

# **The Book of Isaiah, Teacher's Guide**

## **Lesson 6: Unto Us a Child Is Born**

### **Isaiah 9:1–10:34**

#### **Teaching Aim (Teacher Orientation)**

Your aim is to lead the class from the darkness at the close of chapter 8 into the great light of chapter 9, and to let them see that the light is a Person. The two chapters hold together promise and judgment: the everlasting King who is coming, and the proud empire (Assyria) that God will use and then break. Help the class feel the movement, from gloom, to a child, to a throne, to a remnant returning, and to anchor every glorious promise in Christ as the New Testament does (Matthew 4:14–16; Luke 1:32–33; Acts 2:29–36; Romans 9:27–28).

The doctrinally sensitive and weightiest portion is 9:6–7, the names of the child and His everlasting reign “on the throne of David,” and you should give it the heaviest treatment (placed at Question 9, drawn together with the remnant of chapter 10). Affirm clearly that the four names declare the deity and saving reign of Jesus Christ, and that His reign on David’s throne is His present reign from God’s right hand over His spiritual kingdom, the church, established at Pentecost (Acts 2). Guard the class firmly against premillennial and dispensational readings: this is not a future earthly political kingdom, a rebuilt temple, or a thousand-year reign in Jerusalem. Christ reigns now.

#### **Question 1**

##### **Student Question:**

*Isaiah 9:1–2 promises that “the people who walked in darkness have seen a great light,” and that it would dawn in Galilee. Matthew 4:14–16 says this was fulfilled when Jesus began His ministry in Galilee. What does this teach us about Jesus as the light that breaks into spiritual darkness, and about how carefully God fulfills His word? Support your answer from both passages.*

##### **Commentary and Teaching Notes**

Remember where chapter 8 left us: distress, gloom, thick darkness, people thrust into the night with no dawn (8:22). The transition into chapter 9 is one of the most dramatic in all of Scripture. With no warning, the light breaks: “The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone” (9:2). The deepest darkness becomes the backdrop for the brightest dawn.

Notice where the light dawns first: “In the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations” (9:1). This is the despised north, the region most exposed to Assyrian invasion, the first to be overrun and carried away, the place mixed with Gentiles and looked down upon by the south. God chooses to let His light dawn first exactly where the world expected nothing.

Matthew tells us this was fulfilled precisely. When Jesus left Nazareth and made His home in Capernaum by the sea, “so was fulfilled what was spoken by the prophet Isaiah: The land of Zebulun and the land of Naphtali... Galilee of the Gentiles, the people dwelling in darkness have seen a great light” (Matthew 4:14–16). The Light of the world began His ministry in the very place Isaiah named centuries before.

Two truths to set before the class. First, Jesus is the great light that breaks into spiritual darkness; He said it Himself, “I am the light of the world” (John 8:12). Second, God fulfills His word with stunning precision, down to the region where the light would first appear. Both should deepen our confidence in the Christ and in the Scriptures that point to Him.

### **Doctrinal / Christian Living Issues**

- The dramatic turn from the darkness of 8:22 to the great light of 9:2 shows that darkness does not get the last word.
- The light dawns first in Galilee, the despised, overrun, Gentile-mixed north, where the world expected nothing.
- Matthew 4:14–16 declares this fulfilled when Jesus began His ministry in Galilee.
- Jesus is the great light who breaks into spiritual darkness (John 8:12).
- God fulfills His word with precision, down to the region where the light would first appear.

### **Discussion Prompts**

- Why is it significant that the great light dawned first in despised Galilee rather than in Jerusalem?
- How does Matthew’s careful note that this ‘fulfilled’ Isaiah strengthen your trust in Scripture?
- Where in your own life is God shining light into a place you had written off as dark?

## **Question 2**

### **Student Question:**

*Isaiah describes people “who walked in darkness” before the light came. Think about your own life before you truly knew Christ, or an area still in shadow now. What does it look like, practically, to walk in His light rather than in darkness (cf. 1 John 1:7)?*

### **Commentary and Teaching Notes**

The light brings joy, and Isaiah piles up images to capture it: “You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil” (9:3). The harvest and the spoils of victory are pictures of overflowing, hard-won gladness. This is not a thin happiness; it is the deep joy of people rescued.

The reason for the joy is liberation: “For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian” (9:4). The ‘day of Midian’ recalls Gideon’s victory, when God shattered a vast oppressing army with a tiny band and a

great deal of His own power. The point is that the deliverance comes from God, not from human strength.

