

Unfailing

Isaiah 52:7-9

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A. Promise Keeper (vs. 8):

1. The feet of him who bring good news - In the midst of a very difficult time, there comes one whose purpose is to bring good news. This image is much like that of a messenger running from the battlefield to announce a great victory. The message itself is not merely *good news*—it is good news *because* victory has been won. The messenger's arrival signifies hope restored, peace secured, and the assurance that the battle has already been decided in our favor.
 - a) The first group, about 50,000 people, left Babylon in 538 B.C. when Cyrus issued his decree. They were under the leadership of Sheshbazzar, Zerubbabel, and Jeshua the high priest (Ezra 1–2). They carried with them “the vessels of the Lord” (Isa. 52:11), the articles that were needed for the service in the temple. A second group of nearly 1,800 people led by Ezra, left in 458 B.C.¹
 - b) God commanded them to depart because Babylon was a condemned city (Jer. 50:8ff; 51:6, 45). He warned them not to linger but to get out quickly while they had the opportunity (Isa. 48:20). They did not have to flee like criminals, but there was no reason to tarry. He also cautioned them *not to take any of Babylon's uncleanness with them*. “Touch no unclean thing” (52:11) would certainly include the whole Babylonian system of idolatry and occult practices that had helped to ruin the Jewish nation (47:11–15). Paul makes the application to believers today in 2 Corinthians 6:14–7:1.²
 - c) The defeat of Babylon by Cyrus was certainly good news to the Jews because it meant freedom for the captives (40:9; 41:27). The Good News we share today is that Jesus Christ can set the prisoners free (Rom. 10:15). For decades, the remnant had suffered in a foreign country, without an altar or a priesthood; but now they would return to their land, rebuild their temple, and restore their God-given ministry.³
 - d) The feet (52:7). While messengers often traveled by other means, some went on foot, a speedy means of transport over short distances (cf. 18:2). In Akkadian, couriers could also be called “runners” and were particularly used in military contexts.⁴

¹ Wiersbe, W. W. (1996). [*Be Comforted*](#) (pp. 130–131). Victor Books.

² Wiersbe, W. W. (1996). [*Be Comforted*](#) (p. 131). Victor Books.

³ Wiersbe, W. W. (1996). [*Be Comforted*](#) (p. 130). Victor Books.

⁴ Walton, J. H. (2009). [*Zondervan Illustrated Bible Backgrounds Commentary \(Old Testament\): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*](#) (Vol. 4, p. 166). Zondervan.

2. Who announces peace - The one who delivers the good news comes with a focused purpose—to clearly and intentionally communicate a message of harmony and well-being. Through Christ’s sacrifice, the full price for our sins has been paid, and God has accepted that payment in full. As a result, the Holy Spirit—our peace—now permanently dwells within us. The message of peace, therefore, is not simply the absence of conflict, but the presence of God Himself bringing wholeness to our hearts and lives.
 - a) Isaiah depicted a messenger racing over the hills of Judah toward the capital (cf. Nah 1:15). Yahweh has won a great victory. Zion’s God reigned, and this meant peace, happiness, and salvation to her citizens. Those who had been watching for the messenger broke forth into loud cries of joy. One thing is clear to them. Yahweh had now returned to his people (52:7f.).⁵
3. Bring good news of happiness – The messenger brings a proclamation that the Lord will provide a pleasant and excellent life—one that is fruitful, beneficial, and filled with delight for all who hear and understand the message He so wisely communicates.
 - a) Zion (God’s people) was called upon to throw off the stupor of God’s judgment (“Wake up”) in preparation for the blessings of God’s future kingdom reign (52:1). The “good news” for the exiles was that they could return to their homeland (52:7). Isaiah linked this historical message with a message about the end times: “The God of Israel reigns!” (52:7). While Christ reigns presently at the right hand of God the Father through the work of the Spirit on the earth, he will one day return visibly to rule his kingdom on earth. Paul used this verse in Romans 10:15 of the messengers who herald the “good news” of salvation in Christ. The message was addressed to the Jews in Babylon, who would have to choose between economic security in Babylon and the hazards and hardships of returning to Judah (see note on Ezra 1:5).⁶
4. Bring good news of salvation – The messenger who comes to proclaim good news also declares that the Lord Himself will bring deliverance—freedom from distress, release from oppression, and rescue from the bondage of sin. This is not merely a promise of relief, but a revelation of God’s character. He will *prove Himself* to be the God of salvation—the One who redeems, restores, and reigns victorious on behalf of His people.
 - a) 52:7–8. The prophet exults in the good news that is to be proclaimed at the beginning of the time of blessing described in Isaiah 51:17–52:6. While Israel

⁵ Smith, J. E. (1992). *The Major Prophets* (p. 148). College Press.

