

Finding Jesus

Gospels



...these are the very scriptures that testify about me." John 5:39

Victorious Light

Finding Jesus

Gospels

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Jesus the King

Who is Jesus and what is the Bible really about?

The Bible is one story that leads to Jesus. Jesus is at the center of every part of the Bible.

Jesus is the Alpha and the Omega, the beginning and the end. He is woven like a tapestry throughout the entire Bible.

God created the world by words. He created man in His own image (Genesis 1:28) and man was meant to rule and reign over the earth as part of the kingdom of heaven, or the kingdom of God.

When Adam and Eve ate of the tree, sin entered the world. Man lost his right to rule; he had voluntarily turned over his domain to the enemy.

But God had a plan of redemption

Jesus was always the plan. He was the "lamb slain from the foundation of the world." (Revelation 13:8) He was the "seed" spoken of by God in Genesis 3:15. The reader follows this "seed" through the Bible, looking and waiting for the One who will come and save the people and restore God's kingdom on earth.

Prophecies of Jesus

Throughout scripture we see repeated themes and patterns that all point to Jesus. Words were spoken throughout the centuries prophesying about this "seed," this Messiah, who would come to save his people. The prophecies were hidden and spoken in mysteries (1 Corinthians 2:6-8) so that the rulers of this world would not be able to prevent His coming.

The Word

God created the world with words, and all the prophecies of Jesus had to be through words. Everything was prophesied, in a mystery, but it all led to exactly who Jesus would be. But when the fulness of time was come, these words came together and formed the seed, that combined with a young virgin (seed of a woman) became the Son of God, the Word. (John 1:1)

This WORD, Jesus, through his death and resurrection, conquered death and the principalities of darkness. He restored the kingdom of God, the kingdom of heaven. We reign with Him as the body of Christ. And we can reign in this life with him and in the life to come. (Romans 5:17, 21)

This curriculum, *Finding Jesus*, is designed to do just that. He can be found from Genesis to Revelation.





READ THIS FIRST!

Teaching the Lessons

This guide is meant to be a Bible study for the instructor.

These lessons are not written as a script, nor designed to tell you exactly what to say. The lessons are written to help you gain a better understanding of the passages in the Bible.

Each lesson is designed to put the Bible into perspective by showing the historical context, Biblical context, and what was happening on or around that time. Some lessons refer back to the original meaning of the words - the original Hebrew language in which the Old Testament was written, or the Greek in which the New Testament was originally written. Each lesson has multiple cross-references to take the teacher to other places in scripture that are relevant to the story, and also to the message being taught. The author of this curriculum is not attempting to write theology, but to tell the reader a story and highlight other scriptures within the Bible so that the reader can decide. The Bible is meant to be interpreted by the Bible. It is the most complex piece of literature ever written, and contains over 63,000 cross-references.

1. Study the material.

Before the lesson, read the Bible passages first. Then **study** the notes and re-read the passage, multiple times if necessary. If the references give the accounts in more than one book or passage, familiarize yourself with versions in all passages. When you study, always read a few verses before and a few verses after for context. See if there is something that the Lord shows you that will enhance your telling of the story.

The gospels can be challenging to teach, as there are multiple accounts in different gospels. Read and study all the passages in each gospel. Take notes, combine the information in a way that will be helpful to you. Then choose the gospel from which you prefer to teach that particular story. Each lesson may have a different gospel that holds more information or present a more clear narrative, and is up to you as the teacher to choose the passage that speaks to you.

This teacher guide contains many cross-references. These are not-necessarily intended to be read to the students. The cross-references are included for personal study of the material, and designed to help the teacher gain a deeper understanding of the material so they can give a better explanation to the students.

2. Teach **ONLY** from the Bible.

Read the lesson and know the material, but **always** teach from the Bible. You do not need to read the Bible passage word for word, but can paraphrase it for your audience *without changing the meaning*. It is possible to put it into words that your audience will understand without changing the Word of God. When you teach directly from the Bible, it allows the Holy Spirit to speak directly to the teacher and the students. It gives the Holy Spirit the opportunity to emphasize what is in the passage that is specifically relevant to the listener. The Word of God is alive and powerful!



