



Behold My Servant – Advent Through Isaiah’s Songs
Wk. 2 – Peace From God
By Pastor Bill Alderson – 12/7/2025

Theme – *“The Servant Who Gathered the Nations.”*

[CALL TO HEAR] – Isaiah 49:1-13

Listen to me, O coastlands,
and give attention, you peoples from afar.
The Lord called me from the womb,
from the body of my mother he named my name.
² He made my mouth like a sharp sword;
in the shadow of his hand he hid me;
he made me a polished arrow;
in his quiver he hid me away.
³ And he said to me, “You are my servant,
Israel, in whom I will be glorified.”
⁴ But I said, “I have labored in vain;
I have spent my strength for nothing and vanity;
yet surely my right is with the Lord,
and my recompense with my God.”
⁵ And now the Lord says,
he who formed me from the womb to be his
servant,
to bring Jacob back to him;
and that Israel might be gathered to him—
for I am honored in the eyes of the Lord,
and my God has become my strength—
⁶ he says:
“It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to bring back the preserved of Israel;
I will make you as a light for the nations,
that my salvation may reach to the end of the
earth.”
⁷ Thus says the Lord,
the Redeemer of Israel and his Holy One,
to one deeply despised, abhorred by the nation,
the servant of rulers:

“Kings shall see and arise;
princes, and they shall prostrate themselves;
because of the Lord, who is faithful,
the Holy One of Israel, who has chosen you.”

The Restoration of Israel

⁸ Thus says the Lord:
“In a time of favor I have answered you;
in a day of salvation I have helped you;
I will keep you and give you
as a covenant to the people,
to establish the land,
to apportion the desolate heritages,
⁹ saying to the prisoners, ‘Come out,’
to those who are in darkness, ‘Appear.’
They shall feed along the ways;
on all bare heights shall be their pasture;
¹⁰ they shall not hunger or thirst,
neither scorching wind nor sun shall strike them,
for he who has pity on them will lead them,
and by springs of water will guide them.
¹¹ And I will make all my mountains a road,
and my highways shall be raised up.
¹² Behold, these shall come from afar,
and behold, these from the north and from the
west,
and these from the land of Syene.”
¹³ Sing for joy, O heavens, and exult, O earth;
break forth, O mountains, into singing!
For the Lord has comforted his people
and will have compassion on his afflicted

Pastor – “People of God, this is the Word of God.”

People – “Thanks be to God.”

Let’s Pray



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Introduction: The Longing for Peace

Church family, we are in the second week of Advent, the week traditionally associated with **peace**. But we need to be honest with each other. Peace is something we talk about far more easily than we experience. Peace is easy to put on a card, easy to hang on the wall, easy to sing about at Christmas... but difficult to hold onto on Tuesday morning.

Most of us would say we want peace. But we often discover that peace feels fragile. It is interrupted by conversations we did not expect, responsibilities we did not ask for, emotions we do not fully understand, and burdens we did not choose to carry.

Earlier this year, I walked into youth group on a Wednesday night after one of those long, complicated weeks where life stacks responsibilities on top of each other. Maybe you have had a week like that recently. Everything is loud. Everything demands something from you. Life will not slow down just because you need it to. And as I sat there before the students arrived, I quietly prayed, “Lord, I have nothing tonight. I have spent all my strength.”

I did not feel strong. I did not feel particularly spiritual. I certainly did not feel peaceful.

But then the students came in. Laughing. Talking. Telling stories. Opening Scripture. Asking questions. And as we opened the Word together, the Lord met me in a way I did not expect. He gave strength I did not have when I walked in. He gave peace I did not carry on the drive over.

In such times, it always strikes me afterward that this is precisely how the peace of God works. Peace rarely arrives when we feel strong.

Peace often comes when we feel spent.

Peace comes in weakness, not self-sufficiency.

Today’s verses in Isaiah 49 speaks directly to this. They gives us a picture of the **Servant of the Lord**, the One God sends to bring peace to Israel and to the nations.