Even the gear of war is destined for the fire: “every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire” (9:5). The coming kingdom is a kingdom of peace so complete that the very instruments of war become kindling. This looks forward to the reign of the Prince of Peace.

Help the class connect the joy to its source. The gladness Isaiah describes is the joy of those set free, and it belongs now to all who have been delivered from the yoke of sin by Christ. The boots and bloody garments of our old bondage are meant for the fire. The harvest joy is for the redeemed.

### **Doctrinal / Christian Living Issues**

- The light brings deep, harvest-and-victory joy, the gladness of people genuinely rescued (9:3).
- The deliverance is God’s doing, recalling ‘the day of Midian’ when God saved by His own power, not human strength (9:4).
- The coming kingdom is one of such complete peace that the instruments of war become fuel for the fire (9:5).
- This anticipates the reign of the Prince of Peace and the joy of those freed from the yoke of sin.
- The harvest joy belongs now to all whom Christ has delivered from bondage.

### **Discussion Prompts**

- Isaiah pictures harvest-joy and victory-joy. What is the difference between that deep joy and mere happiness?
- Why does it matter that the deliverance comes from God’s power (like the day of Midian) and not our own?
- What ‘boots and bloody garments’ of an old bondage has Christ set you free from?

### **Question 3**

#### **Student Question:**

*Isaiah 9:6 gives the promised child four names: “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” What does each title reveal about the deity and the saving reign of Jesus Christ, and why is it significant that a child to be born is called “Mighty God”? Support your answer from the verse.*

### **Commentary and Teaching Notes**

Now comes the reason behind all the light and joy, one of the best-loved verses in the Bible: “For to us a child is born, to us a son is given; and the government shall be upon his shoulder” (9:6). The deliverer is not an army or a general. It is a child. The everlasting King enters the world as a baby, and yet the weight of government rests on His shoulder.

We will treat the four names and the everlasting throne in full at Question 9, the doctrinal summit of the lesson. But introduce them here so the class can feel their weight: “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” These are not flattering titles for a human prince. “Mighty God” and “Everlasting Father” are claims of deity. The child who is born is God come to reign.

Set the paradox before the class plainly. “A child is born” speaks of His true humanity; He was born as we are born. “A son is given” hints at His eternal sonship, given by the Father. In Jesus, the eternal Son took on our flesh, true God and true man, the baby in the manger and the Mighty God on the throne. The wonder of Christmas and the wonder of the gospel are right here in this verse.

Let the class sit in the astonishment. The government of the universe rests on the shoulder of a child. The One the world was waiting for came small and vulnerable, and yet He is the Mighty God. This is the heart of Isaiah’s good news, and we will open it fully when we reach Question 9.

### **Doctrinal / Christian Living Issues**

- The promised deliverer is a child, yet the government rests on His shoulder (9:6).
- The four names declare His deity and reign; ‘Mighty God’ and ‘Everlasting Father’ are claims of deity, not mere royal flattery.
- ‘A child is born’ speaks of His true humanity; ‘a son is given’ hints at His eternal sonship from the Father.
- In Jesus the eternal Son took on flesh: true God and true man, the manger child and the Mighty God.
- This verse is the heart of Isaiah’s good news, opened fully at Question 9.

### **Discussion Prompts**

- What is the wonder in the fact that the government of all things rests on the shoulder of a child?
- Why does it matter that ‘Mighty God’ and ‘Everlasting Father’ are titles of deity, not just royal praise?
- How do ‘a child is born’ and ‘a son is given’ together point to who Jesus is?

### **Question 4**

#### **Student Question:**

*Of the four names, “Wonderful Counselor,” “Mighty God,” “Everlasting Father,” “Prince of Peace,” which one do you most need to lean on in your current season, and why? How would trusting Jesus as that to you change how you are living right now?*

### **Commentary and Teaching Notes**

Verse 7 completes the promise: “Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore” (9:7). The kingdom of this child

will never stop growing and never come to an end. It is built on justice and righteousness and secured forever.

We will unfold the full meaning of 'the throne of David' and the nature of this kingdom at Question 9. For now, mark two features. First, the kingdom is everlasting; it has no end, which already tells us it cannot be a temporary, earthly political arrangement. Second, it is upheld with justice and righteousness, the marks of God's own reign.

The verse ends with the guarantee: "The zeal of the LORD of hosts will do this." The everlasting kingdom does not rest on human effort, military success, or favorable politics. God's own burning zeal accomplishes it. This is profoundly steadying. The reign of Christ is as certain as God's own commitment to bring it about.