Teaching the Lessons:

3. **Help create a mental picture of the scene.**

Picture it like you were there. This material is designed to tell the story in such a way that helps the listener imagine what it be like if they were there. Elaborate on the story, and help them think about what the characters would have been thinking, doing and feeling, but also being careful to distinguish between what might be speculated, and the definitive details told in the Word.

4. **Ask a lot of questions.**

The lessons are designed to be interactive; they are not intended to be a lecture. Ask a lot of questions, and allow your students to ask questions also. Questions and discussions make the listeners think.

You know your students! Do not limit yourself to the discussion passages suggested in the material. Feel free to make up your own questions, begin your own discussions. Discuss things in the story that would be relevant to situations with which your students can understand. And ask questions that encourage discussion. Let the kids participate in the study of the Word of God.

5. **Relate to the characters.**

Remember that the Bible is a real story about real people doing real things. Help your listeners to not see it as a distant story, but a story with characters with which they can relate.

Finding Jesus in every lesson.

Every lesson ends with "Jesus in the Story." The lessons in the gospels will point back to prophecies of Jesus. The lessons in the Old Testament will point forward to the prophecies of Jesus. He IS the Word of God, and the central core, focus, theme and meaning of the entire Bible. Tell the story first, and incorporate the Jesus in the Story themes into the lesson, being sure to make Him the ultimate focus of everything you teach.

Multiple Age Levels:

This material is for ages 3-99. You are the teacher. A story you know is a story you can tell. These lessons can be adapted to any age level. If you are teaching to very young children, tell them the story in a way that they can understand. If you are teaching to older children, give them more information. And if you are teaching to young people, you can bring in some of the cross-referenced scriptures, and discuss how they connect with the story. If you teach to adults, use it as a full study guide to look up all the scriptures and discuss. Always teach a little above what you think they can understand; you may be surprised at the comprehension of your audience.



Teaching the Lessons:

Weekly Lesson:

1. Begin each week by discussing the lesson from the previous week. Ask questions, see what the students remember from the last lesson.
2. You do not have to teach the lessons in the order in this guide. It is up to you if you would like to teach a certain theme, a certain story, or a certain time frame. This is your classroom.
3. Feel free to lead children to Jesus after each lesson or if you feel led by the Holy Spirit to do so. You can tell by the response to the lesson if they are ready. And remember, you know your students!

Memory Verses and Questions:

The lessons are designed with a memory verse and questions for the teacher to display to the class. If you choose, you may ask the students to bring a "church notebook" where they may write down the memory verse every week. Writing down the scripture will definitely help with memorization, and this will help the child learn the responsibility of keeping the notebook and bringing it every week.

The teacher may also choose to give the children the questions on the display page. The children can write down the questions and take them home to look up the answers, or simply write the answers in their book. It is completely up to the teacher how to use these resources.

Coloring Pages:

Each lesson has a black and white coloring page. If you have the ability to print copies, feel free to make copies and distribute these to the younger children. If not, you may choose to have them recreate the illustration with their own drawing in their notebook.

Get Creative!

So many of the stories in the Bible can be acted out. Many of the Psalms can be acted out.

Have fun with it! Creating a play or drama from a story helps the children remember the story.

Let them help you design the play. Let them put their own interpretation into the characters.

Make it fun, and make the Bible memorable!





Forgiven Much

Matthew 26:6-16

Mark 14:3-11

Luke 7:36-50

John 12:1-11

Life of Christ

Teaching the Lesson:

Before the lesson, study the story in all four gospels.

This is a story that is found in all four gospels of the Bible. Different scholars have varying views on the accounts told in each gospel. Matthew and Mark are very clear that it was the same event, and the occurrence in John seems to be the same story, although some say it is a third occasion. Some scholars believe that the story told in Luke is a separate narrative because it seems to come at an earlier time in Jesus' ministry.

