

## Messianic Hope and Prophetic Spirituality in the Old Testament: A Theological Integration of Ministry and Proclamation

Marde Christian Stenly Mawikere<sup>1</sup>, Sudira Hura<sup>2</sup>,  
Jean Calvin Riedel Mawikere<sup>3</sup>, Daniella Beauty Melanesia Mawikere<sup>4</sup>

Institut Agama Kristen Negeri Manado, Indonesia<sup>1,2</sup>, Universitas Sam Ratulangi Manado, Indonesia<sup>3</sup>, The Mawikere Library and Research Ministry, Indonesia<sup>4</sup>  
Corresponding author: Marde Mawikere (mardestenly@gmail.com)

### Abstract:

This study investigates the interwoven dimensions of prophetic spirituality, ministry, and the proclamation of *tiqvah le-mashiach* (תִּקְוָה לְמָשִׁיחַ)—the hope of the Messiah—within the theological framework of the Hebrew Scriptures. It examines how prophetic experiences, such as divine visions and vocational struggles, shaped their roles as mediators of God's will and as heralds of justice, repentance (*teshuvah* / תְּשׁוּבָה), and covenant renewal. Through a qualitative and hermeneutical approach, the research engages in a theological analysis of selected prophetic texts, particularly from the books of Isaiah (*Yeshayahu* / יֵשַׁעְיָהוּ) and Jeremiah (*Yirmeyahu* / יִרְמְיָהוּ), uncovering a rich spiritual tradition grounded in unwavering obedience, moral reform, and eschatological hope. The findings reveal that prophetic spirituality was not an isolated religious experience but a deeply embodied response to divine calling, marked by a commitment to *mishpat* (מִשְׁפָּט – justice), *chesed* (חֶסֶד – steadfast love), and *tsedeq* (צְדָקָה – righteousness). The Messianic prophecies articulated by the prophets are shown to be both historically situated and theologically enduring, expressing a vision of restoration, sacrificial leadership, and divine sovereignty. This study contributes to ongoing theological discourse by emphasising the enduring relevance of prophetic witness and offering a framework for integrating spirituality, ministry, and eschatology in contemporary faith contexts. Its distinctive contribution lies in its integrative theological reflection, which views prophetic ministry as a model for transformative spiritual engagement.

### Keywords:

Messianic Hope, prophetic spirituality, ministry, Hebrew Prophets, Old Testament Theology

### Article history:

Submitted: 30 Oct. 2024, Revised: 04 Apr. 2025, Accepted: 02 May. 2025

### How to cite this article:

Mawikere, M. C. S., Hura, S., Mawikere, J. C. R., & Mawikere, D. B. M. (2025). Messianic hope and prophetic spirituality in the Old Testament: A theological integration of ministry and proclamation. *TELEIOS: Jurnal Teologi dan Pendidikan Agama Kristen*, 5(1), 1–16. <https://doi.org/10.53674/teleios.v5i1.189>

### Copyright:

© 2025. The Authors. Licensee: TELEIOS. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

## INTRODUCTION

The expectation of the Messiah constitutes a pivotal theme in Israel's theology, encapsulating both a yearning for divine intervention and a reaffirmation of the covenantal relationship with God. This Messianic hope is not merely eschatological but deeply spiritual, embodying Israel's longing for renewal, justice, and peace. It reflects the collective belief in a divinely appointed Redeemer who will restore the fractured relationship between God and humanity. This hope is firmly rooted in the Hebrew Scriptures, where prophetic literature unfolds a progressive revelation of the Messiah. The prophets articulate divine promises through visions, oracles, and symbolic acts, which convey theological truths about divine justice, restoration, and eternal peace (Goldingay, 2016). These texts are not only predictive but also pastoral, aiming to nurture faith amidst historical crises.

Numerous scholars have explored these prophetic texts through historical, theological, and eschatological lenses. For instance, Wood (1998) and Miller (2003) portray prophets as spiritual leaders and societal critics who challenged Israel's moral failures. Goldingay (2016) and Brueggemann (1997) further assert that prophets played a central role in covenant reinforcement, urging ethical obedience in anticipation of divine intervention. Their analysis reflects how prophecy was both spiritually formative and theologically grounded. These studies have undoubtedly deepened our understanding of Israelite prophecy, especially in its communal and covenantal dimensions.

In particular, research on individual prophets reveals how each contributed uniquely to the development of Messianic hope. Isaiah, for example, presents the Messiah as both suffering servant and divine king (Motyer, 1993; Block, 1998), a figure who embodies redemptive suffering and sovereign justice. Jeremiah speaks of a new covenant inscribed on the heart (Harrison, 2004), implying a transformation of inner spiritual consciousness. Zechariah, with his rich use of symbolism, offers glimpses into the priestly and kingly dimensions of the coming Messiah (Wood, 1998; Bullock, 2007). These portrayals underscore a dynamic, evolving vision of the Messiah within the prophetic tradition.

Nevertheless, these contributions often treat the prophets' spirituality, ministry, and proclamation as discrete elements. There remains insufficient attention to how prophetic spirituality—manifested in divine encounters, visions, and call narratives—shaped both the prophets' self-understanding and the articulation of Messianic hope. As Walton (2009) notes, the significance of these experiences is frequently reduced to literary or theological motifs, overlooking their existential and spiritual depth. This reduction limits the appreciation of the interdependence between prophetic calling, spiritual formation, and message.

This study seeks to address this lacuna by employing a hermeneutical framework that explores the interplay between prophetic spirituality, ministerial function, and the Messianic proclamation. In contrast to previous approaches that treat these aspects in isolation, this research integrates them into a cohesive model, highlighting how spiritual encounters catalysed prophetic ministry and shaped the articulation of Messianic expectations. Such an approach is grounded in a theological anthropology that regards prophecy as a vocation borne out of divine-human interaction.

The novelty of this research lies in its multidimensional analysis. By examining how lived spiritual experiences informed the prophets' theological vision, it moves beyond mere textual interpretation. As Wright (2010) argues, understanding prophecy demands not only exegetical precision but also attentiveness to the spiritual dynamics within the prophetic life. This study, therefore, offers an innovative contribution to biblical scholarship by bridging spiritual experience with theological proclamation, providing fresh insight into prophetic identity, divine mission, and eschatological hope.

## METHOD

This research adopts a qualitative theological approach to explore the interrelated themes of prophetic spirituality, ministry, and the proclamation of Messianic hope within the Hebrew prophetic tradition. In contrast to historical-critical or comparative methodologies that centre on questions of authorship, editorial development, and intertextual parallels, this study privileges the theological and spiritual dimensions intrinsic to prophetic literature. A hermeneutical framework underpins the analysis, enabling the interpretation of prophetic texts within their historical, cultural, and theological milieus. This interpretative model facilitates a nuanced examination of how prophetic encounters with the divine shaped their ministry, spiritual formation, and eschatological vision. Central to this framework is the recognition of the prophetic experience as both revelatory and transformative, rooted in divine initiative and human responsiveness.

