

Finding Jesus

Gospels



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

Victorious Light

Finding Jesus

Gospels

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Table of Contents

<i>Jesus the King</i>	5
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<i>Teaching the Lessons</i>	7
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Life & Miracles of Jesus

My Beloved Son	10
Into the Wilderness	16
A Wedding Invitation	20
A Den of Thieves	24
An Evening Visit	32
Everything I've Ever Done	38
The Nobleman's Son	44
Waiting for the Water	48
So You May Know	54
A Withered Hand	60
Finding Great Faith	66
Who Is This?	70
Set Free!	76
Only Believe	82
What Do You Have?	88
If It Is You	94
One Thing I Know	100
If You Believe	106
Giving Thanks	112
Have Mercy	116
Zacchaeus	122
Forgiven Much	126
More Than the Others	132

Parables & Teachings of Jesus

How Will You Understand?	138
City On A Hill	144

Parables & Teachings of Jesus

When You Pray	148
Into the Ditch	154
How Much More	158
On the Rock	164
Weeds in the Wheat	170
Two Kinds of Yeast	174
The Heart of Man	178
The Door	182
Who Is My Neighbor?	186
The Wicked Servant	192
The Lost Sheep	198
The Lost Coin	202
The Lost Son	206
What Fills Your Heart?	214
Workers in the Vineyard	218
The Wicked Farmers	222
Kingdom Business	226
Improperly Dressed	232

Death & Resurrection

Arrested!	236
Falsely Accused	242
When the Rooster Crows	248
Crucify Him!	256
King of the Jews	262
Empty Tomb	270

Birth of Jesus

Unable to Speak	276
A Child Is Born	282
From the East	288







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!





King of the Jews

Matthew 27:32-66
Mark 15:22-47
Luke 23:26-56
John 19:17-42

Trial & Crucifixion

Teaching the Lesson:

Before the lesson, study the story in all four gospels. Combine information from off of the gospels to tell the story. Choose one gospel from which to teach.

The entire story of the trial and crucifixion of Christ is too long for one lesson. This lesson will focus only on the crucifixion of Jesus after his trial and sentencing before Pontius Pilate. Be sure to frame the story to your class and explain the context in which the events took place.

Give a brief overview of recent events.

- Triumphal entry:** Just a days before, Jesus entered Jerusalem with a triumphal entry, and was greeted by cheering crowds. (Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19).
- Last Supper:** Jesus shared his last supper with his disciples in an upper room (Mark 14:15; Luke 22:12) He shared a meal with them that we now call communion. Jesus washes the feet of the disciples, and tells of his betrayal (John 13:1-10).
- Mount of Olives:** They left the upper room and went into the mount of Olives (Matthew 26:30; Mark 14:26) , then into the Garden of Gethsemane where Jesus is arrested.
- Trial:** Jesus is taken to the palace of the high priest where they put him on trial and find him guilty of death. He is then sent to the Roman governor to be sentenced.
- Sentencing:** Jesus is sent to Pontius Pilate to be sentenced to death. Pilate sends him to Herod, Herod sends him back to Pilate, and ultimately Pilate gives in to the demands of the people and delivers Jesus to be crucified.

This is where our lesson begins. Jesus has been whipped, beaten, and sentenced to death. He is sent away to be crucified.

Note: This crucifixion takes place during the day before Passover begins at sundown. There is some debate among scholars about which day of the week that Christ was crucified. Historically the church has widely accepted that Christ was crucified on a Friday. It is undisputed from scripture that he rose on the first day of the week, which would have been Sunday. The Jews observe the Sabbath on Saturday, the seventh day of the week, making Sunday the first day of the week.

The Friday death has been questioned because of the claim Jesus made that he would be in the heart of the earth for three days and three nights (Matthew 12:40). A death on Friday would only be two nights in the grave, and discussion has been made for a the most likely date of crucifixion as Thursday.

