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# A SEMANTIC STUDY OF THE HEBREW TEXT OF ISAIAH 52:7 FROM AN EVANGELISTIC PERSPECTIVE

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## ABSTRACT

Isaiah 52:7 occupies a strategic place in prophetic and missiological discourse, yet scholarship remains bifurcated: philological studies clarify its Hebrew wording without extending analysis to its communicative function, while evangelistic literature appropriates the verse with limited semantic accountability. This study addresses that gap by analyzing the semantic structure of the Hebrew text of Isaiah 52:7 and constructing an Integrative Semantic-Evangelistic Exegetical Model (ISEE Model). The study employs a qualitative text-linguistic and canonical-critical design, combining lexical semantics of key terms, syntactic and rhetorical analysis of the clause complex, intertextual and canonical resonance, and evangelistic appropriation governed by the text's own communicative logic. The analysis indicates that the verse's semantic density, particularly the participial construction and the proclamation verbs, sustains a communicative reading in which the herald, the message, and the waiting community converge, while also showing that evangelistic appropriation is textually warranted only when disciplined by lexical and syntactic constraints rather than by homiletical convenience. The study's novelty lies in the ISEE Model, a transferable four-layer exegetical instrument specifying procedural steps, coding categories, and evaluative criteria applicable to other prophetic proclamation texts. The contribution is a replicable framework that coordinates descriptive exegesis and normative evangelistic application, offering biblical scholars and mission practitioners an accountable basis for reading prophetic proclamation texts. Limitations concerning corpus scope and versional evidence are acknowledged.

Keywords: Isaiah 52:7; Hebrew semantics; evangelistic exegesis; prophetic proclamation; ISEE Model

## INTRODUCTION

Isaiah 52:7 has long held a strategic place in the prophetic corpus, functioning in Jewish liturgical memory and Christian theological reflection as a declaration that deliverance has drawn near. Its Hebrew wording, conventionally rendered as a celebration of the beauty of those who bring good news upon the mountains, has been cited in the New Testament (Romans 10:15) and has shaped subsequent Christian preaching on mission and evangelism. The verse is not merely a poetic ornament within Deutero-Isaiah; it articulates a communicative event in which a herald, a message, and a waiting community converge. Yet the scholarly treatment of this text remains divided. Historical-critical and philological studies examine the consonantal text, its versional witnesses, and

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its placement within Isaiah 40–55, while missiological and homiletical literature appropriates the verse for evangelistic purposes with limited engagement with the underlying Hebrew semantics (Nguyen, 2025). The consequence is a methodological bifurcation in which precise exegesis and evangelistic application rarely inform one another in a transparent way.

The urgency of addressing this bifurcation arises from three converging pressures. First, the growing interest in theologically grounded missiology requires exegetical foundations that are semantically accountable rather than proof-texted. Second, advances in Hebrew lexical semantics and discourse analysis provide tools that have not been systematically applied to Isaiah 52:7 in an evangelistic key (Kim, 2023; Kwak, 2025). Third, the reception history of Isaiah 52:7 in the New Testament and in later Christian mission thought raises a question that cannot be settled by tradition alone: does the semantic structure of the text itself authorize a communicative, proclamatory reading, or is such a reading imposed by later theological interests? This question is timely for both biblical scholarship and mission studies, particularly as semantic and communicative approaches to sacred texts continue to develop across linguistic and theological disciplines (Alsubaie, 2024; Faro, 2024).

The literature reveals a persistent gap. Philological studies of Isaiah 52:7 concentrate on textual criticism, versional evidence, and lexical glossing, but seldom extend the analysis to the communicative function of the verse as a whole (Kwak, 2025). Missiological studies, conversely, frequently cite Isaiah 52:7 as a mandate for evangelism without demonstrating how the Hebrew semantics sustain that reading (Nguyen, 2025). Intertextual studies of Romans 10:15 and related New Testament citations tend to focus on Paul's use of the text rather than on the semantic potential of the Hebrew source. Broader semantic research on religious and literary texts has advanced considerably, including work on semantic change, lexical perspective, and communicative translation (Chen, 2024; Zhang, 2026; Li, 2026), yet this methodological maturity has not been brought to bear on the specific problem of integrating Hebrew semantic analysis with evangelistic appropriation. No integrated model currently coordinates these concerns in a way that is both exegetically rigorous and missiologically usable.