The study engages two principal sources of data. The first consists of theological literature produced by scholars such as Brueggemann, Goldingay, and Wright, whose works offer substantive contributions to the understanding of Old Testament theology and prophetic thought. The second includes selected prophetic texts, particularly from the books of Isaiah, Jeremiah, and Zechariah. These texts were chosen due to their extensive treatment of *tiqvah le-mashiach* (תקווה למשיח)—“Messianic hope”—and their profound theological influence within the canon.

Data collection proceeds through an integrative process of literature review and textual exegesis. The review of theological literature identifies key motifs in prophetic spirituality, ministry, and eschatology, while the hermeneutical analysis of the biblical texts focuses on literary structure, theological themes, and linguistic nuance. Special attention is paid to the spiritual dimension of prophetic encounters (e.g., "וָאֵרָא אֶת-יְהוָה" / *va'ereh et-Adonai* – “I saw the Lord”, Isaiah 6:1), the mediatory role of prophets, and their call for repentance (תשובה / *teshuvah*), justice (מִשְׁפָּט / *mishpat*), and righteousness (צְדָקָה / *tsedeq*), alongside their eschatological pronouncements. Throughout the research process, academic integrity is upheld through meticulous citation, interpretive consistency, and theological impartiality. By integrating the dimensions of prophetic spirituality, ministry, and Messianic proclamation, this study moves beyond conventional textual analysis, aiming to offer a comprehensive theological perspective. It seeks to demonstrate the enduring relevance of prophetic insight, not merely as a historical artefact, but as a living theological voice with implications for contemporary faith, ethics, and ecclesial praxis.

## RESULTS AND DISCUSSION

### The Ministry of the Prophets of Israel: Proclaiming Contemporary Prophecies and Future Hope

The prophetic ministry in ancient Israel was fundamentally a divine commission to uphold justice (*mishpat* מִשְׁפָּט) and righteousness (*tsedeq* צְדָקָה) amidst a society in moral decline. These two terms appear frequently in prophetic texts as paired ethical imperatives, signifying not only societal order but divine standards that reflect God's character (Motyer, 1993; Gesenius, 2019). The prophets did not merely criticise social evils; they served as covenant enforcers, reminding the people of their obligations under the divine law (Walton, 2015). This underscores the inextricable link between prophetic proclamation and Israel's covenantal identity.

Prophetic exhortations to pursue *mishpat* and *tsedeq* were not generic calls to morality but a reaffirmation of the *Torah* (תּוֹרָה) as the bedrock of Israel's communal and spiritual life. Isaiah's injunction to "learn to do good; seek justice" (Isaiah 1:17) and Amos's vision of justice flowing "like a river" (Amos 5:24) encapsulate this demand for ethical constancy. The Hebrew verb *galal* (גָּלַל), which denotes rolling or flowing, conveys justice as an unrelenting force, symbolising the continuity and permanence of divine expectations (Wood, 1998; Bullock, 2007). Childs (1992) notes that the prophets interpreted societal injustice as a symptom of covenantal infidelity, which, if left uncorrected, would inevitably result in divine judgement. Such imagery situates prophetic ethics within a theocentric framework.

Prophets also issued grave warnings concerning the consequences of disobedience, often using metaphorical contrasts to illustrate spiritual failure. Jeremiah 2:13 laments Israel's abandonment of God as *meqor mayim chayyim* (מְקוֹר מַיִם חַיִּים, "the fountain of living waters"), choosing instead *borot nishbarim* (בּוֹרוֹת נִשְׁבָּרִים, "broken cisterns") that can hold no water. The term *meqor* implies a constant, life-giving divine source, while *borot* represents the futility of human substitutes for divine sustenance (Gesenius, 2013). This sharp theological contrast, as reflected in translation variations, reveals the prophetic strategy of using language to confront spiritual complacency and provoke repentance.

Yet the prophets' messages were not limited to condemnation; they extended hope to those willing to return to God. Hosea 14:4 offers a profound declaration of divine mercy: *erpa meshuvatam ohevam nedavah ki-shav api mimennu*—"I will heal their waywardness and love them freely, for my anger has turned away from them." The root *shuv* (שׁוּב), "to return," is central to prophetic appeals, conveying both Israel's spiritual estrangement and the divine invitation to reconciliation. The term *nedavah* (נְדָבָה), typically associated with voluntary offerings, is here employed to express God's unconditional and gracious love (Holladay, 1971). This linguistic shift reconfigures divine mercy not as transactional, but as unmerited restoration.

This redemptive tone resonates in Micah 6:8, which synthesises the prophetic ethic into a concise theological imperative: *higid lekha adam mah-tov u-mah Adonai doresh mimmecha ki im-asot mishpat ve-ahavat chesed ve-hatsnea lekhet im-Elohekha*—"He has shown you, O man, what is good; and what does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God?" The word *chesed* (חֶסֶד), often rendered "mercy" or "steadfast love," refers to covenantal faithfulness, while *hatsnea* (הִצְנִיעַ), "to walk humbly," critiques performative piety and emphasises authentic spiritual devotion (Waltke & O'Connor, 1990;

Lohfink, 2002; Mawikere & Hura, 2022; Mawikere, Hura & Mewengkang, 2024). The prophet presents an ethical paradigm that integrates social responsibility with inner piety.

Moreover, prophetic ministry extended beyond present realities into eschatological visions. The prophets anticipated a divinely appointed ruler whose reign would embody perfect justice and peace. Isaiah 9:6 offers a Messianic declaration: *ki-yeled yullad-lanu ben nitan-lanu vattehi hamisrah al-shikhmo vayiqra shmo pele yoetz el gibbor avi-ad sar-shalom*—“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.” The term *misrah* (מִשְׁרָה), denoting governance, connotes not merely political authority but a divine kingship that establishes eternal order (Goldingay, 2016). This vision integrates hope with divine sovereignty, offering a theological anchor amidst historical instability.

Taken as a whole, the prophetic message forms a coherent theological and ethical narrative. From Hosea’s call to repentance, through Micah’s ethical exhortation, to Isaiah’s vision of Messianic rule, the prophets shaped Israel’s spiritual imagination and moral conscience. They were not merely forecasters of distant events, but agents of transformation in their own time. Their continued relevance lies in their insistence on justice, mercy, and humility—values that remain indispensable for communities seeking to live under divine rule and participate in the unfolding of God’s redemptive plan.