However, this lesson is taught here as a one-time occurrence. Looking at the similarities in the stories, it can be reconciled to the telling of one event. Also, taking into account that are separate events in Luke's gospel that are not chronological and quite out of order. This particular story is so significant and unusual that it seems more than coincidental that it would have taken place twice, let alone three times. Also, Jesus says in Matthew 26:13, and Mark 26:9 that wherever this gospel is preached, that the story of what this woman has done will be told for a memorial of her. So, it would stand to reason that the account in all four gospels would be one and the same, and speak of the same woman, Mary. Additionally, John 11:2 states that the sister of Lazarus was the same Mary that anointed Jesus and wiped his feet with her hair.

With this view, let us examine the story. When you teach the story to the students, teach it from John and also with a bookmark in Luke as further explanation. Take notes and bring in the other points from Matthew and Mark.

To get an idea of the time frame of the ministry of Jesus, this story takes place shortly after Lazarus was raised from the dead, and only days before Jesus' arrest, trial, and crucifixion. The following day after this event is Jesus' triumphal entry into Jerusalem.

Jesus is in Bethany. This is the same town where Mary, Martha, and Lazarus lived, and where Lazarus was raised. Bethany was about a thirty-minute walk, or a little over 2 miles (3 kilometers) from Jerusalem. Matthew and Mark tell us that Jesus is in the home of Simon, the Leper. Reconciling this with Luke, we see that he was in the home of Simon, who was also a Pharisee.

Discuss: Do you think that Jesus healed this man? Is it possible that he was formerly known as Simon the Leper? If he was still a leper, would he be entertaining people in his home?

We can assume that this man was no longer a leper. Lepers were not allowed to be near other people. Especially if the man was a Pharisee, he would have definitely been abiding by the law, and lepers were outcasts of society, and not allowed to live near other people, let alone have them in their home. We can guess that this man was either healed by Jesus, or his leprosy went away, or into remission, but that he would not have been leprosy at the time of this dinner.

Jesus has been invited for dinner to Simon's home. Lazarus, Martha and Mary must have known Simon well. Martha, Mary's sister, was serving the meal, and Lazarus was one of the people who was sitting at the table with Jesus. We also know that there were a lot of people at this dinner. Many of the Jews came not only to see Jesus, but they were curious because they knew that Lazarus would be there, and he had been raised from the dead (John 12:9-10).

When the people in this region would eat, they would sit very low to the ground, on a cushion or directly on the ground, and almost eat in a reclining or lying down position with a low table. You can sit on the ground to illustrate this, and show the students how the table would have been fairly low to the ground.

While Jesus is sitting down eating, a woman comes up to Jesus holding an alabaster box. The gospel of Luke says this lady was a "woman of the city." She did not have a good reputation, and was known as a "sinner." She knew that Jesus would be at this Pharisee's house (which would make perfect sense if her sister were serving).





Forgiven Much

Picture this:

Everyone is sitting at dinner, and someone walks in that everyone knows, but they don't want her there. Everyone knows who she is, and they have heard about all the bad things she has done. But as far as we know, no one tells her to leave. There could be different explanations for this. Maybe because it was her sister and brother that were welcome there, and that is why she wasn't asked to leave. Or maybe because she came in with a very expensive jar in her hand. Possibly they think it is a hostess gift for Simon?

She has come in with an alabaster box. What is alabaster?

Alabaster looks similar to marble, but it is a softer stone, and you can almost see through it. It was very expensive, and what it held was even more valuable. Inside the alabaster box was a pound (almost half of a kilogram) of perfume. This perfume was highly scented, and extremely expensive. It was called nard, or spikenard, and it comes from the Himalayan mountains. This is in Nepal, near China. This is very far from Jerusalem.

Discuss: How would they get this all the way from the Himalayan mountains to Jerusalem?

Possible answers include walking, camels, horses, maybe boats, etc.

To get this all the way to Israel with the types of transportation they had during this time, it would have taken a very long time and that made it very costly. If you have to pay one person to take it to another person all along the way, the price is going to increase with each person that handles it or ships it. The estimated value of this perfume comes to about a year's worth of wages.

We can also guess that it is possible that this lady has some money. Maybe her lifestyle made her wealthy; or maybe she's taking the most valuable thing she owns and is giving it to Jesus; maybe both.

