

“Come Lord Jesus And Bring Your Peace”

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Sermon Preached: Sunday 7th December 2025

Preacher: Pastor Jason Sander

Location: St Peter's Lutheran Church, Loxton

Sermon Text: [Isaiah 11:1-10](#)

My friends, grace, mercy and peace to you in the name of our Lord and our Saviour, Jesus Christ. I showed this at the beginning of the service. Fish are friends, not food. Seems a bit of a dream really, doesn't it? You know what sharks are like. Isaiah paints a picture of a world where fish are friends, not food. Lions or wolves lie down with lambs, leopards nap beside young goats, lions and calves graze together and a little child leads them.

Almost sounds like a bit of a dream. But in Advent, dreams like this are actually promises. Come Lord Jesus, we pray, bring your peace.

And Isaiah says he will, he will. Imagine a tree that's been cut down to just a stump. It was once a big, glorious, beautiful tree, but now it's just a stump.

That's how Isaiah's people felt. They'd been torn apart by war, exile, they were divided, left spiritually drained. And it might seem to them like this whole glory days of King David's royal line was over.

The promises of God had finished. The ideas of peace, harmony, peered out of reach. The big, glorious tree had been cut down.

I'm sure for them it even felt a bit like this as well. All those stump machines coming in just to get rid of the last remnants of it. Actually quite amazing machines to watch and how they dig a stump out.

That stump that remained was still under threat of total destruction, of total removal. That's the world these people lived in, the world that Isaiah is speaking into. However, we also hear hope in Isaiah.

Those opening words. Maybe you've seen a stump in your own backyard sprout, a tiny green shoot. Maybe you've actually tried to cut a tree down to get rid of it because the roots were invading and next thing these shoots start coming out and you're like, that's not what I didn't want to happen.

But here in Isaiah, this is a picture of hope, a picture of renewal, a new start. The promise that yes, God is faithful. God is faithful.

And he goes on to say that there'll be the spirit filled King, from his roots a branch will bear fruit. A King who takes delight in the fear of the Lord, who judges with fairness, who brings justice, justice for the poor. A King who confronts evil and whose reign will bring renewal to the earth.

You know, like these Israelites that Isaiah's writing to, I think we know what a stump season can feel like. When peace in our home feels cut down. When the world appears less safe, less kind, less hopeful than before.

That's where we cling on to those words of Isaiah. From the stump, a new shoot will rise because we follow a Lord of new starts. The Lord of the resurrection of new life.

Life and hope can emerge where we least expect it. When everything seems lost, there is still hope. So we pray, come Lord Jesus, bring your peace to us.

However, the peace that Isaiah describes, it isn't just a quiet, calm inner feeling of tranquility. It goes far deeper than that. The peace that Isaiah talks of, this biblical peace, God's peace, is a transformational peace.

Because what does Isaiah do? He paints a picture of a beautifully reordered world, vividly described through animals. Wolves, lambs, leopards, goats, calves, lion, bears, creatures that would usually fear, hunt, or avoid each other, live together in harmony. What an amazing picture that he paints.

And so Isaiah uses the animal kingdom to paint a hopeful picture of what human society could become under God's chosen king. Different temperaments, instincts, personalities. Like various animals all trying to live side by side.

Makes me wonder, what kind of animal are you? You know, in politics they talk about hawks and doves, people with differing instincts. I think these people were an American thing. I couldn't find an Australian equivalent.

But there's this idea of hawks and doves. The Bible uses the image of wolves and lambs, the leopard and the goat, the lion and the yearling. We think about us and how we respond under pressure.

Some of us, we rush into conflict. Others avoid it. Some of us are like lions, bold and quick to act.

Others are lamb-like, gentle and cautious. We're all different. And these differences can cause clashes or retreat.

Even unintentional intimidation. And I think that's where Isaiah's imagery, the reality is that connecting is tough. Living in community is tough.

In families, in churches, in our local community, marriages, workplaces. Often there are lions and lambs in these places. You know, sometimes the conflict just isn't external.

The wolf and the lamb also live inside us. Our anger and our gentleness. Our fear and our courage.

Desire and instinct. So, it raises that question, how can a lion and a lamb find peace? Live together. I think Paul, he actually wrestles with this similar question in the divided Roman Church.

Jews and Gentiles. Law keepers and law breakers. People who judged each other and others who looked down on everyone else.