And this Servant says something in verse 4 that I think many of us resonate with:

“I have spent my strength for nothing and vanity.”

That is the voice of discouragement. The voice of exhaustion. The voice of apparent failure.

But the passage does not end there. God reveals that peace does not come from our strength but from His Servant, Jesus Christ, who gathers, restores, comforts, redeems, and reconciles.

Here is our big idea this morning:

True peace comes from the Servant God sent, not the strength we supply.



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Let us walk through Isaiah 49:1 through 13 and see how we **receive the peace of Christ** while in our weakness:

1. Receive the Servant’s Peace from God’s Calling (Verses 1 through 3)

Isaiah 49 opens like a courtroom summons. “Listen to me, O coastlands.” Isaiah is not only speaking to Israel; he is calling the distant nations, the Gentiles, to pay careful attention. God wants the world to hear what He is about to reveal. Even centuries before Bethlehem, God was declaring, “This Servant is for you. This salvation is for you.”

Then the Servant Himself speaks.

“The Lord called me from the womb. From the body of my mother He named my name.”

This is divine initiative. God does not wait for humanity to climb its way up to Him. He comes down to us. He appoints the Savior. He ordains the mission. Before Mary ever held Jesus, before Joseph ever heard the angel say **“Do not fear,”** before shepherds or magi ever saw the star, God had already chosen His Servant and set the plan of redemption into motion.

This lines up with the whole sweep of Scripture.

- **Galatians 4:4** says, **“When the fullness of time had come, God sent forth His Son.”** God was not improvising in a crisis. He was fulfilling an eternal plan.
- **Ephesians 1:4** tells us Christ was chosen **“before the foundation of the world.”** Isaiah 49 is simply revealing what God had already determined from eternity.
- **John 17:4- 5** shows Jesus acknowledging that the Father gave Him a mission before creation, and now He was finishing the work the Father gave Him.

God is not reacting to sin; He is executing a sovereign plan to redeem sinners.

The cross was not a response to sin; it was the plan all along. God does not roll dice. He orchestrates history to accomplish His purposes.

This is exactly what we see in Isaiah 49.

The Servant is called, named, appointed, and sent before the world even knows He exists.

Then Isaiah gives us two images that describe the Servant:



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Isaiah 42:2 – A sharp sword

This speaks to the power and precision of Christ’s words. Hebrews 4:12 says the Word of God “pierces to the division of soul and spirit.” Jesus did not come with political force or military strength. He came with truth. His voice cuts through lies, exposes hearts, and brings life.

A polished arrow hidden in a quiver

A polished arrow is made for accuracy and impact. But notice: it is hidden. Concealed. Not yet released.

This is Christ in Nazareth.
Thirty years of obscurity.
Thirty years of quiet faithfulness.
Thirty years when the world saw nothing happening, yet everything was being prepared.

God hides what He intends to use at just the right time.

Think of Moses shepherding sheep for forty years.
Think of David tending sheep before ruling Israel.
Think of Paul in Arabia before preaching to the Gentiles.

Waiting is often part of God’s preparation.

Some of you feel hidden right now. You feel overlooked, unseen, forgotten. But God is not wasting your season of obscurity. If He hid His own Son before releasing Him into public ministry, He may be doing the same kind of preparing work in you right now.

Isaiah 42:3 – The Servant Called “Israel”

In verse 3, God calls the Servant “Israel.” This does not mean the Servant is the nation. It means the Servant embodies everything the nation failed to be.

Israel was called to be a light to the nations.
Israel was called to reflect God’s character.
Israel was called to trust God fully.

They did not. ***But Christ did.***
He is the **true** Israel.
He is the **faithful** Son.
He is the **light** to the nations that Israel was **meant to be**.



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As Matthew 2:15 shows, Jesus even reenacts Israel’s story (“Out of Egypt I called my son”), but He does it faithfully, perfectly, sinlessly.

He is the One through whom God’s peace would reach the ends of the earth.

