

The Book of Isaiah, Teacher's Guide

Lesson 7: The Branch from Jesse and the Highway Home

Isaiah 11:1–12:6

Teaching Aim (Teacher Orientation)

This lesson sits at the heart of a real doctrinal fork in the road, so handle it with both clarity and warmth. The goal is to lead the class to see the shoot from the stump of Jesse (11:1–5) as Jesus Christ, the Spirit-anointed King whose reign is righteous and whose weapon is His word. Then help them see that the peaceable kingdom (11:6–9) and the gathering of the remnant and the nations (11:10–16) describe the spiritual realities of the gospel age and the church, the true Israel of God, and not a literal thousand-year earthly reign with a rebuilt temple and political Israel restored. Anchor every claim in the text and in the New Testament's own interpretation, especially Romans 15:12, which settles the matter by applying the root of Jesse directly to Christ gathering the Gentiles. Avoid getting drawn into debates about charts and timelines; keep returning to what the inspired text actually says Christ does and is doing now.

The second aim is pastoral and personal. Chapter 12 is a song, and a class that leaves only with doctrine corrected but no joy stirred has missed Isaiah's point. Move the class from understanding the Branch to trusting the Branch, from defining the kingdom to living gladly under its King. Spend real time on 12:3, the wells of salvation, and on 12:2, trusting without fear. Let people name where their joy has dried up and where their fears have grown loud, and point them again and again to Christ as the water that satisfies. End the lesson singing, not arguing.

Question 1

Student Question:

In Isaiah 11:1–2, the Spirit of the LORD rests on the shoot from the stump of Jesse, giving wisdom, understanding, counsel, might, knowledge, and the fear of the LORD. What does this fullness of the Spirit tell us about the qualifications of the King God was sending, and how do the Gospels show Jesus fulfilling this (Matthew 3:16–17; John 3:34)?

Commentary and Teaching Notes

Isaiah 11 opens with one of the most carefully chosen images in the book. In 10:33–34, just before, God promises to lop the boughs of Assyria and cut down the proud forest with an axe; the towering trees fall. Then 11:1 turns the same picture toward Judah's own royal house. The house of David has become a stump, the family tree cut down to ground level by sin and coming judgment. Yet from that stump, and from 'the roots of Jesse,' a shoot springs up. The choice of 'Jesse,' David's father, rather than 'David,' is deliberate. It strips the royal house back to its humble beginning, a shepherd's family in Bethlehem, and signals that the new King will rise not from royal pomp but from humble, almost forgotten, roots.

On this shoot 'the Spirit of the LORD shall rest' (11:2), and Isaiah lists the Spirit's gifts in three pairs: wisdom and understanding, counsel and might, knowledge and the fear of the LORD. This

is not a temporary anointing like the judges received, but a settled resting of the Spirit in fullness. John 3:34 says God gives the Spirit to Christ 'without measure.' At Jesus' baptism the Spirit descended and remained on Him (John 1:32-33; Matthew 3:16-17), the literal fulfillment of the Spirit resting on the Branch.

Verses 3-5 describe the King's reign. He delights in the fear of the LORD. He does not judge by appearances or hearsay but with righteousness for the poor and the meek. His weapon is striking: 'he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked' (11:4). This King conquers by His word. Paul echoes it in 2 Thessalonians 2:8, where the Lord Jesus will slay the lawless one 'with the breath of his mouth.' Righteousness and faithfulness are the belt around His waist (11:5), the undergarment that holds everything together.

This opening section is the foundation for everything that follows. Establish firmly that the Branch is Christ before moving to the peaceable kingdom, because the identity of the King controls how we read the kingdom.

Doctrinal / Christian Living Issues

- The Branch / shoot from the stump of Jesse is Christ, confirmed by Romans 15:12; the messianic reading is not a stretch but the New Testament's own interpretation.
- The Spirit resting on the Branch (11:2) is fulfilled at Jesus' baptism and throughout His ministry; God gave Him the Spirit without measure (John 3:34).
- The King rules and conquers by His word, not by military force; this is the nature of Christ's reign over His church now (Hebrews 4:12; Revelation 19:15).
- The humble 'roots of Jesse' point to Bethlehem and a lowly origin, guarding against any expectation of a worldly, pompous Messiah.
- Avoid letting the Spirit's seven-fold description become a mystical checklist; it describes the complete equipping of the perfect King.