A reading of John 19:31 says that this particular Sabbath was a high day. In the Jewish culture, there were two types of Sabbaths. The weekly Sabbath began Friday at sundown, and continued until Saturday at sundown. But there is second type of Sabbath: the holiday Sabbath. The Passover Sabbath falls on a particular day of the year (Nisan 15 of the Jewish calendar) rather than a particular day of the week. Whatever day of the week it falls on is treated like the Sabbath, and it is called a high Sabbath. It is believed that this particular year that the high Sabbath fell on Friday, and would make the most sense with the rest of the information we are given (Luke 23:54). The high Sabbath would have been Thursday night/Friday, and the weekly Sabbath would have followed immediately after on Friday night/ Saturday. This would mean Jesus died Thursday afternoon, leaving him in the grave Thursday night, Friday night, and Sunday night, and rising early in the morning on Sunday before sunrise.

This information is for the teacher, to be shared with the students at your discretion. However, it is important to convey to the students that Jesus was crucified on Passover, as he is the scriptural fulfillment of the sacrificial lamb.





King of the Jews

Discuss: Passover was a feast celebrated every year by the Jews as a reminder of God's deliverance of the Jews from Egypt. The last of the ten plagues was the death of the first born. The Jews were told to kill a lamb and wipe the blood on the doorposts of their home. When the angel of death saw the homes with the "blood of the lamb" he would "pass over" those homes.

Every year they celebrated Passover to remember what God had done for them and how Moses led the people out of Egypt.

What the Jewish people could not see was that Jesus WAS the Passover lamb. He had come in the flesh to die for them. It was his blood that saved them from their sins.

After Jesus left the court of Pilate, he had already suffered greatly. He had been whipped, and beaten and completely humiliated. A huge crowd is following Jesus, and many women who are following are crying and wailing. Jesus tells them not to weep for him, and prophesies the fall of Jerusalem (which followed in 70AD).

The Romans commanded a man who was passing by, Simon of Cyrene, and forced him to carry Jesus' cross. It is presumed that Simon was in Jerusalem for the Passover. He is the father of Alexander and Rufus (Mark 15:21).

Cyrene was in modern day Libya, in northern Africa. Scholars believe that perhaps Simon was dark skinned, and this would have made him an obvious foreigner which could be why he was singled out to carry the cross of Christ. It is often thought that Jesus was struggling to carry the cross, and it would have been the Roman soldiers who forced Simon to carry the cross.

Another interesting thing to note is that the specifics of Rufus and Alexander. It is thought that Mark mentions these names specifically because the people who he was writing to when he wrote the gospel of Mark would have known Rufus and Alexander personally. The name Rufus is mentioned only one other place in the Bible when the apostle Paul mentions Rufus in Romans 16:13. It is assumed by scholars that this is the same Rufus that was the son of Simon the Cyrene. It would stand to reason that perhaps carrying this cross had such an impact on Simon that his family became Christians after the resurrection of Christ.

They brought Jesus to Golgotha, which means the place of the skull. Everything in the Word of God has meaning, it is not always clear exactly what that meaning is and many people have tried to interpret with different theories.

This lesson presents some possible options as to the meaning of this name, but none of these have been proven.

Over the centuries, it has been debated as to why this area was called the place of the skull. It is said that to view this area from a distance, one can see tombs in the area in the shape of a skull. There are also theories that this is the place where Adam was buried. This would mean that the original Adam was buried here, and the new Adam, or second Adam, also called the "last Adam," Jesus (1 Corinthians 15:45) was crucified over his grave. The skull of Adam would lie at the foot of the cross, which could be representative of the new "tree of life." It could also be symbolic that the blood of Christ went into the ground to redeem it from the curse and also to redeem the original sin of Adam. However, some scholars suggest that the cataclysmic nature of the Genesis flood may have made it impossible to identify the location of Adam's grave.

Another possible option is that people believe that this is where David displayed the head of Goliath (1 Samuel 17:54). David cut off Goliath's head after he killed him, and carried his head to Jerusalem. It would have been likely displayed on the highest hill outside of Jerusalem, which would be Golgotha. Goliath's armor - the bronze coat of mail - has been said to be snake-like, thus comparing him to the serpent in the garden of Eden. If his head was displayed here, it is also thought that his skull would have been buried here as well. This would symbolize the feet of Jesus - his heel - crushing the head of the serpent (Genesis 3:15).

