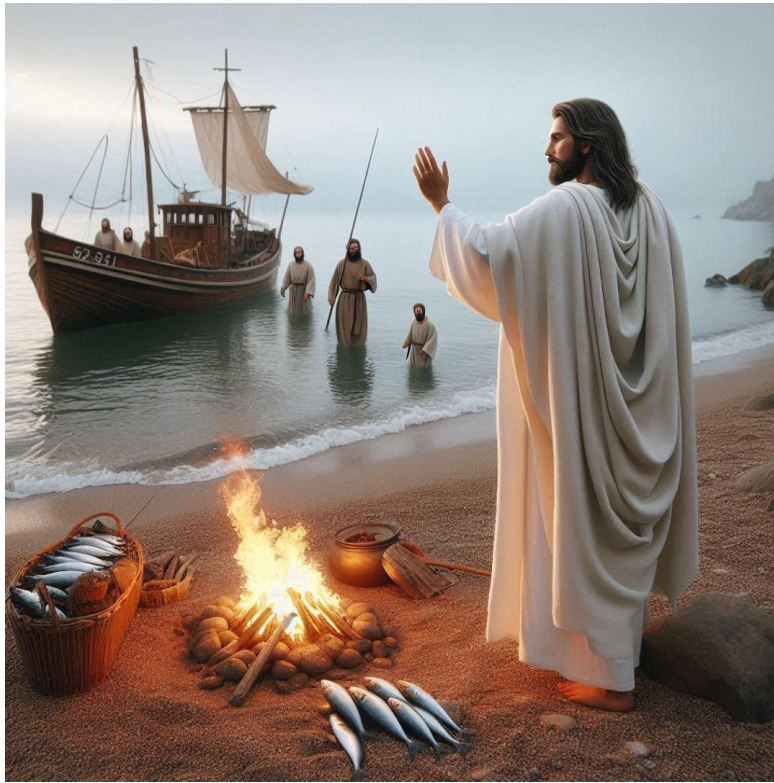
The lyric calls Him the risen Savior and living Lord, then adds “no other Name.” That echoes Acts 4:12 and the wider New Testament conviction that salvation is found uniquely in Jesus Christ. This is one reason the song keeps returning to His name rather than shifting attention elsewhere.



### Ascending King

The ascension appears in Acts 1:9-11, where Jesus is taken up and the disciples are told that He will come again in like manner. The song honors that moment by calling Him the Ascending King who reigns above.

The ascension means that the resurrection is not merely a brief return to earthly life. It is the exaltation of Jesus into royal authority. He is not absent in weakness. He reigns.



### Every knee will bow

The closing declaration that every knee will bow and every tongue will confess points directly toward Philippians 2:9-11 and resonates with Isaiah 45:23. The song ends where all creation will end: in acknowledgment of Jesus' lordship.

This gives the companion book its final horizon. Jesus is not only the center of the past story. He is also the center of the future story. The One born in Bethlehem is the One to whom all history is moving.



## 8. “From Ancient Pages”: Promise and Fulfillment

*“All the prophets spoke of You”*

The song repeatedly says that ancient pages and prophetic promises lead us to Jesus. That claim deserves special attention because it ties the entire song together. Jesus is not presented as an isolated religious figure. He is presented as the fulfillment of a long-prepared story.

The New Testament itself teaches readers to see Jesus this way. After His resurrection, Jesus speaks of Moses, the Prophets, and the Psalms as witnesses that point toward Him (Luke 24:27, 44-47). The song stands in that same interpretive tradition.

<b>Promise or pattern</b>	<b>Representative texts</b>	<b>How the song echoes it</b>
<b>The coming offspring who defeats evil</b>	Genesis 3:15	Jesus appears as the saving answer to the world's deepest ruin.
<b>God with us</b>	Isaiah 7:14; Matthew 1:23	The song explicitly names Jesus as Immanuel.
<b>Birth and Davidic rule</b>	Micah 5:2; Isaiah 9:6-7	Bethlehem, Son of David, Prince of Peace.
<b>The anointed king</b>	Psalms 2; Psalm 110	The song declares Jesus as Lord, King, and reigning ruler.
<b>The servant who suffers for others</b>	Isaiah 52:13-53:12	"Suffering Servant, lifted high, You carried all my blame."
<b>The rejected righteous sufferer</b>	Psalms 22	The cross is presented as the place where forgiveness and suffering meet.
<b>The pierced one and mourning</b>	Zechariah 12:10	The song moves into betrayal, crucifixion, and recognition.
<b>The shepherd and the scattered sheep</b>	Zechariah 13:7	The passion story includes abandonment and sorrow.
<b>The king who comes in humility</b>	Zechariah 9:9	Jesus enters history not as worldly conqueror but as humble Messiah.
<b>The messenger and temple hope</b>	Malachi 3:1	The song frames Jesus as the one long-awaited in God's plan.