## Public Justice and Private Sin: The Prophetic Message in the Bible

The biblical prophets articulate a compelling moral vision in which public justice and private righteousness are inseparably intertwined. They consistently affirm that societal structures must reflect divine justice, but such integrity cannot be sustained without personal faithfulness to God’s law. The prophetic message thus confronts both communal systems and individual conduct, demanding alignment with the covenant at every level of life.

Amos offers a trenchant critique of Israel’s systemic injustice, declaring: “For three transgressions of Israel, and four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals” (Amos 2:6). The Hebrew phrase *bemakhram ba-keseph tsaddiq* (בְּמַכְרֵם בַּכֶּסֶף צַדִּיק)—“they sell the righteous for silver”—highlights the commodification of human worth and the perversion of legal systems for personal gain. Amos exposes a society where moral decay is not merely private but institutional, where even the courts betray the vulnerable (Walton & Hill, 2017). This reveals the prophetic conviction that true justice must be both structural and ethical.

Jeremiah deepens this vision by linking public failure to personal deceit. In Jeremiah 5:12, God commands: “Roam to and fro through the streets of Jerusalem... if you can find a man, if there is one who does justice (*oseh mishpat*, עֹשֶׂה מִשְׁפָּט) and seeks truth (*mevaqesh emunah*, מְבַקֵּשׁ אֱמוּנָה), then I will pardon her.” The lack of even one truthful individual indicts the entire nation, showing that national corruption begins with personal unfaithfulness (Motyer, 1993; Wood, 1998). The passage implies that corporate renewal is impossible without individual repentance and truthfulness. Justice, then, is not an abstract policy but a lived virtue expressed in everyday honesty.

The idea of justice as a dynamic, ongoing imperative recurs throughout prophetic literature. Amos 5:24 proclaims: “Let justice roll on like a river, and righteousness like an ever-flowing stream.” The Hebrew: *vayiggal kamayim mishpat utsedaqah kenachal ethan* (וַיִּגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵתָן) employs *yiggal* (“roll”) to describe justice as an unstoppable force, a natural flow that must not be obstructed (Block, 1998). This image challenges both passive religiosity and superficial reform, pressing for a continuous, active pursuit of righteousness.

The prophets do not shy away from addressing private sins, particularly those of greed, deceit, and religious hypocrisy, which they regard as spiritually corrosive and socially destructive. Jeremiah accuses, “From the least to the greatest, everyone is greedy for gain; prophets and priests alike, all practice deceit” (Jeremiah 6:13). The Hebrew term *botsa'* (בֹּצְעָה, “unjust gain”) indicates covetousness masked in religious authority. As Wright (2006) notes, the prophet exposes the danger of moral double standards among leaders, warning that individual corruption inevitably seeps into the societal fabric, undermining justice at large.

Hence, the prophetic call is twofold: it demands societal reform and personal transformation. Wright (2011) observes that genuine justice begins in the heart, where repentance (*teshuvah*, תְּשׁוּבָה) reorients the individual toward God’s righteousness. The absence of such personal renewal renders social policies ineffective. The prophets consistently urge a return not only to ethical behaviour but to covenantal relationship, wherein divine mercy meets human responsibility.

Furthermore, the prophets emphasise the interdependence of spirituality and justice. Amos denounces hollow religious ritual divorced from moral concern, saying: “When will the new moon be over, that we may sell grain?” (Amos 8:5). The people’s impatience for profit during sacred times reflects the prioritisation of greed over worship. The verb *nashbira* (נִשְׁבְּרָה, “we may sell”) reveals a corrupt spiritual posture that subordinates holiness to commerce (Coogan, 2006). The prophet thus identifies idolatry—not only in cultic terms, but in the elevation of self-interest—as the root of injustice.

Moral instruction was not limited to adults; prophets also envisioned ethical education as foundational to future societal health. VanGemen (1990) and Wood (1998) notes that prophetic discourse often assumes generational responsibility, calling for children to be raised with *yada' et-YHWH* (יָדַע אֶת־יְהוָה, “the knowledge of the Lord”), fostering virtues that counteract the individual sins that destabilise communities.

The relevance of these prophetic themes is undiminished in contemporary discourse. Brueggemann (1997) emphasises that the prophetic call to justice is not confined to the past but addresses ongoing realities of oppression, inequality, and systemic evil. The prophets challenge each generation to examine the moral state of both the nation and the soul. Wright (2006) argues that without personal accountability, societal reform remains shallow. The prophetic voice insists that *teshuvah* must precede transformation.

Micah encapsulates this entire vision in Micah 6:8: *higid lekha adam mah-tov u-mah Adonai doresh mimmecha: ki im-asot mishpat ve-ahavat chesed ve-hatsnea lekhet im-Elohekha*—“He has shown you, O man, what is good; and what does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God?” This verse not only summarises prophetic ethics but defines a theology of covenantal living. *Mishpat*, *chesed*, and

*hatsnea* are not merely private virtues, but communal mandates that mirror the character of God. A just society, according to the prophets, can only emerge when individuals embody the values they seek in the public sphere (Van Gemeren, 1990; Bullock, 2007).

## The Eschatological Vision of the Prophets: A Hope for Restoration and Justice in Biblical Narrative

The prophetic eschatological vision in the Hebrew Bible intricately weaves together immediate historical circumstances with the anticipation of a future, divinely orchestrated fulfilment. This dual-layered vision offers both a response to Israel's national crises and a theological horizon pointing to cosmic renewal. Recognising this interplay is vital for nuanced interpretation, both within biblical theology and contemporary ethical discourse.

One of the most striking eschatological portrayals is found in Isaiah 65:17–25, where God declares: “For behold, I create new heavens and a new earth; and the former things shall not be remembered or come to mind” (*ki-hineni voreh shamayim chadashim va'arets chadashah*, כִּי הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה). This vision functions both as a promise of post-exilic restoration and as a symbol of comprehensive renewal, later echoed in Revelation 21:1 (Walton & Hill, 2017). The term *chadashim* (חֲדָשִׁים), “new,” carries eschatological overtones, suggesting not mere repair but a radical transformation of creation under divine sovereignty.

Micah likewise anticipates this transformative future. In Micah 4:1–4, the prophet envisions a time when “many nations shall come and say, ‘Come, let us go up to the mountain of the Lord...’” (*vehal'khu goyim rabbim ve'amru lekhu vena'aleh el-har Adonai*, וְהָלְכוּ גוֹיִם, רַבִּים וְאָמְרוּ לָכֵן וְנַעֲלֶה אֶל-הַר יְהוָה). This universal pilgrimage to Zion reflects both a historical longing for divine guidance and a messianic hope for global peace (Nielson, 2016). The vision transcends local political hopes, articulating a theological expectation of unity under God's rule.