Picture this:

Jesus is at Simon the leper's house. Everyone is sitting down, eating. It is possible that Jesus is sitting on his knees, with his feet behind him. We are told in Luke that she stood at his feet behind him, and she is weeping. Then she breaks her box and pours the perfume on his head (Mark 14:3). This breaking of the box could mean that she broke the seal, or she had to break it to get it open, or she might have broken it so that it could not be used again. She's crying so hard and her tears are falling all over his feet. She washes his feet with her tears, and wipes them off with her hair. His feet were probably dirty; they traveled in the desert and usually wore sandals. Then she kisses his feet and pours perfume on them too.

This is what we might consider a very awkward situation.

Discuss: This is quite a scene. What do you think people would do?

Mary is weeping, not just crying. What is the difference between weeping and crying?

What would you do? Would this be weird? Uncomfortable? Unusual? Strange?

Embarrassing? Was she embarrassed? Seemingly not at all.

Remember that this is very expensive perfume, and the scent is very strong. The whole house is filled with the smell of this perfume.

Everyone is probably watching Jesus to see what he is going to do. Is he going to tell her to stop?

People are talking. They're probably talking quietly, maybe even whispering, probably staring. Even the disciples are indignant; they said, this is such a waste. Why is she doing this? This could have been sold for 300 pence and given to the poor.

John tells us specifically that Judas Iscariot (the one who denied Jesus) was the one who said this. It is also possible that this was the home of Judas' father. We are told that Judas was Simon's son (John 12:4). Could he be the son of this man, Simon the Pharisee, Simon the leper? Maybe this was his father's house, and he was more bold to speak here?



Forgiven Much

Judas doesn't really want the money to go to the poor. He is in charge of Jesus' finances, and it is his job to keep the money bag. The reader is told that he is a thief, and he just wanted to sell it so he could steal the money.

The reader is also told what happened after this dinner (Matthew 26:14-16; Mark 14:10-11). Judas is so upset that after this he went to the chief priests to betray Jesus for thirty pieces of silver. Money was the most important thing to him.

Jesus answers them and says, leave her alone. You always have the poor with you, but you do not always have me with you. She has done a good work on me. She has anointed my body for burial.

What does this mean?

For thousands of years, people have been embalming bodies. When someone is dead, they put oils and perfumes on the body to keep it from stinking and to try to preserve it. She seems to understand what Jesus has been telling everyone, and they did not understand. He's been telling everyone that he is going to die. She seems to know this, and is weeping because she loves him so dearly and she knows what is going to happen. She seems to understand who he really is and what is about to take place.

Then Jesus says, "Wherever this gospel is preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her." (Matthew 26:13, Mark 14:9)

He is honoring her for what she has done for him. This would explain why all of these different accounts can be reconciled as one event. It would make sense that each of the four gospels that are preached throughout the world would have a record of this story.

The gospel of Luke gives the reader a glimpse into the thoughts of Simon the Pharisee. This is his house, and all of these things are taking place at his dinner party. He is thinking, if Jesus was really a prophet, he would know what kind of lady this is. She's touching him, and she's a sinner.

Jesus knew what Simon was thinking.

Have you ever had someone look at you and then answer you because they can tell what you're thinking?

Jesus tells Simon he has something to say. Simon agrees to listen, and Jesus begins a short parable.

Jesus tells the story of a man who had two men who owed him money. One of them owed him 500 pence (over a year and a half salary) and the other man owed him 50 pence (maybe two months salary). Neither one of them could pay, so the man who loaned the money forgave them both. Which one will love him most?

Simon answered, I suppose the one to whom he forgave the most.

Jesus says, you are right.

Then Jesus looks at the lady, and talks to Simon.

He says, do you see this woman? I came into your house and you did not give me any water for my feet; but she washed my feet with her tears and wiped them with her hair.

You did not give me a kiss (it was customary in that culture for men to kiss one another on the cheek), and since the time I got here she has not stopped kissing my feet.

You did not anoint my head with oil, but she has anointed my feet.

Her sins, which are many, are forgiven, and she loved much. But to whom little is forgiven, the same loves little.

Jesus is basically saying, if you understand how much you've been forgiven for, then your love is greater.

Then Jesus looked at the lady and said, "Your sins are forgiven." All the people at the table began thinking, he can forgive sins too?