The novelty of this study lies in the construction of an Integrative Semantic-Evangelistic Exegetical Model (ISEE Model) for prophetic proclamation texts. The model organizes analysis into four layers: lexical semantics of key terms; syntactic and rhetorical structure of the clause complex; intertextual and canonical resonance; and evangelistic appropriation governed by the text's own communicative logic. This model is not a mere integration of existing theories. It specifies procedural steps, coding categories, and evaluative criteria that can be applied to other proclamation texts in the Hebrew prophets. The study thereby offers a transferable exegetical instrument rather than a single-text commentary. The objective is to analyze the semantic structure of the Hebrew text of Isaiah 52:7 and to construct an integrative exegetical model that relates that semantic structure to evangelistic appropriation, specifying the conditions under which evangelistic readings can be considered textually warranted rather than merely homiletically convenient.

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## Theoretical Framework

This study operates within a tripartite theoretical framework. The first component is Hebrew lexical semantics, understood as the study of word meaning in relation to semantic fields, collocational patterns, and contextual constraints (Chen, 2024). The second component is syntactic and discourse analysis of Biblical Hebrew, which examines clause structure, verb forms, and information flow as carriers of communicative intent (Mfreg, 2026). The third component is the theology of proclamation, which treats the prophetic announcement of good news as a communicative act with soteriological content. Together, these components provide the conceptual apparatus for analyzing Isaiah 52:7 as a semantic and communicative unit rather than as a collection of isolated lexemes.

## Theoretical Critique

Each component of the framework carries limitations that must be acknowledged. Lexical semantics can overemphasize isolated terms at the expense of clause-level meaning, and semantic field analysis risks anachronistic mapping when applied to poetic texts whose full lexical inventory is attested only partially (Zhao, 2024). Syntactic analysis of Biblical Hebrew is complicated by the limited corpus, textual instability, and ongoing debate over verbal system reconstruction (Kim, 2023). The theology of proclamation, when derived primarily from systematic theology, can subordinate exegesis to dogmatic categories. A critical framework must therefore hold these components in tension, allowing the text to constrain theological appropriation rather than the reverse. This study does not claim that any single component is sufficient; it treats their coordination as the methodological problem to be solved.

## Academic Debate

Scholarly debate over Isaiah 52:7 clusters around several issues. One debate concerns the identity of the mevasser and the referent of the proclamation: whether the herald announces deliverance to Zion, from Zion, or both. A second debate concerns the relationship between Isaiah 52:7 and the broader servant songs, with some scholars reading the verse within a collective restoration framework and others emphasizing individual or cultic dimensions. A third debate concerns versional reception, particularly whether the Septuagint rendering shifts the semantic center of the verse. A fourth debate, more directly relevant to this study, concerns the legitimacy of evangelistic readings of prophetic texts, with some scholars insisting on historical particularity and others defending canonical and missional extension (Nguyen, 2025). These debates are not merely academic; they shape how communities read and apply the text.

## Research Tension

The central tension is between descriptive exegesis and normative appropriation. Descriptive exegesis seeks to recover the text's meaning in its historical and literary context; normative appropriation seeks to apply the text to contemporary evangelistic practice. These orientations can conflict when appropriation appears to exceed what the semantics warrant. This study treats the tension not as a problem to be dissolved but as a productive constraint that disciplines both exegesis

and application. The tension is analogous to that found in semantic and communicative translation studies, where fidelity to source meaning and effectiveness of reception must be balanced rather than collapsed (Zhang, 2026; Li, 2026).

### Contradictory Findings

Published findings on Isaiah 52:7 are not uniformly convergent. Some studies emphasize the military or political connotations of the herald's announcement, while others foreground cultic and liturgical associations. Some treatments stress the participles as durative and descriptive, while others read them as presenting a completed or imminent event. Reception-oriented studies sometimes claim strong continuity between the Hebrew text and New Testament usage, while others emphasize discontinuity and reinterpretation. These contradictions are not necessarily errors; they reflect the text's semantic density and the diversity of methodological starting points. Comparative semantic work on religious and literary texts similarly reveals that meaning is often distributed across multiple levels of analysis rather than residing in a single lexical item (Brisker et al., 2022; Israfilli, 2026).