Isaiah 9:6 further intensifies this expectation by declaring: “For to us a child is born... and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace” (*ki-yeled yullad-lanu ben nitan-lanu... vayiqrā shmo pele yoetz el gibbor avi-ad sar-shalom*, כִּי-יֵלֵד יֶלֶד-לָנוּ בֶן נִתָּן-לָנוּ... וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אָבִי-עַד שֶׁר-שְׁלוֹם). While some scholars associate this prophecy with the historical figure of Hezekiah, the grandeur of its titles suggests a typological foreshadowing of the Messiah (Motyer, 1993). The prophetic imagination thus blurs the boundaries between present and future, between historical rulers and eschatological hope.

This eschatological vision includes a longing for justice as the foundation of a restored society. Isaiah 65:21-22, for instance, promises that the people “*shall build houses and inhabit them; they shall plant vineyards and eat their fruit*”—a reversal of exile and exploitation. These verses suggest security and dignity for all, hinting at a future free from structural injustice (Coogan, 2006). Similarly, Isaiah 2:4 proclaims: “They shall beat their swords into ploughshares, and their spears into pruning hooks” (*vechitetu charvotam le'itim*, וְכִתְתוּ חַרְבוֹתָם, לְאֵתִים)—a powerful image linking peace with moral responsibility and anticipating divine governance (Brueggemann, 1997).

Moral accountability is not absent from these grand visions. Isaiah 40:5 asserts: “And the glory of the Lord shall be revealed, and all flesh shall see it together” (*veniglah kevod Adonai vera'u kol-basar yachdav*, וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ כָל-בָּשָׂר יַחְדָּו). The revelation of divine glory calls for ethical readiness, not passive anticipation (VanGemeren, 1990; Bullock, 2007). Isaiah 45:22 furthers this demand: “Turn to me and be saved, all the ends of the earth” (*penu elai vehivashe'u kol-afsei-aretz*, פְּנוּ אֵלַי וְהִנְשָׁעוּ כָל-אַפְסֵי-אֶרֶץ), indicating that salvation is contingent upon personal response and universal accessibility (Wright, 2006).

The theme of peace and security culminates in Micah 4:4: “They shall sit every man under his vine and his fig tree, and none shall make them afraid” (*veyashvu ish tachat gafno vetachat te'enato ve'ein macharid*, וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאִין מַחֲרִיד). This image, drawn from agrarian life, speaks to the deepest human longings for peace, autonomy, and divine protection (Wright, 2010). The absence of fear reflects not only external peace but internal assurance rooted in the presence of God.

Isaiah 19:23–24 extends this hope beyond Israel, imagining a reconciled world in which Egypt, Assyria, and Israel become a triad of blessing under Yahweh's rule: “In that day Israel will be the third with Egypt and Assyria, a blessing amid the earth” (*bayom hahu yihyeh Yisra'el shlishiyah leMitzrayim uLeAshur*, בְּיוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָהּ לְמִצְרַיִם וּלְאַשׁוּר) (Moyise, 2015). This radical vision undermines nationalistic exclusivity and anticipates global reconciliation through divine initiative.

In conclusion, the eschatological visions of the prophets offer more than future-oriented promises—they cultivate present faithfulness, ethical integrity, and social responsibility. These visions call believers to embody justice, pursue righteousness, and trust in God's redemptive plan. The theological hope expressed by the prophets is not passive or abstract but mobilises individuals and communities toward active participation in the unfolding of divine purposes on earth.

## Spirituality of the Prophets: Uniting Worship with Social Action and Justice

Prophetic spirituality, as conveyed in the Hebrew Bible, emphasises the inseparability of genuine worship and ethical responsibility. True devotion to God, according to the prophets, must transcend ritual observance and be embodied in social justice and compassionate action. This theological vision insists that spiritual integrity must result in transformative engagement with the realities of injustice and suffering.

Isaiah 58 stands as a paradigmatic text in this regard. The chapter opens with an emphatic divine command: “Cry aloud, do not hold back; lift up your voice like a trumpet; declare to my people their transgression” (*qera ve-garon al-tehsok ka-shofar harim qolekha ve-hagged le'ami pish'am*, קְרֵא בְּגֵרוֹן אֶל-תְּחַשֹּׁק כַּשּׁוֹפָר הָרִים קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעָם) (Isaiah 58:1). This verse critiques superficial religiosity, calling for repentance that affects societal conduct (Nielson, 2016). Isaiah thus challenges worshippers who perform rituals but ignore ethical demands.

Isaiah 58:2 furthers this critique: “Yet they seek me daily and delight to know my ways, as if they were a nation that did righteousness” (*ve-oti yom yom yidroshun ve-da'at derakhai yehpatsu kegoy asher-tsedaqah asah*, וְאוֹתִי יוֹם יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכַי יִחְפְּצוּ כְּגוֹי אֲשֶׁר-צָדָקָה עָשָׂה). This

exposes the discrepancy between outward religiosity and internal corruption (Walton & Hill, 2017). The prophetic vision rejects the illusion of righteousness detached from justice and truth.

The essence of true worship is clarified in Isaiah 58:6, where God defines the fast He chooses: “To loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free” (*halo zeh tzom evharehu petoah harboth resha*, הלוא זה צום אֲבָהָרְהוּ פִתּוּחַ חֲרָצוּבוֹת רָשָׁע, (Coogan, 2006). This verse reframes religious fasting as an act of liberation and justice, aligning ritual devotion with social responsibility (Brueggemann, 1997; Hanson, 2012). The prophets thus challenge believers to enact their spirituality through restorative action.

Concrete expressions of compassion are central to prophetic spirituality. Isaiah 58:7 commands: “Is it not to share your bread with the hungry and bring the homeless poor into your house?” (*haloch peros la-ra'ev lachmecha va'aniim merudim tavi vayit*, הֲלוֹא פָרַס לָרֵעִב לֶחֶמְךָ, (Coogan, 2006). The ethical imperative here is clear: authentic faith must express itself in practical concern for the vulnerable. The promise of divine response is given in Isaiah 58:9: “Then you shall call, and the Lord will answer” (*az tiqra va-Adonai ya'aneh*, אָז תִּקְרָא וַיהוָה יַעֲנֶה (VanGemeren, 1990; Wood, 1998), suggesting that divine presence is conditional upon ethical conduct.

Furthermore, Isaiah 58:10 establishes a direct link between social action and spiritual illumination: “If you pour yourself out for the hungry... then your light shall rise in the darkness” (*vetafeq la-ra'ev nafshekha... vezarakh bahoshekh orecha*, וְנָתַתְּ לָרֵעִב נַפְשְׁךָ... וְנֹרָח (Wright, 2006). This reveals that spiritual vitality emerges through compassionate service, not ceremonial display. Restoration is at the heart of prophetic spirituality. Isaiah 58:12 envisions a renewed community: “You shall be called the repairer of the breach, the restorer of streets to dwell in” (*vekar'ukha gores perets meshovev netivot lashevet*, וְקָרְאוּ לְךָ גֹדֵר פְּרִיץ מְשֻׁבֵּב, (Moyise, 2015). This holistic vision integrates piety and justice, urging God's people to become agents of healing in broken societies.