Before we talk about Christ bringing peace, restoring Israel, gathering the nations, or comforting the afflicted, we have to start here:

Peace is not something you produce. Peace is someone God sent.

The peace of Advent does not rise from within you. It does not come from your strength, your wisdom, or your circumstances. It comes from the Servant whom God **called, named, prepared, and sent.**

Your peace begins with **His identity** and His mission, **not with your efforts.**

2. Receive Peace When Your Strength Feels Spent (Verse 4 & 5)

In verse 4, the Servant speaks words that many of us have whispered in our own hearts:

“I have labored in vain; I have spent my strength for nothing and vanity.”

No other Servant Song gives us a clearer window into the emotional life of Christ. Isaiah lets us hear the inner voice of the Messiah as He walks through His humiliation, His rejection, His misunderstood ministry, and His suffering.

Christ Knows the Weariness of Seeming Failure

Think of how Jesus’ earthly ministry looked from a purely human vantage point:

- He preached truth, and the religious leaders hated Him.
- He healed the sick, and some still demanded more signs.
- He disciplined twelve men, and one betrayed Him.
- Crowds followed Him one day and abandoned Him the next.
- His own family misunderstood Him.
- His closest friends fell asleep while He prayed in agony.
- The world rejected Him, mocked Him, arrested Him, and crucified Him.

From a human point of view, it would appear He “labored in vain.”

And Isaiah 49 says the Servant **felt** the weight of that.



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This is important, because it reminds us:

Jesus is not unfamiliar with discouragement.
He is not distant from your sense of exhaustion or futility.

Hebrews 4:15 says:

“He was tempted in every way as we are, yet without sin.”

Isaiah 53:3 calls Him:

“a man of sorrows and acquainted with grief.”

Jesus knows what it is to pour out strength and see no visible progress.
He knows what it is to love and not be loved back.
He knows what it is to invest deeply and appear to get little in return.

This means that when you feel worn thin...
When you feel like your prayers fall flat...
When your efforts at peacemaking seem fruitless...
When your ministry feels unseen or unappreciated...
When you give and give and see no change...

You are walking a path He Himself walked before you.

But the Servant Does Not End in Despair

The next line in verse 4 is the hinge of the entire passage:

***“Yet surely my right is with the Lord,
and my recompense with my God.”***

Here is the turning point.
Here is the source of peace.
Here is the anchor in discouragement.

The Servant entrusts His mission, His work, His fruit, and His results to God.

Not to human approval.
Not to visible outcomes.
Not to circumstances.
Not to the numbers.



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To God. This principle runs throughout Scripture:

- **Psalm 37:7** – “Be still before the Lord and wait patiently for Him.”
- **Isaiah 40:31** – “They who wait for the Lord shall renew their strength.”
- **1 Corinthians 15:58** – “Your labor in the Lord is not in vain.”
- **1 Peter 2:23** – Jesus “continued entrusting Himself to Him who judges justly.”

Jesus put everything, every outcome, every assignment, every disappointment, *into the hands of the Father.*

This is why peace is possible.

**Peace comes not from achieving your desired outcome,
but from entrusting the outcome to God.**

Charles Spurgeon captures the heart of this verse beautifully when he says:

**“God chooses weak instruments on purpose that He may do the work,
and get the praise for it... He can use us most when we are most empty of self.”¹**

This is what we are now reading in Isaiah 49:4. Christ in His humanity felt the weight of discouragement. But Christ in His divinity rested in the guarantee of the Father.

And if Jesus could entrust His seemingly failing mission into His Father’s hands, then you can entrust your weary, imperfect, unfinished, misunderstood efforts to God as well.

Some of you walked in today feeling exactly like the servant in Isaiah 49:4. You have spent your strength. You are tired. You are discouraged. You wonder if anything you are doing matters.

Here is the comfort of the gospel:

**Your peace is not found in seeing success.
Your peace is found in knowing God is faithful.**

He does not ask you to produce fruit.
He asks you to be faithful. **He** carries the outcome.

