



“Good News: Our God Reigns”

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Devotion and Discussion Questions

Key Texts (TLV): 52:7-12; *Is. 40:3, 9-10; Is. 35:4; Ps. 93:1-5; Ex. 6:6; Is. 49:6*

Isaiah 52 opens with a stirring call for Zion to wake up, shake off the dust, remove the chains, and clothe herself in strength and beauty. The Lord is calling His people to become what He made them to be. They were not created for shame, captivity, and defilement, but for holiness, dignity, and covenant identity. They were made to be a kingdom of priests, a people who belong to Him and reflect His glory. The reason they can rise is not because they have rescued themselves, but because the Lord has spoken a word that guarantees their redemption. They were sold for nothing, and they will be redeemed without silver. The cost of their deliverance will not be explained fully yet, but the certainty of it is already declared.

That is what gives this passage its tension and beauty. In *Is. 52:6*, the Lord says, “*Therefore My people will know My Name. Therefore in that day I am the One who will be saying, ‘Hineni!’*” He promises that He Himself will show up in such a way that His people will unmistakably know His character, His power, and His presence. Then, almost suddenly, the text jumps ahead. The scene shifts from a promise of what is yet to come to a proclamation that points to the promise fulfilled. A runner appears on the mountains with good news. Something has happened. Victory has been won. Peace has come. Salvation has been announced. Yet the text still holds us in suspense: What exactly happened? The full explanation of what happened between the Lord’s promise and the messenger’s announcement will only be revealed in the verses that follow.

1. THE GOOD NEWS IS THAT OUR GOD REIGNS

Isaiah begins with a declaration that is as beautiful as it is weighty: “*How beautiful on the mountains are the feet of him who brings good news, who announces shalom, who brings good news of happiness, who announces salvation, who says to Zion, ‘Your God reigns!’*” (*Is. 52:7*). The beauty here is not merely aesthetic. The word carries the idea of what is fitting, suitable, and exactly as it **ought to be**. These feet are beautiful because they are doing what feet were made to do: carrying life-giving news to those who need it most. The messenger brings a threefold announcement—peace, goodness, and salvation—and all of it culminates in the great confession: “Your God reigns.” This is not small comfort. This is the announcement that the throne is not empty, evil does not have the final word, and the covenant God of Israel is still King.

When Scripture says that God reigns, it means more than that He possesses authority in theory. It means His rule brings things into their proper order. His reign means shalom, where nothing is left broken, hanging, or incomplete. His reign means goodness, where creation begins to function again according to His design. His reign means salvation, where bondage is broken and captives are set free. Psalm 93 says, “*ADONAI reigns—He is robed in majesty! ADONAI has robed and armed Himself with strength*” (*Ps. 93:1*). That is why this message is such good news. The wrath has been removed, the people are being restored, and the Lord Himself has come near. Where God reigns, life as God intends begins to unfold.

2. THE GOOD NEWS BECOMES A CHORUS OF JOY

The single runner of verse 7 is quickly joined by others. Isaiah writes, “*The voice of your watchmen—they lift up their voices. Together they are shouting for joy! For they will see eye to eye when ADONAI*

returns to Zion" (Is. 52:8). The watchmen are stationed on the walls, alert and waiting. They are the first to see the messenger and the first to hear the report. One hears the news and begins to shout. Then another joins him. Then another. Soon the city is ringing with unified joy. The good news does not stay with one voice for long. It spreads. It multiplies. It becomes a shared declaration because what the watchmen see is unmistakable: the Lord Himself is returning to Zion in victory.

Then the chorus widens even further. *"Break forth in joy, sing together, you ruins of Jerusalem, for ADONAI has comforted His people. He has redeemed Jerusalem"* (Is. 52:9). The ruins are called to sing because the ruins represent the people themselves. Their lives had become landscapes of devastation—fractured by sin, weighed down by guilt, alienated from God and from one another. But the Lord speaks comfort into desolation and redemption into ruin. He does not merely patch over the wreckage; He restores what was broken. These verbs stand at the center of the message: He has comforted. He has redeemed. This is what He does, because this is who He is. The ones who were laid waste do not stay that way forever. In the presence of the Redeemer, ruins begin to sing.