In contemporary contexts marked by inequality and injustice, the prophets' message remains profoundly relevant. Their vision challenges believers to transcend private piety and embrace collective responsibility. Prophetic spirituality calls for a lived faith that dismantles oppression and fosters compassion. By embodying these principles, individuals and communities may reflect the divine character and contribute to the moral renewal of society.

## **Piety and Social Concern as a Call from the Prophets for the People of God**

The prophetic literature of the Hebrew Bible consistently emphasises the inseparability of personal piety (*hasidut*, חֲסִידוּת) and social concern. To live as the people of God entails a moral obligation to intertwine worship with justice and compassion. Yet Israel, despite its covenantal identity, frequently failed to embody this calling. Idolatry distorted the nation's orientation, leading to the neglect of the poor and systemic injustice (Sweeney, 2010). This spiritual deviation is sharply condemned in Amos 2:6: “They sell the righteous for silver, and the needy for a pair of sandals” (*al-mikhram ba-keseft tsaddiq ve-eyyon ba'avur na'alayim*, עַל-מִכְרָם בַּכֶּסֶף, (Harrison, 2004). The commodification of human life here symbolises a society where economic greed eclipses ethical integrity.

In Amos 4:1, the prophet derides the elite women of Samaria as “*bakar ha-Bashan*” (בָּקָרוֹת הַבָּשָׁן)—“cows of Bashan”—an image denoting strength misused for oppression. The metaphor reflects how prosperity, when divorced from justice, becomes a vehicle of exploitation. Isaiah continues this critique in 5:8: “Woe to those who join house to house... until there is no more room” (*oy magi’ei bayit be-vayit*, הוֹי מְגִיעֵי בַיִת בְּבַיִת), condemning land accumulation that disenfranchises the poor (Wood, 1998; Bullock, 2007).

Jeremiah also warns against national apostasy, rooted in both idolatry and social failure. In Jeremiah 5:1, God challenges: “Roam through the streets of Jerusalem... if you can find a man who does justice” (*shotu ve-hittu be-ḥutzot Yerushalayim... im timtze’u ish oseh mishpat*, שׁוּטוּ וְהִטּוּ בְּחוּצוֹת יְרוּשָׁלַיִם... אִם-תִּמְצְאוּ אִישׁ עֹשֶׂה מִשְׁפָּט) (Anderson, 1994). This rhetorical lament reveals the breakdown of justice beginning at the personal level. Similarly, Ezekiel 16:49-50 accuses Jerusalem of surpassing Sodom’s guilt, stating they “had pride, excess of food, and prosperous ease, but did not aid the poor and needy” (Walton, 2009). The term *ani ve-eyyon* (אֲנִי וְאֶבְיֹן) exposes a double failure—both material neglect and moral indifference.

Religious formalism without ethical substance provokes divine rejection. In Amos 5:23, God declares: “Take away from me the noise of your songs” (*haser me’alay hamon shirekhem*, הָסֵר מֵעָלַי הַמִּוֶּן שִׁירֵיךָ), refusing worship divorced from justice (Carol, 2020). The prophet Micah summarises God’s true demand in Micah 6:8: “To do justice, to love kindness, and to walk humbly with your God” (*asot mishpat ve-ahavat chesed ve-hatsnea lekhet im Elohekha*, עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצְנָע לְכַת עִם-אֱלֹהֶיךָ) (Miller, 2003). The term *chesed* (חֶסֶד), often translated as “kindness” or “lovingkindness,” conveys covenantal fidelity and mutual responsibility, while *hatsnea* (הִצְנָע) reflects sincere humility before God.

Zechariah reiterates this integrative vision in 7:9-10: “Render true judgements, show kindness and mercy to one another... do not oppress the widow, the fatherless, the sojourner, or the poor” (*mishpat shelomim shiftu ve-ḥesed ve-rahmamim asu ish et-ahiv*, מִשְׁפָּט שְׁלוֹמִים שִׁפְטוּ, וְחֶסֶד וְרַחֲמִים עֲשׂוּ אִישׁ אֶת-אֶחָיו) (Routledge, 2008). Isaiah adds, in 58:6-10, that the true fast is one that “loosens the bonds of wickedness” and feeds the hungry (Routledge, 2008). Here, ritual is validated not by form, but by its ethical consequence.

The prophetic vision links righteousness directly to peace and blessing. Isaiah 32:17 proclaims: “The work of righteousness will be peace, and the effect of righteousness, quietness and trust forever” (*uma’aseh ha-tsedaqah shalom*, וּמַעֲשֵׂה הַצְדָּקָה שְׁלוֹמִים) (Freedman, 1992). The term *tsedaqah* (צְדָקָה), while often rendered “righteousness,” also implies justice rooted in covenantal relationship. Thus, the prophets assert that spiritual vitality cannot be sustained apart from ethical practice.

In sum, prophetic spirituality unites piety and justice as essential dimensions of faithful living. Their message critiques empty religiosity while affirming that true devotion to God must translate into concrete acts of justice, mercy, and communal care. This prophetic mandate remains vital today, calling communities of faith to embody God’s righteousness in both personal integrity and structural compassion.

## The Hope of the Messiah and His Mission in the Prophetic Proclamation

The hope for the Messiah (*māšīah*, מָשִׁיחַ) emerges as a central theological theme within the prophetic literature of the Hebrew Bible. Rooted in divine promises, particularly those made to David, this expectation formed a cornerstone of Israel's identity and eschatological vision. The foundation of this hope is laid in 2 Samuel 7, where God assures David that his descendant will build a house for His name and that his throne will endure forever (Peterson, 2016). This covenantal promise underpins the nation's longing for a divinely appointed ruler who would both restore the kingdom and reaffirm Israel's calling as God's chosen people (Wright, 2006).

The prophetic texts further elaborate this hope. Isaiah, in particular, envisions a righteous ruler arising from David's lineage. In Isaiah 9:5 6 [Eng. vv. 6–7], the prophet presents the Messiah as a bringer of peace and justice, bestowing upon Him divine titles such as *Pele Yo 'etz, El Gibbor, Avi 'ad, Sar Shalom* (פֶּלֶא יוֹעֵז, אֵל גִּבּוֹר, אָבִי-עַד, שַׂר-שְׁלוֹמִים)—"Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Goldingay, 2016). These titles suggest not merely regal authority but divine qualities embedded within the Messiah's personhood (Brueggemann, 1997; Mawikere, 2015).