Discussion Prompts

- Read 11:1-2 aloud and ask: what does it tell us about God that He brings the King from a stump, the very picture of a dead end?
- How does a King who conquers by His word rather than His sword reshape what we expect Christ's victory to look like in our world?
- Where do we, like Judah, look at a 'stump' situation and assume God is finished, when He is actually about to bring new life?

Question 2

Student Question:

Isaiah 11:3 says the Branch 'shall not judge by what his eyes see, or decide disputes by what his ears hear.' Where are you tempted to judge people and situations by surface appearances, and how would your relationships change if you measured them the way Christ does?

Commentary and Teaching Notes

Verse 3 deserves slow attention because it reveals the character of Christ's judgment. 'He shall not judge by what his eyes see, or decide disputes by what his ears hear.' Human judges are at the mercy of appearances, of who looks impressive, who speaks well, who has standing. They are swayed by rumor and reputation. The Branch is not. He sees the heart. He knows the truth that no eye can see and no ear can hear.

This connects to a constant theme in Jesus' ministry. He saw past the rich young ruler's respectability to his bondage to wealth. He saw past the woman at the well's reputation to her thirst. He saw past Zacchaeus the despised tax collector to a son of Abraham. 'Man looks on the outward appearance, but the LORD looks on the heart' (1 Samuel 16:7), spoken, fittingly, at the anointing of David, son of Jesse.

For us, this verse is both comfort and challenge. Comfort, because the One who judges us is not fooled by the masks we wear or the gossip others spread; He judges justly. Challenge, because we are so quick to do exactly what He refuses to do, to size people up by their clothes, their accent, their failures, their usefulness to us. James 2:1-9 warns the church directly against this kind of partiality.

Doctrinal / Christian Living Issues

- Christ judges by truth and righteousness, not by appearances or hearsay; His judgment is perfectly just.
- This is great comfort for the falsely accused and the overlooked; the Judge cannot be deceived.
- It is a direct challenge to believers' habit of partiality and snap judgments (James 2:1-9).
- The standard of 1 Samuel 16:7, the LORD looks on the heart, was set at the anointing of Jesse's son David and is perfected in Jesse's greater Son.
- Guard against using 'do not judge appearances' to mean we never make moral discernments; the issue is partiality and surface judgment, not all discernment (John 7:24).

Discussion Prompts

- When have you been judged unfairly by appearances? How does it help to know Christ does not judge that way?
- Whom in your life have you quietly written off based on the surface? What might Christ see that you have missed?
- How can a congregation guard itself against showing favoritism to the impressive and overlooking the lowly?

Question 3

Student Question:

In Isaiah 11:4, the King judges the poor with righteousness and strikes the earth 'with the rod of his mouth' and 'the breath of his lips.' What does it mean that this King rules and conquers by His word rather than by sword and army (compare 2 Thessalonians 2:8; Revelation 19:15)?

Commentary and Teaching Notes

Verse 4 turns from how the King judges to whom He judges for: 'with righteousness he shall judge the poor, and decide with equity for the meek of the earth.' In a world where the poor are routinely cheated and the meek trampled, this is staggering good news. The King's first concern is for those no one else defends. This runs straight through Scripture, from God's law protecting the widow and orphan to Jesus announcing good news to the poor in Luke 4:18, itself a quotation of Isaiah 61.

The second half of the verse shows His power: 'he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.' Notice there is no army here, no chariots, no swords. The King speaks, and the wicked fall. Genesis began with God speaking the world into being; here the King speaks judgment and salvation. The word of Christ is living and active (Hebrews 4:12), sharper than any two-edged sword.

Verse 5 caps the portrait with clothing imagery. 'Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.' In the ancient world the belt was the innermost garment that gathered up the robes so a man could work and move. To say righteousness and faithfulness are His belt is to say they are not decoration but the very thing that holds His whole reign together and frees Him to act.

Doctrinal / Christian Living Issues

- The King's reign especially defends the poor and meek, fulfilling God's lifelong concern for the vulnerable (Luke 4:18).
- Christ conquers and judges by His spoken word, not by carnal weapons (2 Thessalonians 2:8; Revelation 19:15).
- Righteousness and faithfulness are the belt, the core garment, of His reign, holding everything together.
- Ephesians 6:14 picks up the belt imagery for the Christian: we gird ourselves with the truth that clothes our King.
- Do not spiritualize away the real care for the literal poor; the church is called to that same concern (James 1:27).