If the Servant Himself walked through apparent failure, then you should not be shocked when God allows you to **walk through seasons where you cannot see the fruit of your work.**



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But take heart.
God vindicated the Servant.
God raised Him from the dead.
God exalted Him above all kings and nations.
And God will vindicate every ounce of faithfulness you offer in Christ.

Your strength may be spent.
But your labor is never wasted!

Now notice something beautiful in **verse 5**,
right after the Servant expresses this deep weariness, we read:

*“And now the Lord says,
he who formed me from the womb to be his servant...
for I am honored in the eyes of the Lord,
and my God has become my strength.”*

In other words:

The Servant’s discouragement is met by the Father’s delight.

Before the mission expands, before the nations are mentioned, before the glory unfolds, God reminds the Servant: You are Mine. I formed You. I called You.
You are honored in My eyes. I will be Your strength.

This is God saying to His Son, “Your identity is not defined by visible results.
It is defined by My calling and My pleasure.”

And that is peace for us as well.

When our strength is spent, God’s strength carries us.
When our labor feels insignificant, God reminds us that our worth is not located in what we accomplish, but in who He has made us in Christ.
The Servant does not rise out of His discouragement by looking inward; He rises by looking to the Father who delights in Him.

3. Receive Peace by Joining His Global Mission (Verse 6)

After the Servant expresses His exhaustion in verse 4, and after God reaffirms His calling in verse 5, we reach the stunning declaration of verse 6, one of the most significant missional statements in the Old Testament.



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God says:

**“It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to bring back the preserved of Israel;
I will make you as a light for the nations,
that my salvation may reach to the end of the earth.”**

This is God saying, “I am not merely restoring one nation.
My plan is global. My Servant will bring salvation to the ends of the earth.”

This verse shatters all small expectations. It takes Israel’s hopes and stretches them until they reach the nations. It takes the Servant’s mission and sets it on a global stage.

Brothers & Sisters – God’s Vision Is Always Larger Than Ours

Israel wanted restoration from exile.

God wanted redemption for the world.

Israel wanted political strength.

God wanted spiritual transformation.

Israel wanted national renewal.

God wanted a new creation.

Scripture repeatedly affirms this expansive vision:

- **Genesis 12:3** – “In you all the families of the earth shall be blessed.”
- **Psalms 2:8** – “Ask of me, and I will make the nations your heritage.”
- **Isaiah 42:6** – The Servant is “a light for the nations.”
- **Luke 2:32** – Simeon calls Christ “a light for revelation to the Gentiles.”
- **Matthew 28:19** – “Go and make disciples of all nations.”
- **Revelation 7:9** – a multitude from every tribe, tongue, and people around the throne.

Isaiah 49:6 stands right at the center of this global arc.

The Servant is not merely the hope of Israel,
He is the hope of the whole world.

The thing is, The Restoration of Israel Is the Starting Point, Not the End



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God does not abandon Israel.
He restores the tribes of Jacob.
He gathers the preserved of Israel.

But then He says, “That’s too small. My plan is bigger.”

Israel’s story **becomes the doorway to a global story.**
Their Messiah becomes the **world’s Messiah.**
Their Servant becomes the **Gentiles’ Savior.**

Paul confirms this in **Acts 13:47**, quoting Isaiah 49:6 directly
as the basis for gospel mission to the nations:

“I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”

Christ is not partially victorious, He fully accomplishes a global redemption.
This broad mission is the backbone of Advent.
Peace for Israel becomes peace for all peoples.

Christ is the Light That Shines into the Darkness

When Jesus calls Himself “the light of the world” in **John 8:12**,
He is claiming Isaiah 49:6 as His own mission.

He brings light where sin has blinded.
He brings hope where despair has settled.
He brings peace where nations rage.

Where the world sees division, **the Servant sees a harvest.**

Where the world sees separation, **the Servant creates one people.**

Where the world sees enemies, **the Servant makes family.**

Peace is global because Christ’s mission is global.