The Immanuel prophecy in Isaiah 7:14 offers another profound dimension of Messianic expectation: "*Hineh ha 'almāh hārāh ūyōledet bēn, veqārā 'ta shemō 'Immanū El*" (הִנֵּה הָעַלְמָה) — "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel," meaning "God is with us." This promise underscores the incarnational presence of God through His anointed one (Wright, 2006).

In Isaiah 11:1 9, the Messiah is depicted as a shoot from the stump of Jesse, endowed with the Spirit of the Lord to rule with righteousness. He embodies both kingly and priestly roles, ushering in a restored relationship between God and His people (Routledge, 2008). This motif continues in Jeremiah 23:5, where the prophet announces: "*Hineh yāmīm bā 'îm, ne 'um YHWH, vehāqimōtī leDāvid tsemāh tsaddīq*" (הִנֵּה יָמִים בָּאִים נְאֻם יְהוָה, וְהִקְמַתִּי לְדָוִד צֶמַח צְדִיק) — "Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch" (Klein, 2008). This expectation resonates with a spiritual need for renewal and the return to faithful worship (Wood, 1990; VanGemeren, 1990).

Ezekiel contributes to this vision during the exile. In Ezekiel 34:23, he prophesies: "*Vehaqimōtī 'āleihem rō 'eh eḥād, vera 'āh 'ōtām rō 'eh Dāvid*" (וְהִקְמַתִּי עָלֵיהֶם רֹעֵה אֶחָד, וְרֹעֵה אֶתְוֹן) — "I will set up over them one shepherd, my servant David, and he shall feed them" (Brueggemann, 1997). The Messiah here is portrayed as both *melekh* (מֶלֶךְ, king) and *kōhēn* (כֹּהֵן, priest), holding a dual responsibility for political leadership and spiritual guidance (Peterson, 2016). This theme culminates in Ezekiel 37:24, which anticipates the reunification of the divided kingdom under one shepherd-king (Wright, 2006).

In Daniel 7:13–14, a further Messianic figure is revealed as *Bar 'Ēnāsh* (בַּר אֲנָשׁ) — "Son of Man." The vision reads: "*Ha 'anāshā' bachāzōn laylāh vehinneḥ 'im 'ānānē hashamāyim kebar 'ēnāsh bā'*" (הָאֲנָשׂא בַּחֲזוֹן לַיְלָה וְהִנֵּה עִם עָנְנֵי שָׁמַיִם כְּבָר אֲנָשׁ בָּא) — symbolising a heavenly figure approaching the *'Atiq Yōmīn* (עֲתִיק יוֹמִין) — the "Ancient of Days" (Goldingay, 2020). This apocalyptic vision affirms divine authority conferred upon the Messiah, whose eternal dominion spans all nations, representing universal justice and reconciliation (Goldingay, 2020).

Post-exilic texts retain and develop this hope. Haggai presents Zerubbabel as a potential Messianic figure who will rebuild the Temple (Haggai 2:21-24), signalling restoration (Boda, 2016). Zechariah further expands this expectation by portraying a dual Messianic figure—both priestly and royal (Zechariah 4:11; cf. Bockmuehl, 2008). In Zechariah 9:9, the Messiah is introduced in striking humility: “*Gîlî me’ōd, bat-Tziyyōn; hari’î, bat-Yerushalayim*” (גִּילִי מְאֹד בַּת-יְרוּשָׁלַיִם)—“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem!” This joyful welcome contrasts with common expectations of political triumph, instead presenting the Messiah as gentle and righteous (Goldingay, 2016).

The linguistic texture of this passage reinforces its theological depth. The imperative *gîlî* (rejoice) and *hari’î* (shout) reflect an ecstatic anticipation. The phrase *yeshas’ei Yerushalayim* (יִשְׁשַׁעְיִי יְרוּשָׁלַיִם) echoes Isaiah 62:11 and Micah 4:8, personifying Jerusalem’s joy in the coming of her king. Scholars such as Motyer (1993) observe that this portrayal redefines leadership around themes of peace and righteousness rather than conquest—a motif later echoed in Matthew 21:5.

Zechariah 6:13 further clarifies the Messiah’s dual role: “*Vehāyāh ke-kōhēn bēkhāvōd YHWH*” (וְהָיָה כְּכֹהֵן בְּכָבוֹד יְהוָה)—“He shall be a priest on his throne,” uniting governance with divine service (Joyce, 2009). In Zechariah 12:10, the theme of suffering is introduced: “*vehibbîṭū ’ēlay ’ēt ’asher-dāqarū*” (וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר-דָּקְרוּ)—“They shall look upon me whom they have pierced,” anticipating a Messiah who suffers redemptively (VanGemeren, 1990; Wood, 1998; Bullock, 2007). Micah adds to the Messianic corpus by declaring the birthplace of the ruler in Micah 5:2: “*Ve’attāh Beit-Leḥem Efrātāh, tsa’îr lihyot be’alpei Yehūdāh*” (וְאַתָּה בֵּית-לֶחֶם אֶפְרַתָּה צְעִיר לְהַיִּיּוֹת בְּאֶפְרַיִם יְהוּדָה)—“But you, Bethlehem Ephrathah, though you are small among the clans of Judah...” (Peterson, 2016; Goldingay, 2016). This verse highlights the Messiah’s humble origins and unexpected emergence as Israel’s deliverer.

In theological terms, the prophetic hope in the Messiah is not static but dynamic, anticipating both kingship and sacrificial redemption. Isaiah 53 encapsulates this paradox through the image of the suffering servant. The text reads: “*Ve-hū mecholāl mippesha’einu, medukkāh me’avonoteinu*” (וְהוּא מְחֻלָּל מִפְּשָׁעֵינוּ מִדָּבָא מְצֻוֹנוֹתֵינוּ)—“He was wounded for our transgressions, crushed for our iniquities” (Tsumura, 2007). Here, *mecholāl* (מְחֻלָּל, pierced) and *medukkāh* (מְדֻכָּא, crushed) depict the Messiah’s atoning suffering, fulfilling divine justice on behalf of a rebellious people (Goldingay, 2020). The prophetic vision of the Messiah encompasses rulership, restoration, suffering, and salvation. This multifaceted hope invites the faithful to live in anticipation of His mission, not only as a future political deliverer but as the divine agent of reconciliation. Through the Messiah, the prophets proclaim the ultimate fulfilment of God’s redemptive plan, where justice, mercy, and divine presence converge for the healing of the world (Mawikere & Hura, 2025).