3. THE GOD WHO DELIVERS ALSO CALLS US OUT

Isaiah then lifts our eyes beyond Jerusalem to the nations: *"ADONAI has bared His holy arm before the eyes of all the nations. All the ends of the earth will see the salvation of our God"* (Is. 52:10). The image is powerful. The Lord has rolled back His sleeve, as it were, and revealed His Holy Arm. Like a warrior preparing for battle, He has made His strength visible. Yet Isaiah is already hinting that this display of divine power will not look the way many expect. The Lord is indeed bringing a greater Exodus, but it will come through a surprising act that the following verses will unfold more clearly. Still, even here the point is plain: this salvation is not small, local, or temporary. It reaches to the ends of the earth. What God is doing for Zion is meant to become good news for the nations.

Because He has redeemed His people, He now calls them to leave behind the old world that shaped them. *"Leave, leave! Get out of there! Touch no unclean thing. Go out of her midst. Purify yourselves, you who carry the vessels of ADONAI"* (Is. 52:11). Deliverance is not only rescue from bondage; it is also restoration to holiness. The people are not saved merely to be free of Babylon, but to belong to the Lord as His royal priesthood. They are to walk in a manner that matches their calling. Yet this departure will not be frantic or fearful: *"For you will not go out in haste, nor will you go in flight, for ADONAI will go before you, and the God of Israel will be your rear guard"* (Is. 52:12). The Lord who brings them out also goes before them and gathers behind them. He surrounds His redeemed people with His own presence.

CONCLUSION

Isaiah 52:7–12 is a passage of movement. It moves from promise to proclamation, from one voice to many voices, from ruins to rejoicing, and from deliverance to holy departure. It's a passage that leaves us leaning forward. It tells us that victory has been won, but not yet *how*. It tells us that the Arm of the LORD has been revealed, but not yet in what startling form. That fuller answer is waiting just ahead in *Is. 52:13–53:12*. For now, this passage calls us to rejoice in the certainty that the Lord has acted, to let His comfort rebuild our ruined places, and to respond to redemption by leaving behind whatever still belongs to the old life. The God who reigns is the God who restores, and the God who restores is the God who calls us to walk with Him in holiness.

Perhaps today you recognize yourself more in the ruins of Jerusalem than in the singers on the walls. You know what it is to feel spiritually worn down, ashamed, fractured, or distant from God. This passage is an invitation to hear the good news again: the Lord has not abandoned you in your desolation. He comes to comfort His people. He comes to redeem what sin has ravaged. He comes

declaring peace, goodness, and salvation. Today is a moment to stop defining your life by the dust, the chains, or the ruins, and to hear the declaration over your soul: “Your God reigns.”

And perhaps the Lord is also calling you to leave something behind. Maybe there is an old pattern, an old bondage, an old compromise, or an old identity that no longer belongs on someone whom God has redeemed. The call is clear: leave, go out, touch no unclean thing, and walk as one who carries the vessels of the Lord. This is not a panicked escape. This is a holy procession led by the presence of God Himself. So come to Him afresh. Let Him comfort what is broken, cleanse what is defiled, and lead you forward in the joy and dignity of a redeemed life.

DISCUSSION QUESTIONS:

- 1. Where in your life do you struggle to truly believe “Your God reigns”?**
Identify a specific situation (stress, fear, control, uncertainty). How would your response change if you genuinely trusted that God is ruling over that area right now?
- 2. What “ruins” in your life has God begun to rebuild—and where are you still resisting His restoration?**
Are there areas where you’ve accepted brokenness as permanent that God is actually calling to “sing again”?
- 3. What would it look like for you to actively “carry the good news” this week?**
Not just verbally—but through your actions, attitudes, and presence. Who is one person you could intentionally bring peace, goodness, or hope to?
- 4. What “unclean thing” or old pattern is God clearly calling you to leave behind right now?**
Be specific. What is one practical step you can take this week to “leave and not touch it again”?
- 5. Are you living more like someone rescued... or someone still running in panic?**
Isaiah says you will not go out in haste or flight. What would it look like to slow down and walk forward with confidence, knowing God is both before you and behind you?

CLOSING PRAYER:

Avinu Malkhenu, Our Father, Our King, Father, thank You that You have not left Your people in ruin. Thank You that You are the God who comforts, redeems, and reigns. Thank You for the good news of shalom, goodness, and salvation, and thank You that Your rule brings life as You intended it to be. Teach us to hear Your voice again and to respond with joy, faith, and surrender.

Lord, rebuild every ruined place in us. Lift the dust from our lives, remove the chains from our necks, and clothe us again in the beauty and strength You intended for Your people. Help us to leave behind what is unclean and to walk in the holiness, freedom, and calling of those who belong to You. Go before us, be our rear guard, and let our lives proclaim with confidence and peace: our God reigns. Amen.

B'Shem Yeshua, In the name of Yeshua, amen.