John Calvin reminds us that God’s Salvation Was Always Intended for the Nations

**“It was too small a thing for Christ to be the Redeemer of one nation.
The Father appointed Him to bring the light of salvation to all the ends of the
earth, that He might gather us from every land into the one body of His Church.”²**



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This is exactly what Isaiah is proclaiming.
Christ is not merely the Servant of Israel,
He is the Servant of the world.
He gathers a people from every place,
every ethnicity,
every language,
every background.

God’s heart has always been global.

So what does this mean for us, sitting here, at Highlands Community Church?

As Martin Luther loved to remind us, the gospel is not meant for one people only, but for all nations.

- 1. No one is beyond the reach of God’s grace.**
If God’s salvation reaches “the ends of the earth,”
it can also reach the ends of your heart.
- 2. No prodigal is too far gone.**
The God who gathers the nations can gather your son, your daughter, your friend, your coworker.
- 3. No church is too small to matter.**
Our congregation in Dallas, Georgia, participates in the same global mission as Isaiah, Paul, and the apostles.
- 4. No witness is wasted.**
When you share the gospel, you are aligning yourself with God’s worldwide plan.

4. Receive Peace in His Humiliation and Honor (Verse 7)

Isaiah now reveals one of the great mysteries of the Messiah:
He will be **despised**, and yet **kings will rise** at His coming.

Verse 7 says: “Thus says the Lord,
the Redeemer of Israel and his Holy One,
to one deeply despised, abhorred by the nation,
the servant of rulers:
Kings shall see and arise;
princes, and they shall prostrate themselves,
because of the Lord, who is faithful,
the Holy One of Israel, who has chosen you.”



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This is the paradox of Christ’s ministry:
He is **rejected** before He is **revered**,
He is **humbled** before He is **honored**,
He is **crucified** before He is **crowned**.

The Servant is called “deeply despised.” Not mildly disliked.
Not politely tolerated.

Despised. Abhorred. Rejected.
Scripture repeatedly affirms this pattern:

- **Isaiah 53:3** – “He was despised and rejected by men.”
- **John 1:11** – “He came to His own, and His own people did not receive Him.”
- **Mark 10:33 through 34** – He will be mocked, spat upon, flogged, and killed.
- **Luke 23:18** – “Away with this man!” the crowds cry.

Jesus, the true Servant, enters His mission through humiliation.
He is the **King** who wears a **crown of thorns**.
The **Lord of glory** who takes the **lowest place**.

Why does this matter for peace?

Because Christ was not despised **because the plan went wrong**.
He was despised because **the plan was working**.
His humiliation was not a detour—it was the path appointed by God.

Christian **peace** does not flow from circumstances that look **victorious**.
Our peace flows from a **Savior** who was **rejected** but now **reigns!**

Acts 2:23 says Christ was delivered up **“according to the definite plan and foreknowledge of God.”**

Philippians 2:8 says He **“humbled Himself by becoming obedient to the point of death.”**

In other words: **The Servant’s humiliation is central to God’s peace plan.**

But humiliation is not the end. Isaiah says kings will **“see and arise.”**
Princes will **“bow down.”** The nations will **honor the One they once ignored.**

This is the language of enthronement.
Christ moves from obscurity to majesty.
From despised to adored.



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The New Testament celebrates this exaltation:

- **Philippians 2:9** – “Therefore God has highly exalted Him.”
- **Revelation 1:5** – He is “the ruler of kings on earth.”
- **Revelation 5:9-12** – Heaven erupts in worship at the Lamb.
- **Hebrews 1:3** – “He sat down at the right hand of the Majesty on high.”

The Christ who was **rejected** is now the Christ who **reigns**.

The Servant who was **humiliated** is now the Servant who is **worshiped**.

The King who was **mocked** is now **the King before whom every knee will bow**.

This is the truth Isaiah is unfolding: Christ’s humiliation is not a shameful accident. It is His royal work. He conquers by suffering. He reigns by dying. He brings peace by bearing our wounds.

