

## **Study Guide: Christmas 2025 Lesson 1**

**December 21, 2025**

This study guide is designed to review the core theological concepts and scriptural arguments presented in the lesson "Christmas and the Case for Truth."

### **Short-Answer Quiz**

*Answer the following questions in two to three sentences each, based on the source material.*

1. What is the primary scripture text for this lesson, and why is it considered an unusual choice for a Christmas sermon?
  2. According to the speaker, what warning does the lesson provide for both unbelievers and believers during the Christmas season?
  3. How does the speaker use quotes from the prophet Isaiah (chapters 5, 6, and 64) to explain why some people do not believe?
  4. Explain the concept of the "uniqueness" of Jesus Christ's birth as described in the sermon.
  5. What two specific purposes for Jesus Christ's birth are identified from John 18:37?
  6. What does Jesus Christ mean in John 8:58 when He says, "before Abraham was, I AM," and how did the Jews react?
  7. How does the sermon distinguish between a person being "created" and the "incarnation" of Jesus Christ?
  8. According to the speaker, what is the "precondition" for a person to be able to approve or accept the purpose of Christ's birth?
  9. What passages from Paul and the writer of Hebrews are used to support the idea of Christ's pre-existence and His relationship with the Father?
  10. What is the speaker's concluding concern about how Jesus Christ is viewed in the modern church, and what does he pray for?
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### **Answer Key**

1. The primary scripture is **John 18:37**. It is considered unusual because the context is the trial of Jesus before Pontius Pilate, just hours before His crucifixion. The speaker uses this end-of-life passage to speak about the purpose and uniqueness of His birth.
2. For unbelievers, the warning is that they are in grave danger if they do not know the Lord, as their next breath is not guaranteed. For believers, the warning is to give God credit for drawing them to salvation and to use the Christmas season to draw even closer to Him and have a greater reliance on Him.
3. The speaker quotes Isaiah to explain that God can blind people's eyes and harden their hearts so they cannot understand and turn to Him for healing. This happens when God withdraws Himself from a person's life due to their iniquities, leaving them in their sin because their sin is more important to them than He is.
4. The uniqueness of Christ's birth is that He did not originate at His birth. His personhood, character, and personality existed from eternity past, well before He was born in a manger. His birth was not a coming into being, but a coming into the world as an infinitely old being.
5. The two purposes identified are that He was born and came into the world **to bear witness to the truth**. This is the explicit reason Jesus gives Pilate for His birth and arrival in the world.
6. By saying "I AM," Jesus Christ was claiming divinity and identifying Himself with God, who revealed His name to Moses as "I AM WHO I AM." Jesus was stating that He existed before Abraham and even before all creation. The Jews understood this claim to be blasphemy, which is why they picked up stones to kill Him.
7. The sermon explains that human souls are "created" by God at a specific point and then exist forever. The birth of Jesus Christ, however, was an "incarnation," meaning the pre-existing, eternal Son of God took on a human body ("carne"). He was not created but was eternally begotten.
8. The precondition for approving the purpose of Christ's birth is that the person must be "of the truth." Jesus Christ states, "Everyone who is of the truth hears My voice," meaning that a person cannot be saved if they do not know the truth of Jesus Christ.
9. The speaker cites **Philippians 2:5-8**, which describes Christ Jesus, "who being in the form of God," humbled Himself by taking the form of a slave in the likeness of man. He also uses **Hebrews 1:1-3**, which states that God has spoken through His Son, "through whom also He made the worlds," and who is the "brightness of His glory and the express image of His person."
10. The speaker is concerned that Jesus Christ has been "domesticated and is harmless" in the modern church. He prays for a revival and a "breaking forth of the spirit of God" to awaken the

church to the "unimaginable reality of who God really is" so that people might feel the awe, fear, and astonishment they should feel for the Son of God.

### Essay Questions

*Reflect on the following questions and prepare an essay-style response for each, drawing upon the arguments and scriptures presented in the lesson.*

1. Analyze the central argument that Jesus Christ's birth was not His origin. Synthesize the evidence presented from Micah, John, Philippians, and Hebrews to build a comprehensive case for His pre-existence and eternal nature.
2. Discuss the sermon's stern warning regarding hardened hearts. Explain the process described where God "blinds and hardens people by... withdrawing himself," and connect this to the calls for repentance and prayer for both believers and unbelievers.
3. Examine the relationship between "truth" and salvation as presented in the lesson. How does the precondition, "Everyone who is of the truth hears My voice," function as both a requirement and a promise for those seeking salvation?
4. The speaker states, "something must be done in the church to once more help us feel the awe, the fear, the astonishment, the wonder that we should feel in regards to the Son of God." Evaluate this statement in the context of the sermon's overall message about the true nature of Christ and the danger of a "domesticated" Jesus.
5. Explore the theological concept of the Trinity as described in the lesson. How does the speaker attempt to explain the mystery of the Father and the Son being "one and yet different," co-eternal, and existing in a state where the Son is the perfect image of the Father?

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### Glossary of Key Terms

Term	Definition from the Source Context
Arm of the Lord	A biblical phrase that, when read, means the <b>strength</b> of the Lord.
Co-eternal	The state of the Father and the Son existing together for all of eternity. The Son was never created and there was never a time when the Father did not have His perfect image in the Son.

<b>Eternally Begotten</b>	The theological concept that the Son of God is not a created being but has eternally come from the Father. He is the very image and glory of God, but He was never created.
<b>Incarnation</b>	The mystery of the pre-existing Son of God becoming a man in a body. The term is derived from "carne" (flesh/meat), signifying that the eternal person of Jesus took on a physical body.
<b>Pre-existence</b>	The doctrine that Jesus Christ existed as the eternal Son of God before His physical birth in Bethlehem. His origin is "from of old, from everlasting."
<b>Pritorium</b>	The building where the Roman official Pontius Pilate conducted business and where the trial of Jesus took place.
<b>The Truth</b>	The reality and testimony that Jesus Christ came to bear witness to. Being "of the truth" is presented as a precondition for hearing His voice and receiving salvation.
<b>Trinity</b>	The concept of God existing as three persons: the Father, the Son (Jesus Christ), and the Holy Spirit. The sermon describes the Father and Son as one yet different, with the Son being the perfect image of the Father.

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#### Note on Greek Words<sup>1</sup>

The source material makes a reference to the Greek language when discussing the use of the word "slave." In Philippians 2, the speaker notes that many Bibles use the word "servants" but states that the "real word in the Greek" is **slaves**. The specific Greek word itself is not provided in the transcript.

The speaker also references the word **carne** (kar-nay) in the context of "incarnation," identifying it as a Spanish word for "meat." He uses it to explain that incarnation means Jesus Christ came "in the body." While this word has Latin roots shared by Spanish, it was used to illustrate a theological concept, not as a direct Greek term.

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<sup>1</sup> As per the directive to place this information in a separate section with a footnote.