## The Interwoven Themes of Spirituality, Ministry, and Prophetic Proclamation in the Messianic Expectations of the Old Testament

The hope for the Messiah in the Old Testament is profoundly rooted in the integrated dimensions of prophetic spirituality, ministry, and proclamation. The prophetic vocation was not merely a vehicle for foretelling future events but a transformative engagement with the

people of Israel, calling them to repentance, covenantal fidelity, and societal justice (Brueggemann, 1997; Hanson, 2012). This profound spiritual calling was often initiated through direct divine encounters. For instance, Isaiah's vision in the temple—"I saw the Lord sitting upon a throne, high and lifted up" (Isaiah 6:1)—reveals the holy gravity of the prophet's commission. The Hebrew text reads: "וַיֵּרָא אֶת-אֲדֹנָי יֹשֵׁב עַל-כִּסֵּא רָם וְנִשְׂאָ" (*Va'ereh et-Adonai yoshev al-kisse ram venissa*). Likewise, Jeremiah's lament over his divine calling in Jeremiah 12:1–4 reflects the inner tension of a prophet burdened by truth yet bound by obedience (Routledge, 2008; Klein, 2015).

Prophetic ministry extended beyond religious speech to encompass moral reform and social transformation. Prophets like Amos denounced the systemic injustices within Israelite society, proclaiming, "But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). Isaiah, too, condemned empty rituals, instead proclaiming: "Is not this the fast that I choose: to loose the bonds of wickedness... to share your bread with the hungry?" (Isaiah 58:6–7). The Hebrew text for Isaiah 58:6 is: "הֲלוֹא זֶה צוֹם אֲבָקְרָהוּ פִתְחֵם תִּרְצְבוֹת" (*Halo zeh tzom evcharehu, pateach chartzubot resha*), which exemplifies the call to a justice-rooted faith (Carol, 2020; Hanson, 2012).

The Messianic message in prophetic literature encompasses not only future kingship but also themes of divine restoration, suffering, and eschatological sovereignty. The Davidic covenant (2 Samuel 7:12–16) established the theological foundation for an eternal dynasty. God's promise—"I will raise your offspring after you... and I will establish the throne of his kingdom forever"—finds fulfilment in Messianic expectations. Isaiah elaborates upon this in Isaiah 9:6, declaring the arrival of a divine ruler: "For unto us a child is born... and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." The Hebrew phrase, "כִּי-יֵלֵד יִלְד-לָנוּ... וַיִּקְרָא שְׁמוֹ" (*Ki-yeled yullad-lanu... vayikra shemo*), articulates both royal and divine attributes (Peterson, 2016; Goldingay, 2016).

Jeremiah deepens this hope in his prophecy of a coming "Righteous Branch" from David's line: "Behold, the days are coming, declares the Lord, when I will raise for David a righteous Branch" (Jeremiah 23:5). The Hebrew text reads: "וַיִּהְיֶה לְדָוִד צֶמַח צְדִיק" (*Vehaqimoti leDavid tzemach tzaddiq*), underscoring the theme of justice and righteousness (Peterson, 2016). Daniel's vision of *Bar Enash* (בַּר אֲנָשׁ) in Daniel 7:13–14 expands this hope beyond Israel, depicting a divine figure to whom eternal dominion is given: "כָּבַד אֲנִישׁ בָּא עִם עֲנַנֵי שָׁמַיִם" (*Ke-bar enash ba im ananei shamayim*) (Goldingay, 2020).

In contrast to triumphant imagery, the prophets also introduced the motif of the suffering Messiah. Isaiah 53 provides a striking portrayal of a servant who suffers on behalf of others: "But he was pierced for our transgressions, he was crushed for our iniquities" (Isaiah 53:5). In Hebrew: "וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ, מְדַכָּא מִפְּשָׁעֵינוּ" (*Vehu mecholal mip'sha'einu, medukkah me'avonoteinu*), capturing the substitutionary aspect of his suffering. This paradox is further explored in Zechariah 12:10, where God declares: "They will look on me, the one they have pierced", an image of redemptive sorrow (Boda, 2016).

Through these declarations, prophetic spirituality and ministry are woven into a coherent vision of the Messiah, not only as a royal figure but as a servant whose suffering brings healing. Their encounter with God compelled them to a ministry of justice, reconciliation, and hope, urging Israel to prepare for the arrival of God's anointed one (Wright, 2010). As articulated in

Zechariah 6:13, “He will be a priest on his throne”, the Messiah embodies both governance and priesthood: “וְהָיָה כֹהֵן עַל-כִּסֵּאוֹ” (*Vehayah kohen al-kisso*), highlighting the unity of rule and spiritual mediation.

In sum, the prophetic proclamations in the Old Testament present a holistic vision of the Messiah—one that integrates themes of divine kingship, restorative justice, sacrificial suffering, and eternal sovereignty. This Messianic expectation, deeply informed by prophetic spirituality and ministry, remains a central thread in the theological narrative of Israel, pointing toward a hope that is both redemptive and transformative. It compels believers not only to await the Messiah’s coming but to embody His justice and compassion in the present, anticipating the fullness of God’s Kingdom.

## CONCLUSION

This study has demonstrated that prophetic spirituality, ministry, and Messianic proclamation are intricately interwoven within the theological fabric of ancient Israel. Far from existing as isolated dimensions, prophetic spirituality served both as a deeply personal encounter with the divine and as a transformative force within the community’s faith and practice. The prophets’ divine experiences, such as Isaiah’s vision of the enthroned Lord (“וַאֲרָאָה אֶת-אֲדֹנָי יֹשֵׁב עַל-כִּסֵּא רָם וְנֹשָׂא” / *Va'ereh et-Adonai yoshev al-kisse ram venissa*; Isaiah 6:1), empowered them to challenge religious formalism and call for moral and societal reform, grounded in justice (*mishpat*) and righteousness (*tsedeq*).

The findings of this research affirm that the Messianic hope, as articulated in the prophetic corpus, transcended mere eschatological speculation. It functioned as a present theological and existential resource, inspiring faith and perseverance amidst adversity. Texts such as Isaiah 9:6 (“כִּי-יֵלֵךְ יֵלֵךְ-לָנוּ” / *Ki-yeled yullad-lanu...*) portray the Messiah as a divine ruler, while Zechariah 9:9 offers a vision of a humble deliverer, “righteous and having salvation, humble and mounted on a donkey” (“צַדִּיק וְנוֹשֵׁעַ הוּא, עַנְי וְרַכֵּב עַל-חֲמֹר” / *tzaddiq venosha hu, ani verokhev al-chamor*), intertwining themes of restoration, humility, and redemption (Goldingay, 2016). Furthermore, the tension between suffering and hope, as seen in the Suffering Servant motif (Isaiah 53:5: “וְהוּא מְחַלֵּל מִפְשָׁעֵינוּ” / *Vehu mecholal mip'sha'einu*), provides a theological framework for understanding divine justice and mercy. This dialectic calls Israel—and by extension, contemporary faith communities—to endure hardship with unwavering trust in God's redemptive purpose.