Why does Isaiah highlight the **Servant’s humiliation** before **His exaltation**?
Because the pattern of the Servant shows us the pattern of peace.

Peace does not come through **self protection**, but through **self surrender**.
Peace does not come through **pride**, but through **humility**.
Peace does not come through **grasping for control**, but through **entrusting ourselves to God**.

Christ walked the path of humiliation to bring us peace. And He calls us to follow Him:

- **Luke 9:23** – Deny yourself and take up your cross.
- **Matthew 11:29** – “Learn from me, for I am gentle and lowly in heart.”
- **1 Peter 5:6** – “Humble yourselves under the mighty hand of God.”

Your **strength** will not give you peace.

Your **control** will not give you peace.

Your **pride** will not give you peace.

Only Christ, the **humbled** and **now exalted Servant**, can do that.

You may feel brushed aside, misunderstood, or overlooked by people,
but your identity is not anchored in how people treat you.

Your identity is anchored in the **Servant** who was despised and is now exalted.

Your peace was **already bought for you** by your **savior**.



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5. Receive Peace from His Covenant of Salvation (Verses 8 through 13)

Isaiah brings us now to the outcome of the Servant’s mission.

The Lord says, **“In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people.”**

Christ is not merely the Mediator of the covenant; He *is* the covenant Himself. Every promise of God rests in Him.

As Paul says, **“All the promises of God find their ‘Yes’ in Him.”**
When the Servant comes, salvation is not just offered, ***it arrives.***

Isaiah describes what that salvation looks like.

- The Servant restores what sin has destroyed.
- He rebuilds what rebellion has ruined.
- He makes the desolate places fruitful again.

Christ does not simply heal individuals; *He restores everything sin has broken.*

Then God says the Servant will speak to the prisoners, **“Come out,”**
and to those in darkness, **“Appear.”**

Christ doesn’t announce the ***possibility*** of freedom; **He creates freedom.**

When He calls, **chains fall.**
When He speaks, **darkness breaks.**

This is the mission **Jesus claimed in Luke 4,**

and the freedom **He promised in John 8.**

Where Christ is present, captivity ends.

The passage then becomes deeply comforting in verse 10:

“they shall not hunger or thirst, neither scorching wind nor sun shall strike them, for he who has pity on them will lead them, and by springs of water will guide them.



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This is the Servant as Shepherd. Strong enough to save the nations, yet gentle enough to care for the weakest soul.

J. C. Ryle says,

“There is no heart so hard that He cannot soften it—no sinner so lost that He cannot find him—no grief so deep that He cannot relieve it.”³

Isaiah shows us a Savior who not only conquers but also comforts, who not only restores but also carries.

And the section ends with **creation joining the song.**

“Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the Lord has comforted his people and will have compassion on his afflicted.”

Advent peace is so deep, so complete, so restorative that even creation is called to rejoice.

The Servant brings a peace strong enough for the nations and tender enough for the afflicted.

Application: How Do We Receive and Reflect This Peace?

When you step back and look at this entire passage, you see the full sweep of the Servant’s work.

- He is chosen before the foundation of the world.
- He walks through discouragement and apparent failure.
- He restores Israel and reaches the nations.
- He is despised and yet exalted.
- He brings a covenant of salvation and leads His people with tender compassion.

And all of it moves toward one central truth:

the peace we long for does not come from us; it comes from Him.

So as we close, the question becomes very simple:

How do we respond to a Servant like this?

What do we do with this peace He brings?

Isaiah 49 gives us a picture of who Christ is.

Now let me give you three ways this passage calls us to live in light of what He has done.



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[APPLICATION]

Here are three closing applications,
three ways to walk in the peace of the Servant this Advent season.

**1. If peace comes from the Servant, not from us,
then rest your life in the Lord’s guarantee, not your visible results.**

The Servant entrusted His mission to the Father even when it looked like nothing was happening. You can do the same. Peace comes not from seeing fruit, but from knowing God is faithful. Let your confidence rest in His promise, not your performance.