The point of such connections is not to flatten every Old Testament text into a single simplistic formula. The point is to recognize that the shape of God's saving work - promise, sacrifice, kingship, suffering, redemption, vindication, and hope - comes to clarity in Jesus.

That is why the song can sing, with confidence and reverence, that every promise leads us to Him.

## 9. Why the Song Turns into Worship

*“All creation let it ring that Jesus Christ is King of Kings”*

The song spends much of its time recounting the life and work of Jesus, but it never stays in a detached storytelling mode for long. Again and again it breaks into direct praise: Jesus Christ is Lord of Lords. Jesus Christ is King of Kings. Jesus, Jesus, You are our King. You are everything.

That turn is the right ending for a song like this because the life of Jesus is not presented in Scripture merely for information. It is presented for faith, repentance, hope, obedience, love, and worship.

### From history to confession

A companion book should notice the difference between knowing facts and making confession. The demons in the Gospels can recognize power. Crowds can witness miracles. Opponents can observe innocence. But the song presses further than observation. It brings the listener to confession: He is Lord. He is King. He is the One to whom we belong.

### From doctrine to doxology

The titles in the song are doctrinally rich, but they do not remain cold. They become praise. That movement from truth to worship is one of the healthiest signs of Christian song and Christian reading alike.

To say “Word made flesh,” “Lamb of God,” or “Bright Morning Star” is to speak theology. To say it with wonder, gratitude, and surrender is to let theology become doxology.

### Why the last line matters

The final line, “You are everything,” works because the entire song has already made its case. It is not empty exaggeration. After birth, mission, mercy, sacrifice, resurrection, reign, and future hope, the song ends in total devotion.

In that sense, the companion book closes where the song closes: not with a merely academic conclusion, but with a call to behold Jesus more clearly and respond to Him more fully.



## Appendix A. Lyric-to-Scripture Guide

### Purpose of the appendix

This guide keeps the companion anchored to the actual movement of the song. The references below are not meant to be exhaustive. They are the main biblical windows that best match the themes named in the lyric.

Song movement or phrase	Main biblical anchors	Companion focus
Star, angels, peace, Bethlehem	Matthew 2:1-12; Luke 2:1-20; Micah 5:2	The Savior enters history in fulfillment and joy.
Virgin-born miracle; Immanuel	Matthew 1:18-25; Luke 1:26-35; Isaiah 7:14	God draws near in Jesus.
Nazareth years	Luke 2:39-52	The hidden years matter.
Immanuel / Messiah / Holy One / Prince of Peace / Son of David	Matthew 1:23; John 1:41; Acts 3:14; Isaiah 9:6; Matthew 21:9	The song names Jesus richly and deliberately.

<b>Word made flesh; Light of the world</b>	John 1:1-14; John 8:12	Jesus reveals God and exposes darkness.
<b>Lamb of God / King of Kings / Lord of Lords / Bright Morning Star</b>	John 1:29; Revelation 17:14; 19:16; 22:16	Jesus is sacrifice, ruler, and final hope.
<b>Jordan baptism; beloved Son</b>	Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22	Public unveiling of Jesus' ministry.
<b>Wilderness temptation</b>	Matthew 4:1-11; Luke 4:1-13	Faithful obedience under testing.
<b>Come and walk with Me</b>	Matthew 4:18-22; Luke 9:23	Discipleship and surrender.
<b>Mountain mercy; the freed heart</b>	Matthew 5-7	Jesus teaches the way of the kingdom.
<b>Leper, storm, healings, blind, lame, feeding</b>	Mark 1:40-45; Mark 4:35-41; Matthew 14:13-21; John 9	Mercy in action.
<b>He wept and called the dead to rise</b>	John 11:1-44	Compassion joined to resurrection power.
<b>I am the Way and Truth and Life</b>	John 14:6	Jesus Himself is the saving way.
<b>Upper room; bread and cup</b>	Luke 22:14-20; Matthew 26:26-29	Covenant and sacrifice.
<b>He washed the feet of sinners</b>	John 13:1-17	Servant-hearted love.
<b>Garden darkness; chose the Father's will</b>	Matthew 26:36-46; Luke 22:39-46	Obedience in anguish.
<b>Betrayed, condemned, yet innocent</b>	Matthew 26-27; Luke 23:4, 14, 22; John 19:4-6	The sinless one suffers.
<b>Cross where forgiveness found a voice</b>	Luke 23:34; Isaiah 53	Atonement and mercy.
<b>He rose from the dead</b>	Matthew 28; Mark 16; Luke 24; John 20	Victory over death.