They offered Jesus vinegar to drink with gall, and he tasted it, he would not drink it (Matthew 27:34). The gospel of Mark says they offered him wine mixed with myrrh and he refused (Mark 15:23). Some scholars believe that possibly this concoction was some sort of medication offered to him to help allude the pain, others believe it was offered for a mockery. Jesus said at the last supper that he would not drink any wine until the day that he drinks it new in the kingdom of God (Mark 14:25).

They brought him to a place called Calvary, and this is where they crucified Jesus.

Discuss: The Bible does not tell the exact process but we know from history. His hands and feet were nailed to the cross, and he was placed upright on the cross at the top of the highest hill in the center for all to see.





King of the Jews

There were two other criminals on each side of Jesus. Jesus is portrayed as the worst of the three as he is put front and center for his "crimes." The other criminals were called thieves; the same word is used for Barabbas, who was released, and called a robber. It is thought to be very possible that these other men on the crosses next to Jesus were also rebels, or revolutionaries just as Barabbas.

His clothing was removed, he was naked, and the soldiers cast lots over his clothes,

Discuss: What does casting lots look like? They must have had some sort of dice or way to gamble over his clothing.

Many people saw the crucifixion of Christ. Jesus was very well known in that day, and people were curious and came to see him on the cross. Many walked by and said, you were going to destroy the temple and build it back in three days, save yourself, and come down from the cross. If you are the Son of God, come down from the cross.

The chief priests, elders, and scribes said, 'He saved others; himself he cannot save. If he is the King of Israel, let him now come down off the cross, and we will believe him. He trusted in God, let God deliver him; he said he was the Son of God.'

Then one of the thieves on the cross said, "If you are the Christ, save yourself and us." But the other thief said, "Do you not fear God, seeing you are suffering the same condemnation? We are receiving the reward of our actions, but this man has done nothing wrong." Then that the turned to Jesus and said, 'Lord, remember me when you come into your kingdom.' And Jesus responded, "Today you will be with me in paradise."

Jesus looked down on all of this from the cross and said, "Father, forgive them, for they do not know what they are doing." (Luke 23:34)

There was a sign written above Jesus' head that read, "*Jesus of Nazareth, The King of the Jews*," (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19). The sign was written in three languages, Hebrew, Greek, and Latin, and many of the Jews read it.

The chief priests went to Pilate to tell him to change it. They told him not to write "The King of the Jews," but write that he said he was the King of the Jews.

But Pilate said, What I have written, I have written (John 19:20-22).

What Pilate wrote was the truth, and this was another way God confirmed to the Jews that this was their Messiah. The land grew dark. It was the sixth hour, which was noon. It was dark from noon until 3:00 in the afternoon. What would this be like?

The disciple John (the disciple who Jesus loved) was standing by the cross with Mary, the mother of Jesus, Mary, the aunt of Jesus, and Mary Magdalene. When Jesus saw his mother and John, he said, "Woman, behold your son!" And to John he said, "Behold your mother!" After this, John took Mary into his home as his mother.

At the ninth hour (3:00 in the afternoon), Jesus called out loudly. He said, "Eli, Eli, lama sabath'tha-ni? The people around did not understand what he was saying. They thought he was calling for Elijah. But what he actually said was, "My God, my God, why have you forsaken me?"

Jesus became sin for us (2 Corinthians 5:21). But sin separates us from God (Isaiah 59:2). So when Jesus became our sin, God had to turn his back on Jesus; he had to forsake his own Son. This was probably the most difficult thing that Jesus went through. Because he went through this for us, God abandoned Jesus so that we would never be separated from God (Deuteronomy 31:6; Hebrews 13:5). And we know that Jesus is always with us (Matthew 28:20).