Prepare the class to think rightly about this kingdom. A child born in time has a throne that lasts forever and a government that only increases. No mere human dynasty fits that description. As we will see at Question 9, this is fulfilled in Christ's present and unending reign, established by the zeal of the LORD.

#### **Doctrinal / Christian Living Issues**

- The kingdom of this child is everlasting and ever-increasing, with no end (9:7).
- An endless kingdom cannot be a temporary, earthly political arrangement.
- It is upheld with justice and righteousness, the marks of God's own reign.
- 'The zeal of the LORD of hosts will do this': the kingdom rests on God's commitment, not human effort.
- The full meaning of 'the throne of David' and this kingdom is unfolded at Question 9, fulfilled in Christ's present reign.

#### **Discussion Prompts**

- Why does an 'everlasting' kingdom with 'no end' rule out a merely temporary, earthly political arrangement?
- How does it steady you that 'the zeal of the LORD' (not human effort) guarantees this kingdom?
- What does it mean that Christ's kingdom is upheld 'with justice and with righteousness'?

#### **Question 5**

##### **Student Question:**

*Isaiah 9:7 says of this child, "Of the increase of his government and of peace there will be no end, on the throne of David... from this time forth and forevermore." Luke 1:32-33 and Acts 2:29-36 tell us Jesus now reigns on David's throne at God's right hand. Explain how this is fulfilled in Christ's present reign over His spiritual kingdom, the church, and why it is NOT a promise of a future earthly political kingdom or a thousand-year reign in a rebuilt Jerusalem. Support your answer from these texts.*

#### **Commentary and Teaching Notes**

After the glory of the child-King, Isaiah turns back to the present sin of the northern kingdom in a long, sobering passage (9:8–21). A refrain tolls through it like a bell: “For all this his anger has not turned away, and his hand is stretched out still” (9:12, 17, 21). God’s hand of discipline remains extended because the people will not repent.

Their root problem is pride and self-reliance. When God’s judgments fall, they respond not with humility but with defiance: “The bricks have fallen, but we will build with dressed stones” (9:10). Knocked down, they boast they will rebuild bigger and better, on their own terms, without ever turning back to God. Hardship was meant to bring them home; instead it made them stubborn.

The judgment escalates because the people “did not turn to him who struck them, nor inquire of the LORD of hosts” (9:13). The whole tragedy is that discipline was an invitation to repentance, and they refused it. Leaders mislead, the vulnerable suffer, and the society devours itself (9:16, 19–21). Sin left unrepented does not stay still; it spreads and consumes.

Draw the application gently but clearly. The purpose of God’s discipline is always to turn us back to Him (Hebrews 12:5–11). The danger is responding like the northern kingdom, gritting our teeth, rebuilding our lives on our own terms, refusing to inquire of the Lord. The repeated refrain warns that a hand still stretched out in discipline is also still stretched out in mercy, if we will only turn.

### **Doctrinal / Christian Living Issues**

- The refrain ‘his hand is stretched out still’ shows God’s discipline continuing because the people will not repent (9:12, 17, 21).
- The root sin is pride and self-reliance: knocked down, they boast they will rebuild bigger on their own terms (9:10).
- The tragedy is that they ‘did not turn to him who struck them’ (9:13); discipline was an invitation to repentance, and they refused it.
- Unrepented sin does not stay still; it spreads and the society devours itself (9:16, 19–21).
- God’s discipline aims to turn us back to Him (Hebrews 12:5–11); the danger is rebuilding on our own terms instead of turning.

### **Discussion Prompts**

- When life knocks us down, what is the difference between rebuilding ‘with dressed stones’ on our own terms and truly turning back to God?
- Why does God let His hand of discipline remain ‘stretched out still,’ and how is that also mercy?
- How have you seen hardship either soften a heart toward God or harden it in self-reliance?

### **Question 6**

**Student Question:**

*Isaiah says the zeal of the LORD of hosts will accomplish this everlasting kingdom; it does not depend on us. How does it steady you to know that Christ is already reigning now, today, over all things for His church (Ephesians 1:20–22)? Name one worry it should shrink.*

### **Commentary and Teaching Notes**

Now Isaiah turns the spotlight on the great superpower of the age: Assyria. And he says something startling. Assyria, the cruel pagan empire, is in God's hand a tool: "Ah, Assyria, the rod of my anger; the staff in their hands is my fury! Against a godless nation I send him" (10:5–6). God is sovereign even over the empires that do not know Him. He can use a pagan nation as the rod to discipline His own people.