⁶ Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 267). Tyndale House Publishers.

experienced joy at the return from Babylon in 536 B.C., the ultimate joy Isaiah speaks of will occur when Israel's Messiah returns to Zion to reign. His reign will bring lasting peace.

5. Says to Zion 'Your God reigns' – The messenger's message assures all who dwell in God's house of worship that, despite the trials and circumstances surrounding them, God—who is sovereign over all and possesses the power to accomplish all things—completely rules as the “commander-in-chief” over everything. Nothing is outside His control or influence (Colossians 1:15–18).
 - a) The return of God's people to Jerusalem emphasizes His sovereign rule over the world (40:9). God's kingdom will come more fully at the second coming of Christ (Rev. 19:6).
6. Listen – The watchmen spoke very loudly, commanding everyone to pay attention and obey what he is saying. This was no ordinary announcement; it was an urgent proclamation requiring full attention.
7. The watchmen lifted up their voices – The watchmen, independent of everyone they were addressing, spoke boldly and with a clear conscience. They sought to unburden the hearts of those who heard their message, delivering it faithfully and with purpose.
 - a) Jerusalem's watchmen joyously confirm the news. They see the messengers *with their own eyes*, evidently a group of new returnees from Babylon appearing over the crest of the hills to the east. This is hard evidence that Yahweh is returning to Zion.⁷
 - b) The watchmen, spiritually, are ministers and others who pray for the peace of Jerusalem (Is 62:6, 7),⁸
8. They shout joyfully together – The watchmen lifted their voices in joyful praise to the Lord, declaring His goodness loudly and continuously before the people of Zion.
9. For they will see with their own eyes – The worshippers at Zion will personally and fully witness the truth of what is being proclaimed. They will clearly understand and perceive with certainty all that unfolds before them, leaving no room for doubt.
10. The Lord restores – The Lord, who possesses all authority and power, will reestablish and bring back to their intended place all that He originally blessed. His restoration is complete, purposeful, and rooted in His sovereign will.

B. Our Proven Redeemer (vs. 9):

⁷ Watts, J. D. W. (1987). [Isaiah 34–66](#) (Vol. 25, p. 217). Word, Incorporated.

⁸ Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 1, p. 489). Logos Research Systems, Inc.

1. Break forth shout joyfully – The watchmen commanded everyone to burst forth into loud singing and jubilation before the Lord for all He has done and is going to do for His people. Their shouts celebrate God’s power and might, confident that He will accomplish every promise He has made.
2. Break forth shout joyfully – Even though Jerusalem has been destroyed and lies in ruin, the watchmen are commanded to immediately break out into loud, joyful shouts of praise to the Lord. God promises restoration, giving His people reason to rejoice despite the current desolation.
 - a) The city had not been wholly destroyed. Only the temple, the royal palace, and the houses of the nobles had been “burnt with fire” (2 Kings 25:9; 2 Chron. 36:19). The poorer houses had been left. Even these, however, must in the space of fifty years have for the most part fallen into decay. The ruins are now called upon to join in the general chorus of rejoicing, as they rise from their ashes. Hath comforted ... hath redeemed. Perfects of prophetic certitude.⁹
 - b) Restoration has hardly begun. Yet rejoicing can begin. Yahweh has already made the necessary decisions and taken steps to *comfort* and *redeem* Zion. The mention of *his people* resumes the theme of vv 4, 5, 6. Not just a city or a temple are at the heart of God’s action. Yahweh is out to redeem his people! Restoration of the city is a means to that end.¹⁰
3. The Lord has comforted His people – Through the announcement of all that God will do, and the exuberant nature of worship, the people can exhale in relief. They recognize that the Lord has fully poured out His compassion upon them.
4. He has redeemed Jerusalem – The people find comfort because the Lord has paid a full ransom, restoring them to a fruitful relationship with Him. God’s redemption makes reconciliation and renewal possible.
5. He has redeemed Jerusalem – Without any effort on our part, God sent His Son providing salvation (John 1:1-14). Even when circumstances seem bleak, the Lord is unfailing and accomplishes His purposes. Just as He fulfilled His Word in redeeming Israel, we can trust Him to fulfill His Word today – through both triumphs and trials. History proves God’s faithfulness, and His promises remain certain.
6. He has redeemed Jerusalem – Life may feel overwhelming, and God may seem silent and unconcerned, but in the right season (Gal. 4:4), He will act according to His Word. We are called to trust Him and worship Him faithfully, regardless of circumstances, knowing His timing is perfect.

⁹ Spence-Jones, H. D. M., ed. (1910). [*Isaiah*](#) (Vol. 2, pp. 279–280). Funk & Wagnalls Company.

¹⁰ Watts, J. D. W. (1987). [*Isaiah 34–66*](#) (Vol. 25, p. 217). Word, Incorporated.