<b>No other Name</b>	Acts 4:12	The uniqueness of Christ.
<b>Ascending King; coming back anew</b>	Acts 1:9-11	Reigning now and returning.
<b>Every knee will bow</b>	Philippians 2:9-11; Isaiah 45:23	Universal acknowledgment of Jesus' lordship.

## Appendix B. Sample Test and Answer Key

This is a sample test. The questions in this appendix will not necessarily be the same as the official quiz in the app. To receive a certificate and a score, download the NECM App and take the official quiz there.

Use this sample test to review the main teachings of the companion book, check your understanding, and look up the supporting Scriptures before you take the official app quiz.

### Sample Test Notice

The purpose of this sample test is to help readers study the song and the companion book more carefully. It is meant for preparation and review. Some wording, question order, or answer choices may differ from the official in-app quiz.

### Sample Test Questions

- Where does the song begin the story of Jesus?
  - At the Jordan River
  - In the upper room
  - In Bethlehem under the star and the angels' announcement
  - On the Mount of Olives
- What does the name Immanuel mean in the companion book?
  - God with us
  - The suffering servant
  - King over Israel only
  - The morning sacrifice
- Why is Bethlehem important in the companion book?
  - It was the main place of Jesus' miracles
  - It fulfills the promised birthplace of the ruler connected to David
  - It was where Jesus gave the Sermon on the Mount
  - It was where Jesus ascended to heaven
- What happened at Jesus' baptism according to the companion book?
  - He called the first disciples
  - The heavens opened, the Spirit descended, and the Father spoke
  - He raised Lazarus from the dead
  - He entered Jerusalem on a donkey
- What does the wilderness temptation show about Jesus?

- A. He needed to be corrected by the disciples
  - B. He was only pretending to suffer
  - C. He remained the obedient Son under real testing
  - D. He avoided every form of human weakness
6. What is the main meaning of Jesus' call, "Follow Me," in the companion book?
- A. It means people should admire Him from a distance
  - B. It means discipleship, surrender, and a life reshaped by His authority
  - C. It means only the twelve apostles were meant to obey Him
  - D. It means people should follow a political kingdom
7. The phrase "mountain mercy" most strongly points to which passage?
- A. Matthew 5-7
  - B. John 11
  - C. Acts 1:9-11
  - D. Revelation 22:16
8. What does Jesus touching the leper show?
- A. He avoided those considered unclean
  - B. His holiness moves outward in mercy to cleanse and restore
  - C. Healing is less important than compassion
  - D. Only physical illness matters in the Gospels
9. Why does the companion book gather the storm, healings, sight, strength, and feeding miracles together?
- A. To show that Jesus used power mainly for spectacle
  - B. To show that Jesus' power served mercy and human need
  - C. To show that only crowds mattered to Jesus
  - D. To prove that every miracle happened on the same day
10. Why is the line about Jesus weeping and then calling the dead to rise so important?
- A. It shows that Jesus was helpless before sorrow
  - B. It shows that Jesus only cared about grief, not victory
  - C. It joins compassion with authority over death
  - D. It means Lazarus rose without Jesus speaking
11. What does "I am the Way and Truth and Life" mean in the companion book?
- A. Jesus is one spiritual guide among many
  - B. Jesus Himself is the saving way to the Father
  - C. Truth can be found apart from Jesus' person
  - D. The saying only applies to the disciples in the upper room
12. What do the bread and cup in the upper room point toward?
- A. A new earthly kingdom in Jerusalem
  - B. A farewell meal with no deeper meaning
  - C. Covenant, sacrifice, and Jesus giving Himself for His people
  - D. The feeding of the five thousand
13. What does Jesus washing the disciples' feet teach about Him?
- A. He is a servant-hearted King who loves humbly
  - B. He refused to let His followers serve others