But Assyria does not know it is a tool. "He does not so intend, and his heart does not so think; but it is in his heart to destroy" (10:7). Assyria thinks its conquests are its own achievement, fueled by its own greatness, and it intends only cruelty and plunder. It is unwittingly serving a purpose far above its own ambitions.

So God, having used Assyria, will then judge Assyria for its arrogance: "When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes" (10:12). The rod does not get to congratulate itself. Being used by God is no excuse for pride and cruelty.

Here is a profound truth for the class. God is sovereign over the nations; even hostile powers serve His purposes without knowing it. Yet that sovereignty does not erase human responsibility. Assyria is still fully guilty for its arrogance and cruelty. God can use evil for His ends and still hold the evildoer accountable. The two truths stand together.

### **Doctrinal / Christian Living Issues**

- God is sovereign over the nations and can use even a pagan empire as 'the rod of my anger' (10:5–6).
- Assyria did not know it was God's tool; it intended only destruction and credited its own greatness (10:7).
- God will judge Assyria for its arrogance once His purpose is accomplished (10:12); being used by God is no excuse for pride.
- God's sovereignty over the nations does not erase human responsibility; Assyria is fully guilty.
- God can use evil for His purposes and still hold the evildoer accountable; both truths stand together.

### **Discussion Prompts**

- How can God be sovereign over a cruel empire like Assyria and yet hold it fully responsible for its cruelty?
- What does it mean that Assyria was a 'tool' that did not know it was being used?
- How does it comfort you to know that even hostile powers ultimately serve God's purposes?

## Question 7

### Student Question:

*In Isaiah 10:5–19 the LORD calls Assyria “the rod of my anger,” using a proud pagan empire to discipline His people, yet He promises to punish Assyria’s arrogance because it boasted as though its power were its own. What does this teach us about God’s sovereignty over the nations and about the sin of pride that takes credit for what God alone enables? Support your answer from the text.*

### Commentary and Teaching Notes

Isaiah exposes the heart of Assyria’s sin with an unforgettable image. The king boasts of all he has conquered “by the strength of my hand... for I have understanding” (10:13). He treats the nations as a man robbing nests of eggs, with no one to flap a wing against him (10:14). It is pure, swaggering self-congratulation.

God answers with a question that punctures the whole boast: “Shall the axe boast over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood!” (10:15). The axe takes credit for the woodcutter’s work. The saw brags as though it cut the tree by itself. It is absurd, and that absurdity is the picture of human pride.

This is the deadly sin Isaiah keeps naming: taking credit for what God alone enables. Every ability Assyria used to conquer was God-given; every breath, every soldier, every advantage came ultimately from the Maker. To boast “by the strength of my hand” is to be an axe magnifying itself against the One who swings it. The result is judgment: the LORD will send wasting sickness and a fire to consume Assyria’s glory (10:16–19).

Bring this home searchingly. The temptation to be the boasting axe is universal. We take credit for talents we were given, successes God enabled, blessings we did not create. James warns against boasting in our plans as though tomorrow were ours (James 4:13–16). The cure is humility that says, with Paul, “What do you have that you did not receive?” (1 Corinthians 4:7). Everything is gift; the axe owes everything to the hand that wields it.

### Doctrinal / Christian Living Issues

- Assyria’s sin is self-congratulating pride: ‘by the strength of my hand... for I have understanding’ (10:13).
- God’s image exposes the absurdity: an axe cannot boast over the one who swings it (10:15).
- The deadly sin is taking credit for what God alone enables; every ability and advantage is God-given.
- The result is judgment; God will consume Assyria’s glory (10:16–19).
- The cure is humility that confesses everything is gift: ‘What do you have that you did not receive?’ (1 Corinthians 4:7; cf. James 4:13–16).

### Discussion Prompts



- Why is an axe boasting over the woodcutter such a fitting picture of human pride?
- Where are you most tempted to say 'by the strength of my hand' about what is really God's gift?
- What would it look like, this week, to live as though everything you have is received, not achieved?

## Question 8

### Student Question:

*Assyria's downfall was its pride: "Shall the axe boast over him who hews with it?" (10:15). Where are you tempted to take credit for, or boast in, abilities, successes, or blessings that are actually gifts from God? What would genuine humility look like there?*

### Commentary and Teaching Notes

After the judgment on proud Assyria, Isaiah turns to hope: "In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth. A remnant will return, the remnant of Jacob, to the mighty God" (10:20–21). The same name Shear-jashub (Isaiah's son) now blossoms into promise: a remnant shall return, and they will lean on God instead of on Assyria.