Jesus knew now that everything was accomplished. To fulfill scripture, he said, "I'm thirsty," and they dipped a sponge in vinegar, put it on a long stick and held it up to Jesus for him to drink.

Discuss what this would have been like.

After Jesus received the vinegar, he said, " **It is finished.**"

What was finished? This is the culmination of the entire scriptures up to this point. Jesus is God in the flesh as human coming to redeem all of mankind. The relationship between God and man is now restored.





King of the Jews

In this, the law has been fulfilled. Everything that had been held against man for centuries has now been finished. We are no longer under the law, and we no longer have a set of rules we have to fulfill to please God. The law was nailed to the cross (Colossians 2:14). Jesus is the end of the law for righteousness for everyone who believes (Romans 10:4). Now we do not have to adhere to all the 613 laws of the Mosaic covenant, we only have to believe in Jesus and receive his righteousness. (Romans 3:22; 5:17)

And then Jesus said, "Father into your hands I commend my spirit."

Sin results in death (Romans 6:23). Jesus had no sin in him, but he took on our sin. He himself had no sin, and there was nothing that could make him die. He had to willingly die and voluntarily give up his life. If he had not done this willingly, our sins would not have been atoned. He accepted our sins by choice, and once he gave up the ghost, our sins died with him, and in the sight of God, we were crucified with Christ (Galatians 2:20).

He gave up the ghost; he chose to die. Several things happened when Jesus did this.

1. The veil of the temple was torn in two, but was torn from the top to the bottom.

Discuss: The veil in the temple was huge. It was a large curtain that separated the holy of holies from the holy place in the temple. The main part of the temple represented the earth, and the interior holy of holies represented the heavens. This veil was a symbolic divide between heaven and earth (Hebrews 9:1-9).

This veil reached from the wall to wall and ceiling to the floor, and was 60-90 feet (18-27 meters) tall. It would not have been humanly possible to tear this veil, especially in the way that it was torn. Men could have *possibly* torn it from bottom to top, but never from top to bottom. This would have only been an act of God, and the exact timing was the moment that Jesus gave up the ghost. The priests and temple leaders would have had to have seen the symbolism and impossibility of this task, yet it appears that their hardened hearts did not allow them to see the truth.

Only the high priest was allowed to go beyond this veil once a year (Exodus 30:10; Hebrews 9:7). They went through a purification process before being allowed to enter, and history tells us that they were tied with a rope in case they died in the holy of holies. The other people would then be able to drag their bodies out if they died from impurity. The purification process of the priest signified that Christ as a sinless sacrifice would enter into God's presence and make atonement for us. This veil signified that man was separated from God by sin (Isaiah 59:2). This veil was torn the very moment that Christ died, indicating that now there is no longer any separation between God and man. The veil signifies Jesus' body, or flesh (Hebrews 10:20) and his death made a new way for us to reach God through our belief in Jesus Christ.

Others have thought that perhaps this not only gives believers access to the Father, but this also freed the Father to fill the earth. (Psalm 72:19; Isaiah 6:3). God inhabited the ark of the Covenant and the Holy of Holies. Before Christ came, the Spirit of God could not inhabit the earth, only certain believers (Psalm 51:11). Once Christ died and the veil was torn, this allowed God to freely inhabit the earth and man to boldly approach the throne of grace (Hebrews 4:16).

2. There was an earthquake. The earth shook, and the rocks broke!

The centurion at the foot of the cross saw the earthquake and the things that were done, and he said, certainly this was a righteous man (Luke 23:47); "Truly this was the Son of God." (Matthew 27:54)

3. The graves were opened and bodies of the saints (or godly people) arose, and after the resurrection of Jesus, they went into Jerusalem and appeared to many people. (Matthew 27:52)

The Jews did not want the bodies to stay on the cross as the Sabbath was coming. So they asked Pilate to break their legs (to make them die quicker) and the bodies could be taken away.





King of the Jews

The soldiers came and broke the body of the first thief, and the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. One of the soldiers pierced his side with the sword, and blood and water came out. This was to fulfill another scripture that not one bone would be broken (Psalm 34:20; Numbers 9:12). And it also fulfilled another scripture, that they will look on him whom they pierced (Zechariah 12:10).