Discussion Prompts

- What does it say about our King that His very first concern is the poor and the meek?
- If righteousness were your 'belt,' the thing closest to you that holds everything together, what would change in your daily choices?
- How does the church reflect or fail to reflect Christ's care for the overlooked in our own community?

Question 4

Student Question:

Isaiah 11:5 says righteousness and faithfulness will be the belt around the King's waist, the garment closest to His body. What would it look like for righteousness and faithfulness to be that close to you, holding everything else in place, rather than an outer layer you put on for worship?

Commentary and Teaching Notes

Now comes the famous peaceable kingdom of 11:6–9, some of the most beloved verses in Isaiah. The wolf dwells with the lamb, the leopard lies down with the young goat, the calf and the lion together, 'and a little child shall lead them.' The cow and the bear graze side by side; the lion eats straw like the ox. The nursing child plays over the cobra's hole and the weaned child reaches into the adder's den, unharmed. Every natural hostility is undone.

It is crucial to read this rightly. This is not primarily a prediction about literal animal behavior in a future earthly political kingdom. It is a poetic picture of the peace and reconciliation that Christ's reign brings, fulfilled spiritually in the gospel age and the church. The key is verse 9: 'They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.' Peace comes through the knowledge of the LORD, that is, through the gospel reaching hearts. Where Christ reigns, predators become neighbors.

We see this fulfilled wherever the gospel turns enemies into family. Jew and Gentile, slave and free, Zealot and tax collector sit together in the one body of Christ (Ephesians 2:14–16; Galatians 3:28). Saul the persecutor becomes Paul the brother. The 'holy mountain' is not a piece of real estate in the Middle East but Mount Zion, the church, the kingdom of Christ (Hebrews 12:22–24). Be ready to gently but firmly steer the class away from a literal millennial reading and toward this New Testament fulfillment.

Hold the beauty of the passage even as you correct the misreading. The point is not merely to win an argument about eschatology but to help people marvel that the same gospel that reconciles us to God also reconciles us to one another, drawing the poison out of human relationships.

Doctrinal / Christian Living Issues

- The peaceable kingdom is a poetic picture of the reconciliation Christ's reign brings, fulfilled spiritually in the gospel age and the church, not a literal future earthly millennium.
- Verse 9 is the interpretive key: the knowledge of the LORD covering the earth, the spread of the gospel, is what produces the peace.
- Ephesians 2:14–16 shows the fulfillment: Christ makes peace between former enemies, creating one new humanity in Himself.
- The 'holy mountain' is Zion, the church and kingdom of Christ (Hebrews 12:22–24), not literal geography.

- Reject premillennial / dispensational readings that defer this to a thousand-year earthly reign; the kingdom was established at Pentecost and Christ reigns now (Acts 2; Colossians 1:13).
- Avoid harsh, combative correction; lead the class to the New Testament's own interpretation rather than scoring points.

Discussion Prompts

- How does the New Testament (Ephesians 2:14–16; Galatians 3:28) help us read the wolf and the lamb as a picture of reconciled people?
- If the knowledge of the LORD is what brings this peace, what does that say about the priority of teaching the gospel?
- Where have you personally seen the gospel turn a 'wolf and lamb' relationship into peace?

Question 5

Student Question:

The peaceable kingdom of Isaiah 11:6–9 pictures natural enemies living together in peace, with the earth 'full of the knowledge of the LORD.' Why is the knowledge of the LORD the key that unlocks this peace, and how does the gospel actually accomplish this reconciliation among people today (Ephesians 2:14–16)?

Commentary and Teaching Notes

Verse 9 deserves its own focus: 'for the earth shall be full of the knowledge of the LORD as the waters cover the sea.' The image is total saturation. The sea is not partly covered by water; it is water through and through. So Isaiah envisions a knowledge of God spreading until it fills the earth. This is the Great Commission seen from the far side, the gospel going to every nation, Christ's reign extending to the ends of the earth (Matthew 28:18–20).