- C. He came mainly to establish ceremony
  - D. He was correcting Old Testament law
14. What does Gethsemane show in the companion book?
- A. Jesus chose the Father's will in anguish and obedience
  - B. Jesus escaped suffering before the cross
  - C. Jesus refused the mission given to Him
  - D. Jesus lost confidence in the Father completely
15. Why does the companion book stress that Jesus was innocent when condemned?
- A. To show that His death paid for His own sins
  - B. To show that the sinless One suffered for others
  - C. To show that the cross was only an accident of history
  - D. To show that betrayal never really happened
16. What does the phrase "forgiveness found a voice" refer to?
- A. Jesus healing the blind man
  - B. Jesus preaching in Nazareth
  - C. Jesus praying, "Father, forgive them," from the cross
  - D. The angels singing over Bethlehem
17. What is the central meaning of the resurrection in the companion book?
- A. Jesus returned briefly, but death still ruled
  - B. Jesus rose in victory over death and turned grief into rejoicing
  - C. The disciples invented hope after the crucifixion
  - D. The resurrection only symbolizes moral renewal
18. What does the line "No other Name" teach?
- A. Many names save equally if they are sincere
  - B. Jesus is one of several paths to salvation
  - C. Salvation is found uniquely in Jesus Christ
  - D. Only the apostles could preach salvation
19. What does the ascension show about Jesus now?
- A. He is absent and no longer active
  - B. He reigns as the exalted King and will come again
  - C. He returned to being only a prophet
  - D. He no longer has authority over history
20. Why does the song finally turn from story into worship?
- A. Because doctrine is less important than emotion
  - B. Because the life of Jesus calls for faith, confession, and praise
  - C. Because the miracles matter more than Jesus Himself
  - D. Because prophecy ends before the resurrection

## Sample Test Answer Key

Each answer below gives the correct choice, supporting Scripture, and a short guide to where that truth is explained in the companion book. Use these references to review any question you missed before taking the official quiz in the app.

**1. Correct answer: C. In Bethlehem under the star and the angels' announcement**

**Scripture support:** Matthew 2:1-12; Luke 2:8-14. These passages show the star, the shepherds, and the angelic announcement surrounding Jesus' birth.

**Companion book link:** See chapter 2, "Bethlehem, the Star, and the First Appearing," especially the sections "The star, the angels, and the joy of heaven" and "Why this opening matters."

**2. Correct answer: A. God with us**

**Scripture support:** Matthew 1:23; Isaiah 7:14. The companion book explains that Immanuel means God has drawn near to us in Jesus.

**Companion book link:** See chapter 2, "Virgin-born miracle and Immanuel," and Appendix A under "Virgin-born miracle; Immanuel."

**3. Correct answer: B. It fulfills the promised birthplace of the ruler connected to David**

**Scripture support:** Micah 5:2; Matthew 2:5-6. Bethlehem is presented as the promised place from which the ruler would come.

**Companion book link:** See chapter 2, "Bethlehem and the promised ruler," and Appendix A under "Star, angels, peace, Bethlehem."

**4. Correct answer: B. The heavens opened, the Spirit descended, and the Father spoke**

**Scripture support:** Matthew 3:13-17; Mark 1:9-11. These passages describe the heavens opening, the Spirit descending like a dove, and the Father identifying Jesus as His beloved Son.

**Companion book link:** See chapter 4, "Baptism and the Father's voice," and Appendix A under "Jordan baptism; beloved Son."

**5. Correct answer: C. He remained the obedient Son under real testing**

**Scripture support:** Matthew 4:1-11; Luke 4:1-13. Jesus faced real temptation yet did not fail.

**Companion book link:** See chapter 4, "Temptation without surrender," and Appendix A under "Wilderness temptation."

**6. Correct answer: B. It means discipleship, surrender, and a life reshaped by His authority**

**Scripture support:** Matthew 4:19; Luke 9:23. Jesus calls people not merely to admire Him, but to follow Him with their lives.

**Companion book link:** See chapter 4, "Come and walk with Me," and Appendix A under "Come and walk with Me."

**7. Correct answer: A. Matthew 5-7**

**Scripture support:** Matthew 5-7. The Sermon on the Mount fits the companion book's phrase "mountain mercy" because Jesus teaches the way of the kingdom there.

**Companion book link:** See chapter 4, "Mountain mercy and the freed heart," and Appendix A under "Mountain mercy; the freed heart."

**8. Correct answer: B. His holiness moves outward in mercy to cleanse and restore**

**Scripture support:** Mark 1:40-45; Matthew 8:1-4. Jesus touches the leper and restores him, showing compassionate holiness.