This remnant theme is one of Isaiah's deepest threads, and the New Testament tells us exactly where it lands. Paul quotes Isaiah 10:22–23 in Romans 9:27–28: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved." Paul applies this to those of Israel who came to faith in Christ, the believing remnant, while the nation as a whole stumbled over the stumbling stone (Romans 9:30–33).

Notice the lesson in the remnant's character: they "no more lean on him who struck them, but lean on the LORD... in truth." The very sin that brought judgment, trusting Assyria instead of God, is reversed in the remnant. They learn, at last, to lean only on the LORD. That is what the discipline was meant to produce all along.

We will draw the remnant together with the everlasting kingdom of 9:6–7 at Question 9. For now, set the hope before the class. God never preserves only judgment; through every fire He keeps a faithful seed. And that remnant, returning and leaning on God in truth, finds its fulfillment in those who come to Christ, the true and spiritual Israel of God.

### Doctrinal / Christian Living Issues

- The remnant promise reverses the nation's sin: they 'no more lean on him who struck them' but on the LORD in truth (10:20–21).
- Paul quotes Isaiah 10:22–23 in Romans 9:27–28, applying the remnant to those of Israel saved through faith in Christ.
- The nation as a whole stumbled over the stumbling stone; the believing remnant did not (Romans 9:30–33).
- God always preserves a faithful seed through judgment; judgment is never the whole story.

- The returning remnant finds its fulfillment in those who come to Christ, the true spiritual Israel (drawn together at Question 9).

### Discussion Prompts

- What does it mean that the remnant 'no more leans on him who struck them' but on the LORD in truth?
- How does it encourage you that God preserves a faithful remnant through every judgment?
- Why does Paul's use of Isaiah's remnant promise (Romans 9:27) point us to faith in Christ rather than national descent?

### Question 9

#### Student Question:

*Isaiah 10:20–23 promises that “a remnant will return,” and Paul quotes this in Romans 9:27–28 to describe those of Israel who would be saved through faith in Christ. Taken together with 9:6–7, explain how the everlasting kingdom of the promised child and the saving of a faithful remnant are fulfilled in Christ and His church, the true spiritual Israel (Romans 9:6–8; Galatians 6:16), rather than in national, political Israel. Why does this matter for how we read these promises?*

#### Commentary and Teaching Notes

Here is the doctrinal summit of the whole lesson, and it deserves the heaviest treatment. “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom... from this time forth and forevermore” (9:6–7). Four names and an everlasting throne, all fulfilled in Jesus Christ.

Consider the names, for they declare His deity and His saving reign. He is the Wonderful Counselor, whose wisdom guides His people and whose plan of salvation is a wonder beyond human devising. He is the Mighty God, for the child born is none other than God in the flesh (John 1:1, 14). He is the Everlasting Father, not confused with God the Father, but the eternal One who fathers and cares for His people forever, the source of everlasting life. He is the Prince of Peace, who makes peace between God and man by His blood (Ephesians 2:14–17) and gives a peace the world cannot give. These are not titles for any mere king; they confess that the promised child is divine.

Now the throne, and here we must be especially careful. Isaiah says this kingdom is established “on the throne of David” and lasts “forevermore.” The New Testament tells us precisely how this is fulfilled. Gabriel told Mary, “The Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end” (Luke 1:32–33). And Peter, on the day of Pentecost, declared that God had raised Jesus and seated Him on David's throne: David “foresaw and spoke about the resurrection of the Christ... This

Jesus God raised up... Being therefore exalted at the right hand of God... God has made him both Lord and Christ" (Acts 2:30–36). The throne of David is fulfilled in Christ's enthronement at God's right hand.

This means Christ reigns now. His kingdom was established at Pentecost (Acts 2), He sits enthroned at the right hand of God, "far above all rule and authority," as "head over all things to the church" (Ephesians 1:20–22), and His kingdom is His spiritual kingdom, the church, the true and spiritual Israel of God (Romans 9:6–8; Galatians 6:16). The remnant who returns and leans on the LORD (10:20–22) is gathered into this kingdom through faith in Christ (Romans 9:27). The promise and the remnant meet in Him.