This study also underscores the enduring relevance of prophetic spirituality in today’s world. In contexts marred by systemic injustice and spiritual fragmentation, the prophetic vision remains profoundly pertinent. It urges a holistic faith that unites personal devotion with active social engagement. As Wright (2010) observes, the prophetic emphasis on covenantal justice and compassionate leadership reflects the ethical imperatives of God's kingdom—a call still resounding today. Finally, this research advocates for sustained theological reflection on integrating prophetic models into contemporary faith praxis. The prophetic paradigm—rooted in divine encounter, communal responsibility, and Messianic hope—offers a dynamic framework for spiritual formation and transformative action. As Mawikere et al. (2024) argue, understanding this model invites believers to reimagine discipleship not merely as doctrinal

adherence but as active participation in God's redemptive mission. The prophetic message thus remains a living summons to embody righteousness (תְּדָאָה / *tsedaqah*) and peace (שְׁלוֹמִי / *shalom*), shaping lives and communities aligned with the divine will.

## REFERENCES

- Barker, K. (2001). *The NIV Study Bible*. Grand Rapids: Zondervan.
- Block, D. I. (1998). *The Book of Ezekiel: Chapters 1-24. New International Commentary on the Old Testament*. Grand Rapids: Eerdmans.
- Boda, Mark J (2016). *The Book of Zechariah (New International Commentary on the Old Testament (NICOT))*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company
- Brueggemann, W. (1997). *The Covenanted Self: Explorations in Law and Covenant*. Fortress Press.
- Bullock, Hassell (2007). *An Introduction to the Old Testament Prophetic Books*. Chicago: Moody Press.
- Carol, Daniel (2020). *The Book of Amos: A Commentary*. Grand Rapids: Eerdmans.
- Coogan, Michael D (2006). *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures*. Oxford University Press.
- Freedman, D. N. (1992). *The Anchor Bible Dictionary, Volume 5*. New York: Doubleday.
- Gesenius, Wilhelm (2019). *Gesenius' Hebrew Grammar: The Linguistics and Language Composition of Hebrew - its Etymology, Syntax, Tones, Verbs and Conjugation*. Lulu.com; null edition.
- Goldingay, J. (2016). *Isaiah for Everyone*. London: SPCK.
- Goldingay, J. (2020). *Daniel*. Grand Rapids: Zondervan Academic.
- Hanson, Paul. (2012). *Isaiah 40-66. In Interpretation: A Bible Commentary for Teaching and Preaching*. Louisville: Westminster John Knox Press.
- Harrison, R. K. (2004). *Introduction to the Old Testament*. Grand Rapids: Baker Academic.
- Joyce, Paul M. (2009). *Ezekiel: A Commentary*. New York: T&T Clark.
- Klein, W. (2015). *The New Chosen People*. Eugene: Wipf and Stock.
- Longman, T. (1988). *How to Read the Psalms*. InterVarsity Press.
- Mawikere, M.C.S (2015). "Siapakah Dia: Sang Penasihat Ajaib, Allah Yang Perkasa, Bapa Yang Kekal dan Raja Damai? Studi Terhadap Makna Teks Yesaya 8:23-9:6". *Jurnal Jaffray Vol. 13, No. 2, Oktober 2015*. DOI: 10.25278/jj71.v13i2.172
- Mawikere, M.C.S & S. Hura, J.C.R. Mawikere & D.B.M. Mawikere (2024). "The Essence Of The Church And Its Presence For Societal Transformation". *Hospitalitas: Jurnal Pengabdian Kepada Masyarakat Volume 1 No.1 Februari 2024*. DOI: <https://doi.org/10.70420/7bqb3s09>
- Mawikere, M.C.S & S. Hura (2022). "Desain-Gambar Besar Allah Atas Alur Kehidupan dan Supremasi Kasih Setianya: Diskursus Tafsir Naratif Rut 2-4". *Didasko: Jurnal Teologi dan Pendidikan Kristen Vol 2, No 1 (April 2022)*. DOI: <https://doi.org/10.52879/didasko.v2i1.45>
- Mawikere, M.C.S, S. Hura & C.G. Mewengkang (2024). "Grace Unveiled: The Charm of רחמים in the Book of Ruth and Its Transformative Message for Christian Life". *Evangelikal:*

- Jurnal Teologi Injili dan Pembinaan Warga Jemaat Volume 8, Number 2, July 2024. DOI: <https://doi.org/10.46445/ejti.v8i2.744>*
- Mawikere, M.C.S & S. Hura (2025). "Creation And The Theology of Relationship As A Fundamental Theme In The Old Testament". *Didasko: Jurnal Teologi dan Pendidikan Kristen Vol 5, No 1 (April 2025)*. DOI: 10.52879/didasko.v5i1.157
- Miller, P. D. (2003). *The Religion of Ancient Israel*. New York: Macmillan.
- Motyer, Alec (1993). *The Prophecy of Isaiah: An Introduction Commentary*. Leicester: IVP Academic.
- Moyise, Steve. (2015). *The Old Testament in the New: An Introduction to the Old Testament's Use in the New Testament*. London: T&T Clark.
- Peterson, E. (2016). *The Message: The Bible in Contemporary Language*. Colorado Springs: NavPress.
- Routledge, Robin (2008). *Old Testament Theology: A Thematic Approach*. Apollos.
- Smith, Gary. (2007). *The New American Commentary: Isaiah 1-39*. Holman Reference.
- Sweeney, M. (2010). *The Twelve Prophets*. Nashville: Abingdon Press.
- Tsumura, D. (2007). *The Earth and the Waters in Genesis 1: A Theological Study of the Genesis Creation Narrative*. New York: T&T Clark.
- VanGemeren, Willem (1990). *Interpreting the Prophetic Word: An Introduction to the Prophetic Literature of the Old Testament*. Grand Rapids: Zondervan.
- Waltke, Bruce & O'Connor, Michael (1990). *Introduction to Biblical Hebrew Syntax*. Eisenbrauns.
- Walton, J. H. (2009). *The IVP Bible Background Commentary: Old Testament*. Downers Grove: IVP Academic.
- Walton, J. H. (2015). *The Lost World of the Israelite Conquest: Covenant, Retribution, and the Holiness of God*. Downers Grove: IVP Academic.
- Wood, Leon (1998). *The Prophets of Israel*. Grand Rapids: Baker Book House.
- Wright, C. J. H. (2004). *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove: IVP Academic.
- Wright, N. T. (2010). *Simply Jesus: A New Vision of Who He Was, What He Did, and Why He Matters*. HarperOne.