Notice that the cause of all the peace described above is knowledge, not force. The wolf does not stop being dangerous because it is caged or killed, but because something has changed at the level of knowing God. This is exactly how the gospel works. It does not merely restrain bad behavior from the outside; it transforms people from the inside through the knowledge of the truth (Romans 12:2; Colossians 3:10).

Habakkuk 2:14 uses nearly identical language: 'the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.' Two prophets, one vision: a world increasingly filled with the knowledge of God under the reign of His Christ. We are living in the age when that filling is happening, one heart at a time, as the church carries the gospel.

Doctrinal / Christian Living Issues

- The peace of the kingdom comes from the spread of the knowledge of the LORD, the gospel, not from external force.
- This points directly to the Great Commission and the global mission of the church (Matthew 28:18–20).

- Habakkuk 2:14 confirms the same vision; the knowledge of God filling the earth is a unified prophetic hope.
- Real transformation is from the inside out, through knowing the truth (Romans 12:2), not mere behavior control.
- Guard against reducing 'knowledge of the LORD' to mere head facts; it is the relational, obedient knowing that changes the heart.

Discussion Prompts

- What is the difference between knowing facts about God and the kind of knowledge of the LORD that brings peace?
- If the gospel works from the inside out, what does that mean for how we try to change ourselves and others?
- What part are you playing in the earth being filled with the knowledge of the LORD?

Question 6

Student Question:

Isaiah describes former predators and prey lying down together. Who is the 'wolf' or the 'cobra' in your own life, the person or group you find it hardest to be at peace with? What is one concrete step the reign of Christ in your heart would lead you to take toward that person?

Commentary and Teaching Notes

Verse 10 is the hinge of the whole chapter, and the New Testament quotes it directly. 'In that day the root of Jesse, who shall stand as a signal for the peoples, of him shall the nations inquire, and his resting place shall be glorious.' The Branch that sprang from the stump is now described as the very root from which the new tree grows, a beautiful paradox. Christ is both the offspring of David and the root of David (Revelation 5:5; 22:16).

He stands 'as a signal for the peoples,' like a banner lifted on a hill that nations rally to. And it is 'the nations,' the Gentiles, who inquire of Him. This is the key that unlocks the whole vision: God's salvation was never meant to stop at Israel's borders. Paul makes this explicit in Romans 15:12, quoting this very verse: 'The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.'

This is why we must read the gathering language that follows (11:11-16) spiritually and not nationalistically. The point of the chapter is centrifugal, flinging outward to all peoples, gathering a remnant from every nation into Christ. The 'resting place' that shall be glorious is the rest Christ gives to all who come to Him (Matthew 11:28-29), the rest that remains for the people of God (Hebrews 4:9-10).

Doctrinal / Christian Living Issues

- Romans 15:12 quotes Isaiah 11:10 and applies the root of Jesse directly to Christ ruling and gathering the Gentiles; this is the decisive New Testament interpretation.

- Christ is both root and offspring of David (Revelation 5:5; 22:16), the source and the fruit of the promise.
- The 'signal for the peoples' is Christ lifted up as a banner the nations rally to (John 12:32).
- God's salvation always aimed beyond Israel to all nations; the gospel age fulfills this outreach.
- Read the gathering of 11:11–16 spiritually, the ingathering of a remnant from all peoples into Christ, not as modern political Israel.

Discussion Prompts

- Why is Romans 15:12 such an important verse for understanding all of Isaiah 11?
- What does it mean that Christ is lifted up as a 'signal' that the nations rally to (compare John 12:32)?
- How does this verse confront any temptation to think the church is for 'people like us' only?

Question 7

Student Question:

In Isaiah 11:10, 'the root of Jesse' stands 'as a signal for the peoples,' and the nations inquire of Him. Paul quotes this in Romans 15:12 to show the Gentiles being gathered to Christ. How does this verse correct the idea that God's promises were ever meant to stop at the borders of one nation?

Commentary and Teaching Notes

Verses 11–16 describe God reaching out 'a second time' to recover the remnant of His people, gathering the outcasts of Israel and the dispersed of Judah 'from the four corners of the earth.' Old hostilities dissolve: 'the jealousy of Ephraim shall depart,' and Ephraim and Judah, the divided northern and southern kingdoms, will no longer harass each other (11:13). Isaiah even pictures a highway for the remnant, like the highway in the exodus from Egypt (11:16).