When it was evening, a rich man named Joseph of Arimathea who was also a disciple of Jesus, went to Pilate and begged for the body of Jesus. Pilate was surprised that Jesus was already dead. When the centurion confirmed this, they gave the body to Joseph. Joseph had a new tomb, which he had hewn out in the rock. Joseph bought fine linen, and Nicodemus came with myrrh and spices and they wrapped the body in the linen with the spices. Then they placed the body of Jesus in the new tomb where no one had ever been laid, and a great stone was rolled over the door of the tomb. Some of the women, including Mary Magdalene and the other Mary saw where he was laid.

The next day, the chief priests and Pharisees went to see Pilate. They told him that Jesus had said he would rise again on the third day. They were concerned that the disciples might come and steal his body and tell people he rose from the dead. They said this would be worse than before, and they requested that guards be set at the tomb. Pilate gave his approval; the Jews sealed the stone, and guards were set to watch over the tomb.

Jesus in the Story



Jesus was the Lamb of the Passover. He was the lamb that was sacrificed for our sins, symbolizing all the sacrifices in the law. He was the fulfillment of the law.

So many of the things that are taking place in this story are a direct fulfillment of Old Testament prophecy concerning the Messiah.

Jesus was crucified between two thieves, or revolutionaries. This fulfilled Isaiah 53:12 that says that Jesus was numbered among the transgressors; some translations say wicked ones or evil doers (Mark 15:28).

When the soldiers gambled over Jesus' clothes, this fulfilled a prophecy in Psalm 22:17-18. "I may tell all my bones: they look and stare upon me. They divide my garments among them, and for my clothing they cast lots." They could see his bones because he was naked, and there was a large crowd staring at Jesus.

When they offered Jesus the vinegar mixed with gall, this fulfilled prophecy in Psalm 69:21; "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Gall is also translated bitter herb, or poison. There has been speculation as to a connection to Numbers 5:11-31; but the parallels are not completely understood.

There was the prophecy of no broken bones, and a pierced side.

His burial by a rich man, Joseph of Arimathea, was also prophesied in Isaiah 53:9.

His crucifixion with the thieves, or criminals was prophesied in Isaiah 53:12: "...he was numbered with the transgressors."

He asked the Lord to forgive them (Luke 23:34): Isaiah 53:12: "...he made intercession for the transgressors."

The people shook their heads (Matthew 27:39-40) saying if he was the Son of God, come down; fulfills Psalm 109:25.

When Jesus asked why God had forsaken him (Matthew 27:46; Mark 15:34), it fulfilled Psalm 22:1

Jesus said, "Father, into your hands I commend my spirit," this is a fulfillment of Psalm 31:5.

You may end the lesson on a somber note. And you may choose to follow up the following lesson with the resurrection.*