### Research Gap

Synthesizing the above, the gap is methodological and integrative rather than merely topical. Existing studies provide rich lexical, syntactic, and reception data, but they do not coordinate these data within a single model oriented toward evangelistic appropriation. The gap is therefore the absence of an explicit, replicable exegetical instrument that links Hebrew semantic analysis to evangelistic reading while maintaining exegetical accountability. This gap is particularly striking given the broader development of semantic and communicative frameworks in adjacent disciplines, which have demonstrated the value of systematic, multi-level analysis for texts whose meaning is contested (Sun, 2024; Xu, 2024).

### Research Position

This study positions itself within a canonical-critical and text-linguistic approach. It affirms the value of historical-critical reconstruction while insisting that semantic analysis of the final form of the text provides the necessary basis for any responsible appropriation. The study does not claim that evangelistic reading is the only legitimate reading, nor that it exhausts the text's meaning. It claims that evangelistic reading can be textually warranted when it is disciplined by the semantic and communicative structure of the verse. This position is consistent with recent work that treats semantic analysis as a foundation for applied and contextual interpretation rather than as an end in itself (Evizariza, 2025; Tan, 2025).

## METHODS

### Research Design

This study employs a qualitative, document-based biblical exegesis design. The primary object of analysis is the Masoretic Text of Isaiah 52:7, with controlled comparison to the Septuagint, Targum,

and selected New Testament citations. The design is descriptive-analytical and constructive: it describes the semantic structure of the text and constructs an integrative model on that basis. No statistical procedures were employed, and no quantitative results are reported.

Corpus and Analytical Instruments

As a document-based exegetical study, this research has no human informants and no statistical population. The corpus consists of the Hebrew text of Isaiah 52:7, its immediate literary context (Isaiah 52:1–12), selected versional witnesses, and a defined set of scholarly commentaries and lexical resources. No interviews were conducted, and no respondent data are reported. The analytical instruments are a lexical coding sheet for key Hebrew terms and their semantic domains, a clause-structure worksheet for syntactic and discourse analysis, an intertextual comparison matrix for versional and New Testament reception, and an appropriation criteria checklist derived from the semantic analysis. These instruments are documented in the study's appendix and are designed for replication.

Analytical Techniques

Analysis proceeds in four stages corresponding to the ISEE Model. Stage one applies semantic field analysis to the key lexemes, using standard Hebrew lexica and concordance data to establish attested usage ranges. Stage two performs clause-level syntactic analysis, identifying verb forms, participant roles, and information structure. Stage three conducts controlled intertextual comparison with the Septuagint, Targum, and New Testament citations, noting semantic shifts. Stage four applies the appropriation criteria to evaluate evangelistic readings. Coding categories are thematic and lexical. No statistical procedures were applied.

Data Validity

Validity is pursued through triangulation of lexical, syntactic, and reception evidence, through explicit citation of primary texts, and through transparent documentation of coding decisions. Where scholarly opinion diverges, the divergence is reported rather than suppressed. Because no human subjects were involved, construct and external validity concerns typical of social-science research do not apply in the same way; instead, the relevant criteria are exegetical adequacy, textual fidelity, and replicability of the analytical procedure. The study acknowledges that the absence of empirical respondent data limits claims about contemporary reception, and this limitation is stated explicitly rather than compensated by fabricated evidence.

Novelty Statement

The principal contribution of this study is the ISEE Model, a four-layer exegetical instrument that coordinates lexical semantics, syntactic-rhetorical structure, intertextual resonance, and evangelistic appropriation within a single, replicable framework. Unlike prior treatments that separate philological analysis from missiological application, the ISEE Model specifies procedural steps and evaluative criteria that allow evangelistic readings to be tested against the semantic structure of the

text itself. The model is transferable to other prophetic proclamation texts and provides a methodological foundation for comparative work in the Septuagint, Targum, and New Testament reception. By demonstrating that the semantic configuration of Isaiah 52:7 is intrinsically communicative, the study argues that evangelistic appropriation can be textually warranted when it remains accountable to the text's own historical and canonical horizons.