But he looked at the lady and said, "Your faith has saved you; go in peace."





Forgiven Much

We do not know if Simon ever had a revelation of what really happened. Simon did not understand that his own sin was just as bad as hers in the eyes of God. He had just as much to be forgiven for, but he did not see his own failures so he did not value Jesus.

Simon was proud, and the reader does not know if he was aware of his own pride. But we do know how God feels about pride; he feels very strongly about it. A proud look is listed as one of the things that God hates (Proverbs 6:17). But Simon seemed blind to his own sin, because he too needed forgiveness.

This was anointing the body of Jesus for his burial. Oil was used in the Bible to signify anointing. Anointing was done on a person to call them into a specific purpose. It is possible that this sweet smell still stayed on the skin of Jesus when he was crucified days later.

Oil in the Bible was put on people when they were anointed. Anointing was calling someone to a purpose.

Jesus in the Story



Have you ever done something really bad, and then you knew you were forgiven for it?

That's what Mary did. Some people think that maybe this is also Mary Magdalene, or the lady caught in adultery and Jesus did not cast a stone. Either way, she knew Jesus. She loved him, and she understood personally his grace and mercy. She had a personal revelation of his love for her, and that changed her life.

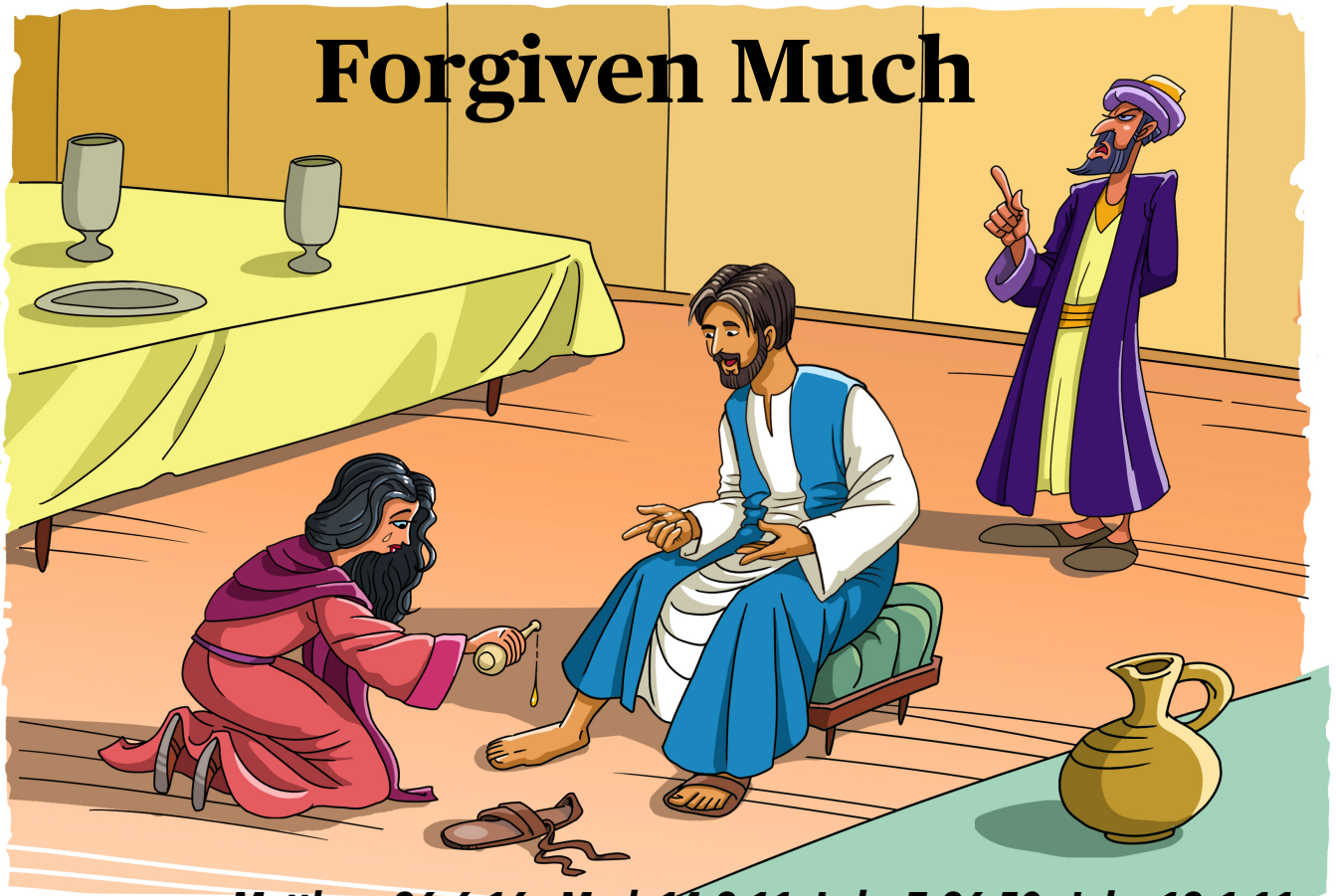
When you have a relationship with Jesus, your life will never be the same. When it is personal, and you have a revelation of who He is, and what he did for you, it changes you.