Historically this had a real fulfillment in the return from Babylonian exile, a genuine gathering home. But Isaiah's language reaches far beyond a single homecoming. The 'second time,' the gathering from every direction, the dissolving of ancient tribal feuds, the highway through the wilderness, all of this finds its fullest meaning in the gospel, where God gathers a people from every nation into one body and heals the deepest divisions among them (Ephesians 2:14–18).

We should resist two errors. First, the error of reducing this to nothing, treating it as mere poetry with no fulfillment; it truly was fulfilled in part historically and fully in Christ. Second, the error of pushing it into a future political restoration of national Israel with a rebuilt temple. The healing of Ephraim and Judah is the picture of the church, the true Israel of God (Galatians 6:16; Romans 2:28–29), where former enemies are made one. The exodus imagery of the highway points to the new and greater exodus Christ leads us in, out of bondage to sin.

Doctrinal / Christian Living Issues

- The gathering of the remnant had a real partial fulfillment in the return from exile and its full meaning in the gospel ingathering of all nations.
- The healing of the Ephraim/Judah division pictures the unity Christ creates among former enemies in His one body (Ephesians 2:14–18).
- The ‘highway’ recalls the exodus and points to the greater deliverance Christ leads, out of slavery to sin (compare Isaiah 35:8–10).
- Reject a future political/national restoration of Israel with a rebuilt temple; the fulfillment is the church, the true Israel of God (Galatians 6:16).
- Do not flatten the text into mere poetry; honor both its historical and its Christ-centered fulfillment.

Discussion Prompts

- What old ‘Ephraim and Judah’ rivalries, even inside the family of God, still need healing today?
- How does seeing the church as the gathering of a remnant from all nations shape the way we welcome people who are different from us?
- What does the exodus ‘highway’ imagery teach us about the deliverance Christ has brought us into?

Question 8

Student Question:

Isaiah 11:11–16 pictures God gathering His scattered people home and removing old jealousies between Ephraim and Judah. Where do you still carry an old grudge or rivalry, even inside the family of God, that the gospel is calling you to lay down? What makes it hard to let go?

Commentary and Teaching Notes

Chapter 12 changes the music entirely. After eleven chapters heavy with judgment, the prophet hands the redeemed a song. ‘You will say in that day: I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me’ (12:1). This is the testimony of every forgiven sinner. God’s just anger against sin is real, but in Christ that anger is turned away and replaced with comfort.

The heart of the song is verse 2: ‘Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.’ This line directly echoes the Song of Moses at the Red Sea (Exodus 15:2), tying the redeemed of the gospel age to the redeemed of the exodus. Salvation produces two things together: trust that drives out fear, and a song that gives voice to joy.

Notice the phrase ‘he has become my salvation.’ Salvation is not a thing God gives at arm’s length; it is God Himself given to us. In Christ, God is our salvation. To trust ‘and not be afraid’ is the natural fruit of knowing that the One who could have remained angry has instead become our comfort and our song.

Doctrinal / Christian Living Issues

- Chapter 12 is the song of the redeemed; salvation moves us from dread under judgment to thanksgiving and joy.
- God's anger against sin is real and just, but in Christ it is turned away and replaced with comfort (Romans 5:9).
- Verse 2 echoes the Song of Moses (Exodus 15:2), linking gospel salvation to the exodus deliverance.
- Salvation is God Himself given to us: 'he has become my salvation,' fulfilled in Christ, Immanuel, God with us.
- Trust drives out fear; the cure for fear is not denial but confidence in the God who saves (1 John 4:18).

Discussion Prompts

- Why is it important that the song admits God was angry before saying His anger turned away?
- What is the connection between trusting God and not being afraid? Where do you need that connection right now?
- What does it mean that God does not just give salvation but 'has become' our salvation?

Question 9

Student Question:

Read Isaiah 11:1–10 carefully. Trace the whole portrait: the Spirit-anointed Branch, His righteous reign, the peaceable kingdom, and the root of Jesse drawing the nations. How do these verses describe the spiritual blessings of the gospel age and the reign of Christ over His church now, rather than a future earthly political kingdom, and what difference does it make to how you live as His subject today (compare Luke 17:20–21; Colossians 1:13)?

