



STUDY TOOLS

Sunday, December 14, 2025

Teaching Title: The Light We Need

Key Scripture: Luke 2:8–14

CEDAR VALLEY

5-DAY READING PLAN WITH QUESTIONS:

Monday: Psalm 56

Tuesday: Psalm 27

Wednesday: Ephesians 5

Thursday: Psalm 36

Friday: 1 John 1:5–7, Exodus 13:17–22

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's word, what do I need to do?
4. What's your takeaway?
5. Who would you tell?

MEMORY TOPIC:

The Light

MEMORY VERSE: John 8:12 NLT

Jesus spoke to the people once more and said, "I am the light of the world. If you follow me, you won't have to walk in darkness, because you will have the light that leads to life."

LIFE GROUP DISCUSSION:

Introduction:

God's Christmas gift to us provides the answer to the darkness people walk through—fear, shame, confusion, depression, bitterness, unforgiveness, and uncertainty. The shepherds in Luke 2 sat in literal and social darkness when heaven suddenly exploded with light and the angel announced the good news: a Savior had come. Not an advisor, celebrity, or inspirational figure—but the One who rescues us from darkness. Jesus continues this theme in John 8:12: "**I am the light of the world.**" He doesn't claim to be a light among many, but *the* Light who gives life, clarity, direction, and hope. His light reveals what's hidden, rescues us from darkness, and redirects our steps. He doesn't just decorate our lives—He transforms them. Just like the pillar of fire guided Israel through the wilderness, Jesus guides us step-by-step. Some lights in life look promising—success, relationships, self-help, spirituality—but they flicker and fade. Only Jesus gives true and lasting light. This Christmas the invitation is simple: stop settling for decorative lights and walk in *the* Light that leads to transformed life. The good news of Christmas isn't that we found another light, but that *the* Light found us, and we can continually walk in His light. He really is "The Light We Need."

Questions:

Ice Breaker: What's the funniest or most irrational thing you were terrified of as a kid, and do you still secretly avoid it today?

Read Luke 2:8–14 together as a group.

1. The shepherds lived in physical, social, and spiritual darkness. Which forms of "darkness" do people today tend to hide the most—fear, shame, worry, bitterness, or something else? Why?
2. Experiencing God's light can sometimes be gradual. But Luke uses the word "suddenly" to describe how the radiant angel appeared. The contrast between the darkness that the Shepherds were sitting in, and

the bright light of the angel was “terrifying.” Have you ever had an experience where God’s light over an area of your life was sudden and perhaps even terrifying?

3. Pastor Neal contrasted “decorative light” with “guiding light.” In everyday life, what are some “decorative lights” people rely on that don’t actually guide them?
4. Jesus didn’t say He is a light but He’s *the* Light. What’s the practical difference between treating Jesus as one influence versus treating Him as the ultimate source of direction?
5. Pastor Neal said, “God exposes things not to embarrass us but to heal us.” When have you seen God’s light reveal something in your life that ultimately brought healing or freedom?
6. What would it look like, this week, to intentionally walk in Jesus’ light in a specific area of worry, temptation, or confusion?

DIGGING DEEPER

Question 4—

Jesus says in John 8 that, “I am the light of the world.” He is not inventing a new image. He is stepping directly into Isaiah’s prophecy and claiming to be its *fulfillment*. (Isaiah 9:1–2, 6–7).

The great light in Isaiah 9 is divine—Jesus directly identifies Himself with God’s saving presence. He uses titles that point beyond any normal king such as “Mighty God,” and “Everlasting Father.” Jesus’ “I AM” statements in John echo the divine name—He is not a messenger of the light; He is God’s light in human flesh.

Isaiah’s promised light would shatter oppression (“the yoke,” “the rod”). Jesus’ light rescues us from the “kingdom of darkness” (Col. 1:13) and leads us into a new way of life.

Isaiah’s light spreads to the nations—Jesus declares Himself the light for the whole world.

Isaiah envisions a worldwide salvation (Isa. 49:6). Jesus echoes that: not a Jewish light, not a regional light, not a religious light—the light of the world.

Gordon Fee notes that John’s Gospel consistently presents Jesus as the presence of God’s glory that once filled the temple. When Jesus calls Himself the Light of the World, He is claiming to be “*the very glory of God returning to His people.*” That glory or light theme is the same one Isaiah describes as the “great light.”

—Gordon D. Fee, *Paul, the Spirit, and the People of God* (Grand Rapids: Baker Academic, 1996).