She understood grace. The people all around were judging her, but she knew that the one that mattered the most loved her in such an amazing way that she was oblivious to the people. She was completely unashamed. She poured out her worship (literally) on Jesus in such a personal way and was completely unfazed by what the people around her thought.

There were many people at this dinner with different motives. Some came out of curiosity to see Lazarus. Some came to accuse Jesus. We do not know Simon's motive; maybe he was trying to trap Jesus, maybe he was showing off, or maybe, he too, was curious. The disciples were probably just surprised and thinking how awkward the situation was. Judas just wanted money. And other people there just thought it was wasteful.

But to Mary, she gave Jesus the most valuable thing she could think of. And it did not even come close to what she was forgiven for. She understood his love and grace, and in return, she was willing to give everything to Jesus.

Forgiven Much



Matthew 26:6-16; Mark 14:3-11; Luke 7:36-50; John 12:1-11

MEMORY VERSE

*Therefore I say to you,
her sins, which are
many, are forgiven,
for she loved much.
But to whom little is
forgiven, the same loves
little.*

Luke 7:47

Answer the Questions

John 12:1-11

1. Why did the Jews come to this dinner?
2. What did Judas want to do with the perfume? Why?
3. Why did Jesus say the woman was doing this?
4. What did the priests want to do to Lazarus?
5. Why were they upset with Lazarus?





Finding Jesus

is a curriculum designed to help children find Jesus in every story of the Bible. Because the Bible is one continuous story that leads to Jesus, He can be found from Genesis to Revelation. Finding Jesus is a Bible study designed for the teacher. This one-year Gospels volume includes 52 lessons which can be adapted to teach any age from 3-99. The instructor customizes the lesson for their audience, using only the Bible as a text. The teacher decides how to relay the information to their students, with regard to their background and level of education.

Jesus IS the Word of God.

***Jesus is the Alpha and the Omega, the beginning and the end.
He is woven like a scarlet thread throughout the tapestry of the Bible.***

VICTORIOUS LIGHT

About the Author



Laura Baca is a lifelong student of the Bible with a heart for reaching the next generation with the truth and love of God's Word. Over ten years ago, while teaching in children's church, she began to recognize a gap in the way that biblical truths were being communicated to young hearts. This sparked the idea to write a curriculum designed to help children

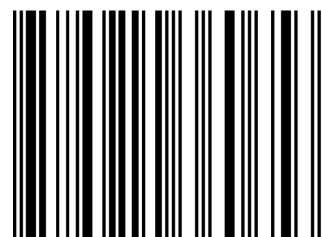
connect deeply with Scripture and find Jesus in every story of the Bible. Once her children were grown, she prayerfully developed this curriculum to speak to children across different cultures and backgrounds. In September 2024, a divine meeting with a Kenyan woman on a layover in Istanbul led to the formation

of Victorious Light, a non-profit organization established in 2025 with a desire to make this resource available to all. Laura is committed to offer materials freely to anyone, anywhere in the world. Through Victorious Light, children around the globe can encounter the transformative love of Jesus Christ through the stories of the Bible.

www.victoriouslight.org

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