Commentary and Teaching Notes

Verse 3 gives us one of the most quoted images of joy in the Old Testament: 'With joy you will draw water from the wells of salvation.' In a dry land, a well meant life. To draw water was a daily, repeated act, and Isaiah pictures it done not with grim duty but 'with joy.' The redeemed return again and again to the wells God has provided, and each drawing is gladness.

Jesus takes up this very image. To the woman at the well He offers 'living water,' and says that whoever drinks it will never thirst again, for it becomes 'a spring of water welling up to eternal life' (John 4:10–14). On the last day of the feast He cries, 'If anyone thirsts, let him come to me and drink' (John 7:37–38). The wells of salvation are no longer a future hope; they are open now in Christ. We come thirsty and we drink.

The repeated drawing matters for the Christian life. We do not draw once at our baptism and then walk away from the well. We come back daily in the word, in prayer, at the Lord's table on the first day of the week, drawing fresh water with joy. The danger Isaiah implicitly warns

against is the one our reflection question raises: coming to the well so often that we forget to be thirsty, drawing without joy, going through the motions at the very source of life.

Doctrinal / Christian Living Issues

- The wells of salvation picture the ongoing, joyful refreshment God gives the redeemed; drawing water is a repeated daily act, not a one-time event.
- Jesus fulfills this with His offer of living water (John 4:10–14; 7:37–38); the wells are open now in Christ.
- The Christian draws repeatedly through the word, prayer, and worship; we never outgrow our need to come thirsty to the well.
- Joy is the intended posture; the warning is against drawing without delight, treating the source of life as routine.
- Tie this to the reflection question; let people honestly assess whether their drawing has lost its joy.

Discussion Prompts

- What are the ‘wells’ you draw from for spiritual refreshment, and how often do you go to them?
- How does Jesus’ offer of living water (John 4) make Isaiah 12:3 personal for you?
- Has drawing water from your salvation become joyful or routine? What would restore the joy?

Question 10

Student Question:

Isaiah 12 turns judgment into a song of salvation: ‘God is my salvation; I will trust, and will not be afraid’ (12:2). Name one specific fear that Christ, your salvation, is teaching you to trust Him through right now. What would it look like this week to actually draw water from the wells of salvation with joy instead of carrying that fear alone?

Commentary and Teaching Notes

The song reaches its climax in 12:4–6 by turning thanksgiving outward into proclamation. ‘Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted’ (12:4). The joy of salvation cannot stay private. It overflows into testimony, telling the nations what God has done. Once again the vision reaches beyond Israel to ‘the peoples,’ tying chapter 12 back to the root of Jesse who is a signal for the nations.

The final verse is a summons to worship: ‘Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel’ (12:6). The reason for the joy is breathtaking: the Holy One of Israel is ‘in your midst.’ The transcendent, holy God dwells among His people. This is Immanuel, God with us (Isaiah 7:14), fulfilled when the Word became flesh and dwelt among us (John 1:14), and continued as Christ dwells in His church and in the heart of every believer (Ephesians 3:17).

So the section that began with a stump ends with a song of God dwelling in the midst of His people. From dead wood to living water, from judgment to joy, from a cut-down house to a Holy One in our midst. This is the trajectory of the whole gospel, and it should leave the class not merely informed but moved to worship. Consider ending the lesson by singing a hymn of salvation together, letting Isaiah 12 do what it was written to do.

Doctrinal / Christian Living Issues

- Salvation overflows into proclamation; the joy of the redeemed cannot stay private but is made known among the peoples (12:4).
- Chapter 12 again reaches to the nations, tying the song back to the root of Jesse as a signal for all peoples.
- The climax is God in the midst of His people, fulfilled in Immanuel and in Christ dwelling in His church (John 1:14; Ephesians 3:17).
- The whole arc runs from stump to song, judgment to joy; this is the shape of the gospel itself.
- Aim for worship, not just information; let the lesson move the class to praise, perhaps closing with a hymn of salvation.

Discussion Prompts

- Why does genuine joy in salvation naturally overflow into telling others (12:4)?
- What does it mean to you that the Holy One of Israel is 'in your midst,' fulfilled in Christ dwelling in His church?
- Looking back over chapters 11 and 12, how would you describe the journey from stump to song in your own walk with Christ?