**The details of the resurrection are covered in Finding Jesus: Gospels Volume 1: An Empty Tomb.*





King of the Jews



Matthew 27:32-66; Mark 15:22-47; Luke 23:26-56; John 19:17-42

MEMORY VERSE

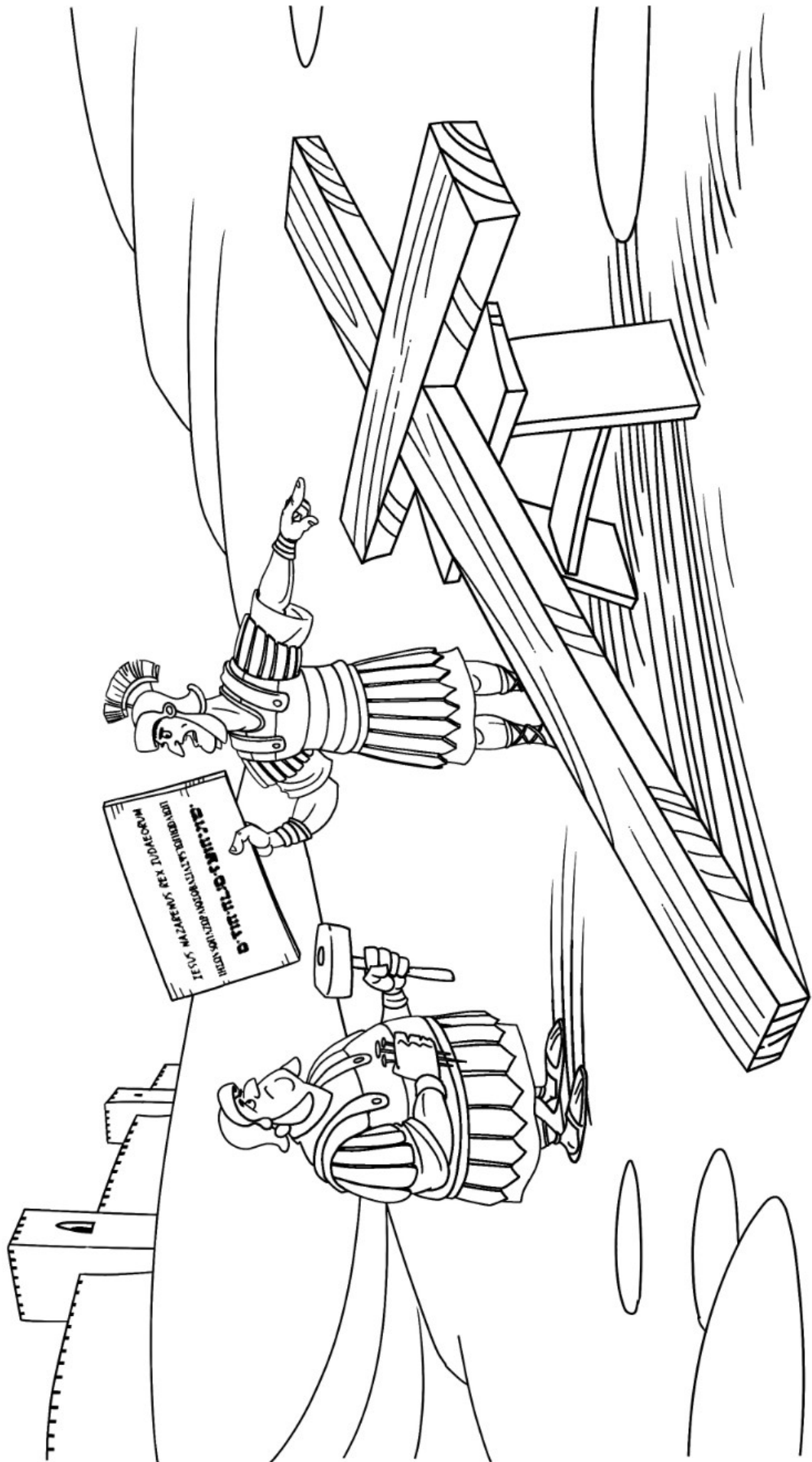
*And as Moses lifted up
the serpent in the
wilderness, even so
must the Son of Man
be lifted up, that
whoever believes in
Him should not perish
but have eternal life.*

John 3:14-15

Answer the Questions

John 19:17-42

1. What did Pilate write on the sign they placed over the head of Jesus on the cross?
2. Why were the priests upset about what he wrote?
3. When they pierced the side of Jesus, what came out?
4. Who came to take the body of Jesus, and who else came with spices to anoint the body?





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

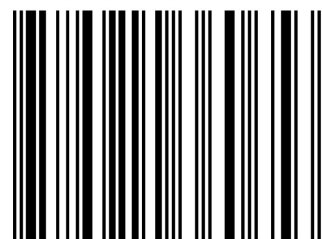
connect deeply with Scripture and find Jesus in every story of the Bible. Once her children were grown, she prayerfully developed this curriculum to speak to children across different cultures and backgrounds. In September 2024, a divine meeting with a Kenyan woman on a layover in Istanbul led to the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

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