2. Pursue reconciliation and peace with others because Christ has made peace with you.

If the Servant restores Israel and gathers the nations, then His people must be peacemakers. Confess where you need to. Forgive where you’ve been hurt. Repair what has been strained. Peace is never meant to stay private; it moves outward.

3. Reflect the Servant’s compassion toward the weary, the hurting, and the overlooked.

Christ comforts the afflicted, frees the captives, and leads with pity and gentleness. Let His tenderness shape the way you treat the people around you. Slow down, notice needs, offer encouragement, lift burdens, and shepherd the wounded with His heart.

[CLOSING]

In closing, let’s remember this: Peace is not something we manufacture,
it is something we receive from the Servant God sent.

Church, take heart. Your labor in the Lord is not in vain.
The Servant who was once despised now reigns, gathering the nations, gathering
His church, gathering even your restless heart.

So receive His peace. Reflect His peace.
Walk in the light of the Servant, and let all the ends of the earth see His salvation.
Amen.

Let’s Pray



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[COMMUNION]

Church, as we come to the Lord’s Table, we come to remember the Servant who gave Himself for us. This meal is not an empty ritual. It is a gift of grace to strengthen weary hearts, to remind us that peace does not come from our efforts, but from Christ’s finished work.

Communion is for those who belong to Jesus Christ, who have trusted in His death and resurrection, and who are walking in repentance and faith. **If you are in Christ, this table is for you.** If you are not yet in Christ, or if you are clinging to unrepentant sin, **Scripture calls you not to partake lightly**, but to come **honestly before the Lord**. The invitation is open: **repent, believe, and come** to the Savior.

Take a moment now to examine your heart before the Lord, to confess sin, and to come trusting not in your own worthiness, but in Christ alone.

Hear now Paul’s words from 1 Corinthians 11:

23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, **24** and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.”

25 In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.
(1 Corinthians 11:23-26)

As we eat the bread and drink the cup, we proclaim the work of the Servant, His body broken for us, His blood poured out for the forgiveness of sins,
His covenant of peace secured forever.

Church, when you are ready, come forward, receive the elements, and remember Christ.



Behold My Servant – Advent Through Isaiah’s Songs
Wk. 2 – Peace
By Pastor Bill Alderson 11/23/2025

[CONFESSION OF FAITH]. * The Congregation will stand

Elder – “Christians, what do we believe?” Congregation – recites:

Congregation - recites the **LBCF 1689 Chapter 8 Paragraph 5. Jesus Accomplished Reconciliation**

By his perfect obedience and sacrifice of himself, which he offered up to God through the eternal Spirit, the Lord Jesus has:

* fully satisfied the justice of God 32

* obtained reconciliation

* and purchased an everlasting inheritance in the kingdom of heaven for everyone whom the Father has given to Jesus 33

32. Hebrews 9:14, 10:14; Romans 3:25-26

33. John 17:2; Hebrews 9:15

[OFFERING+LAST SONG]

[BENEDICTION]

Go now in the name of the Father,

who has called His Servant from the womb
and who keeps every promise He has made to His people.

Go now in the name of the Son,

the true Servant and light to the nations,
who gathers the broken, restores the weary,
and brings peace that the world cannot give.

Go now in the name of the Holy Spirit,

who comforts the afflicted, strengthens the fainthearted,
and sends you out to reflect the compassion of Christ.

Go in His peace. You are dismissed.

Footnotes:

1. Charles H. Spurgeon, The Metropolitan Tabernacle Pulpit Sermons, Vol. 32 (1886)
2. John Calvin, Commentary on the Book of the Prophet Isaiah (translated by William Pringle, 1850-1853)
3. J.C. Ryle, Expository Thoughts on the Gospels: Luke (Vol. 2, on Luke 18:35-43, or similar phrasing in Holiness and tract "Christ Is All")