Guard the class firmly against the premillennial and dispensational error here, because this is one of the passages most often misread. Isaiah 9:6–7 is NOT a promise of a future earthly political kingdom, a rebuilt temple with restored animal sacrifices, or a thousand-year reign of Christ in a literal Jerusalem. The kingdom is described as 'everlasting,' which a temporary thousand-year arrangement could never be. It is established 'from this time forth,' a reign that began with His exaltation, not one still entirely future. Christ does not wait to reign; He reigns now, today, and 'must reign until he has put all his enemies under his feet' (1 Corinthians 15:25). Let the class rest in the present, unshakable reality: the child who was born is the Mighty God, and He is reigning at this very moment as our King.

### **Doctrinal / Christian Living Issues**

- The four names (Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace) declare the deity and saving reign of Christ; 'Mighty God' confesses Him as God in the flesh (John 1:1, 14).
- 'Everlasting Father' means the eternal One who fathers and cares for His people forever, not a confusing of the Son with God the Father.
- The 'throne of David' is fulfilled in Christ's enthronement at God's right hand, declared by Gabriel (Luke 1:32–33) and by Peter at Pentecost (Acts 2:30–36).
- Christ reigns NOW; His kingdom was established at Pentecost and He is head over all things for the church (Ephesians 1:20–22).
- The kingdom is His spiritual kingdom, the church, the true spiritual Israel (Romans 9:6–8; Galatians 6:16); the returning remnant is gathered into it by faith (Romans 9:27).
- This is NOT a future earthly political kingdom, rebuilt temple, restored sacrifices, or thousand-year reign in literal Jerusalem; an 'everlasting' kingdom established 'from this time forth' cannot be a temporary future arrangement.
- Christ does not wait to reign; He reigns now and 'must reign until he has put all his enemies under his feet' (1 Corinthians 15:25).

### **Discussion Prompts**

- Walk through the four names. What does each one tell us about who Jesus is and what He does for us?

- How do Luke 1:32–33 and Acts 2:30–36 show us that the ‘throne of David’ is fulfilled in Christ’s present reign at God’s right hand?
- Why is it so important to understand that Christ reigns NOW, rather than waiting for a future earthly kingdom? How should that change the way we live today?

## Question 10

### Student Question:

*The child of Isaiah 9:6 is called “Prince of Peace,” and He reigns now. Having seen the light that dawned, the names of the King, and His unending kingdom, name one specific way you will let King Jesus, the reigning Prince of Peace, form and rule your life this week.*

### Commentary and Teaching Notes

We close by gathering the threads into a single, life-shaping question. The chapters have given us a great light dawning in the dark, a child born who is the Mighty God, a government of peace that will never end, a throne fulfilled in Christ’s present reign, and a faithful remnant gathered to Him. The question now is personal: what will we do with the reigning King?

Remember one of His names: Prince of Peace. He reigns now, and He offers a peace the world cannot give (John 14:27). That peace is not the mere absence of trouble; it is the settled rest of the soul that knows its King is on the throne and in control of all things. The anxious, striving heart of the northern kingdom, rebuilding on its own terms, is the opposite of the heart at peace under King Jesus.

Make it concrete, for this is the aim of the capstone. To let King Jesus ‘reign’ in a life is not an abstraction. It might mean surrendering a worry to the One who holds all things together. It might mean letting the Prince of Peace rule a relationship where you have been at war. It might mean trusting His present reign enough to stop trying to control an outcome you cannot control. It might mean simply living each day conscious that your King is on the throne.

End by pressing for one specific way each person will let the reigning Prince of Peace form and rule their life this week. Not ten ways; one. The child who was born is the Mighty God, and He is reigning at God’s right hand at this very moment. The only fitting response to such a King is to bow, to trust, and to let Him rule the one life He has given us to surrender.

### Doctrinal / Christian Living Issues

- The lesson gathers into one question: what will we do with the reigning King?
- Christ, the Prince of Peace, reigns now and gives a peace the world cannot give (John 14:27).
- His peace is the settled rest of knowing our King is on the throne and in control, the opposite of anxious self-reliance.
- Letting King Jesus reign is concrete: surrendering a worry, ending a conflict, releasing control, living conscious of His throne.
- The capstone calls for one specific, surrendered change in response to the reigning King.

### Discussion Prompts

- What is the difference between the world's idea of peace and the peace the Prince of Peace gives (John 14:27)?
- Where in your life are you striving and rebuilding 'on your own terms' instead of resting under King Jesus?
- What is the one specific way you will let the reigning Prince of Peace rule your life this week?