**Companion book link:** See chapter 5, "Touching the untouchable," and Appendix A under "Leper, storm, healings, blind, lame, feeding."

**9. Correct answer: B. To show that Jesus' power served mercy and human need**

**Scripture support:** Mark 4:35-41; Matthew 14:13-21; John 9. The miracles reveal Jesus' character as well as His power.

**Companion book link:** See chapter 5, "Healer, calmer, feeder, giver of sight," and "Why this section matters."

**10. Correct answer: C. It joins compassion with authority over death**

**Scripture support:** John 11:33-44. Jesus weeps at Lazarus's tomb and then calls him forth.

**Companion book link:** See chapter 5, "He wept and called the dead to rise," and Appendix A under the same line.

**11. Correct answer: B. Jesus Himself is the saving way to the Father**

**Scripture support:** John 14:6; Acts 4:12. The companion book teaches that Jesus is not only a messenger about salvation; He is the saving way Himself.

**Companion book link:** See chapter 4, "Salvation comes from Him," and chapter 5, "The Way, the Truth, and the Life."

**12. Correct answer: C. Covenant, sacrifice, and Jesus giving Himself for His people**

**Scripture support:** Luke 22:14-20; Matthew 26:26-29. The bread and cup point to His body given and His blood poured out.

**Companion book link:** See chapter 6, "Bread, cup, and servant love," and Appendix A under "Upper room; bread and cup."

**13. Correct answer: A. He is a servant-hearted King who loves humbly**

**Scripture support:** John 13:1-17. Jesus washes His disciples' feet to model humble love and service.

**Companion book link:** See chapter 6, "Bread, cup, and servant love," and Appendix A under "He washed the feet of sinners."

**14. Correct answer: A. Jesus chose the Father's will in anguish and obedience**

**Scripture support:** Matthew 26:36-46; Luke 22:39-46. Gethsemane shows deep anguish, yet willing obedience.

**Companion book link:** See chapter 6, "Gethsemane and chosen obedience," and Appendix A under "Garden darkness; chose the Father's will."

**15. Correct answer: B. To show that the sinless One suffered for others**

**Scripture support:** Luke 23:4, 14, 22; John 19:4-6. The Gospel record stresses Jesus' innocence.

**Companion book link:** See chapter 6, "Betrayed, condemned, yet innocent," and the companion's link to Isaiah 52:13-53:12.

**16. Correct answer: C. Jesus praying, "Father, forgive them," from the cross**

**Scripture support:** Luke 23:34; Isaiah 53:5-6. The cross reveals both atonement and mercy.

**Companion book link:** See chapter 6, "Where forgiveness found a voice," and Appendix A under "Cross where forgiveness found a voice."

**17. Correct answer: B. Jesus rose in victory over death and turned grief into rejoicing**

**Scripture support:** Matthew 28:1-10; Luke 24:1-6. The empty tomb and resurrection appearances ground the joy of the Gospel.

**Companion book link:** See chapter 7, "He has risen," and Appendix A under "He rose from the dead."

**18. Correct answer: C. Salvation is found uniquely in Jesus Christ**

**Scripture support:** Acts 4:12; John 14:6. The New Testament presents Jesus as the unique Savior.

**Companion book link:** See chapter 7, "No other Name," and Appendix A under "No other Name."

**19. Correct answer: B. He reigns as the exalted King and will come again**

**Scripture support:** Acts 1:9-11; Philippians 2:9-11. The ascension is part of Jesus' exaltation, and the angels promise His return.

**Companion book link:** See chapter 7, "Ascending King," and "Every knee will bow," plus Appendix A under "Ascending King; coming back anew."

**20. Correct answer: B. Because the life of Jesus calls for faith, confession, and praise**

**Scripture support:** Philippians 2:9-11; Revelation 19:16. Scripture moves from truth about Jesus to worship of Jesus.

**Companion book link:** See chapter 9, "Why the Song Turns into Worship," especially "From history to confession" and "From doctrine to doxology."

**Closing Prayer**

Holy Father, thank You for the love You have for us. Thank You for sending Jesus Christ to save us from our sin. Help us not only to sing about Him, but to know Him more truly, follow Him more faithfully, trust Him more deeply, and worship Him more fully. Teach us to see in Him the fulfillment of Your promises, the mercy You have shown, and the hope that still stands before us. In Jesus' name, amen.