All opposites. And Paul's answer to them is, accept one another. Accept one another then, just as Christ accepted you, in order to bring praise to God.

In other words, welcome one another as Christ has welcomed you. Not because you already see eye to eye, but because Jesus is creating one family out of rivals and strangers. That's where Isaiah echoes what Paul is saying.

Peace doesn't come from animals changing their instincts, but from a king whose reign touches the whole earth. And if you know the movie Finding Nemo, you know that the shark, Bruce, he actually couldn't control his natural instinct. And when there was a little smell of blood, when one of the little, the blue fish, Dory, accidentally got her nose hit a little blood, and then Bruce turns into a ferocious shark and chases after her.

We need peace from outside of us. A king whose reign touches the whole earth. What's even more surprising is that Isaiah says, and a little child shall leave them.

You find that surprising? Why would he say that in the midst of all this imagery, there's this child leading in the center of these animals, the center of peace. Not a warrior, not a politician, not a general, not a priest or a pastor. What's he telling us? Maybe you know, like, well, you would have noticed how children can sometimes just cut through adult nonsense with just a few simple words.

We perhaps call it the innocence of a child. And we also have that idiom, out of the mouths of babes, when a child has something wise to say beyond their years. See, children, they wonder why people fight.

They ask, why can't we just share? Even though they can be selfish themselves, they still bring out these truths. A child can recognize when someone feels lonely. A child usually has a strong sense of right and wrong.

They can see injustice. When someone's crying, they sometimes instinctively go over, offer a kind gesture, might even share a lolly with them. See, Isaiah's vision is inspiring because he pictures a world humble enough, trusting enough and hopeful enough to be led by a child.

Innocent, simple, playful, fun-seeking, peace-filled. And for us today here, Isaiah's picture points us to a child who would ultimately guide us. A baby born in Bethlehem, a child who shows us how to forgive, to turn the other cheek, to welcome the forgotten, to love the unlovable, to trust in God no matter what.

A baby who grows to teach us childlike grace, humility, sacrificial love, and a peaceful strength that disarms hostility without overpowering it. That's why Jesus says, truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it. It's not a statement of exclusion, but rather a posture of thinking, of being like a child, of faith in Christ, of growing in that childlike innocence.

But yet we know our world is far from Isaiah's vision. There's still predators and prey, lions and lambs, victims and aggressors, wars and rumours of war, conflict. But amidst these challenges, that's where we hold on to the promise, living between hope and fulfilment.

And that's the season of Advent where we wait. Even though we have the gift of peace in Christ now, we wait for that final fulfilment of peace when he comes to restore the world, a new heaven and a new earth. And so God's peace isn't just about feeling calm or avoiding conflict at any cost.

It's about this shalom, the Hebrew word for peace, wholeness, restored relationships, justice and mercy meeting together, healing creation from the inside out. God's peace is a world that is in right order under the right King, Jesus. To peace in Christ is like lions learning not to attack, lambs realising they no longer need to run, and people who once feared each other now calling each other brothers and sisters.

It's us here in the church. We're that family. We're that place.

Peace in Christ is those burdened by guilt, finding forgiveness, those clinging to status, learning to serve, and those shouting, learning to listen. And this peace arrived in Christ in his first coming, his life, his cross, his resurrection, and it'll be fully realised at his second coming. So we pray, come Lord Jesus, bring your peace.

And we also pray, make me an instrument of your peace. Grow in me your peace. Look around your community and notice those whose instincts might clash with yours, those who seem too bold or too timid, or whose opinions challenge you.

You know, as I encourage us to see each other differently, as fellow creatures in God's kingdom, not as threats, let's listen closely to the voices of children and young people, their cries for justice, caring for creation, fairness, and belonging. Things that are closer to God's heart than perhaps we realise. Embracing these gentle and attentive steps may help us to grow in love and understanding in the likeness of Christ.

So we pray, come Lord Jesus and bring your peace. Bring peace to our families, peace to our divided world, peace to wolves and lambs alike, peace to the wolves and lambs within us, and peace that leads us finally into the world Isaiah foresaw, where the earth is filled with the wisdom and the knowledge of the Lord, a world where Christ is King. So may the peace of God which passes understanding, may it guard your hearts and minds.

In Christ Jesus our Lord. Amen.

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