## LITERATURE REVIEW

### Theoretical Framework

The present study is anchored in a tripartite theoretical architecture that coordinates Hebrew lexical semantics, Biblical Hebrew syntactic-discourse analysis, and the theology of proclamation. Lexical semantics, as developed in contemporary semantic-field research, treats word meaning as a function of paradigmatic and syntagmatic relations rather than as an isolated gloss (Chen, 2024; Zhao, 2024). Semantic-field analysis has been productively applied to Biblical Hebrew and to cognate Semitic corpora, including Qur'anic Arabic, where lexical domains such as responsibility and judgment have been mapped with attention to contextual constraint (Alsubaie, 2024). The second component, syntactic-discourse analysis, examines clause structure, verb morphology, participant roles, and information flow as carriers of communicative intent; recent work on Biblical Hebrew pedagogy and text criticism underscores how consonantal, vocalic, and versional evidence condition any syntactic claim (Kim, 2023; Kwak, 2025). The third component, the theology of proclamation, treats prophetic announcement as a communicative act with soteriological content, a framing that has been extended to Isaiah 42:1–4 in relation to evangelistic mission (Nguyen, 2025). Together, these components supply the conceptual apparatus for reading Isaiah 52:7 as a semantic and communicative unit rather than as a proof text.

### Theoretical Critique

Each component of the framework carries internal limitations that must be acknowledged rather than suppressed. Lexical semantics can overemphasize isolated lexemes at the expense of clause-level meaning, and semantic-field mapping risks anachronism when modern category systems are imposed on poetic prophetic texts (Chen, 2024; Luo, 2024). Syntactic analysis of Biblical Hebrew is constrained by a limited corpus, textual instability, and unresolved debate over the verbal system; the consonantal text alone cannot adjudicate every morphological question (Kim, 2023; Kwak, 2025). The theology of proclamation, when derived primarily from systematic categories, can subordinate exegesis to dogmatic convenience, a risk visible in homiletical literature that cites prophetic texts without semantic demonstration. Comparative semantic work across languages further warns that translation and reception inevitably shift semantic density, as studies of semantic and communicative translation demonstrate (Li, 2026; Zhang, 2026). A critical framework must therefore hold these components in tension, allowing the text to constrain theological appropriation rather than the reverse.

### Academic Debate

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Scholarly debate over Isaiah 52:7 clusters around four issues. The first concerns the identity and location of the mevasser: whether the herald announces deliverance to Zion, from Zion, or in both directions, and whether the mountains are a route or a rhetorical stage. The second concerns the relationship between Isaiah 52:7 and the servant songs, with some scholars reading the verse within a collective restoration framework and others emphasizing individual or cultic dimensions. The third concerns versional reception, particularly whether the Septuagint rendering shifts the semantic center of the verse from royal enthronement to a more general proclamation of salvation. The fourth, and most directly relevant here, concerns the legitimacy of evangelistic readings of prophetic texts, with some scholars insisting on historical particularity and others defending canonical and missional extension (Nguyen, 2025). This fourth debate is not merely methodological; it raises the question of whether the semantic structure of the verse itself authorizes a communicative, proclamatory reading or whether such a reading is imposed by later theological interests.

Research Tension

The central tension is between descriptive exegesis and normative appropriation. Descriptive exegesis seeks to recover the text's meaning in its historical, literary, and canonical context; normative appropriation seeks to apply the text to contemporary evangelistic practice. These orientations can conflict when appropriation appears to exceed what the semantics warrant. The tension is sharpened by the fact that Isaiah 52:7 has been received in the New Testament (Romans 10:15) and in subsequent Christian mission thought, which creates a reception-history pressure on exegesis. This study treats the tension not as a problem to be dissolved but as a productive constraint that disciplines both exegesis and application. The position adopted here is that evangelistic reading can be textually warranted when it is governed by the semantic and communicative structure of the verse, and not merely by homiletical convenience.

Contradictory Findings

Published findings on Isaiah 52:7 are not uniformly convergent. Some studies emphasize the military or political connotations of the herald's announcement, reading the verse against the backdrop of ancient Near Eastern victory reporting, while others foreground cultic and liturgical associations. Some treatments stress the participles as durative and descriptive, presenting an ongoing proclamation, while others read them as presenting a completed or imminent event. Reception-oriented studies sometimes claim strong continuity between the Hebrew text and New Testament usage, while others emphasize discontinuity and reinterpretation. Comparative semantic research on related proclamation and translation contexts shows that such divergence is not necessarily error; it reflects the semantic density of the source text and the diversity of methodological starting points (HAO & LIU, 2024; Zhang, 2025). The contradictions are therefore treated here as data to be explained rather than as anomalies to be dismissed.

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## Research Gap

Synthesizing the above, the gap is methodological and integrative rather than merely topical. Existing studies provide rich lexical, syntactic, and reception data, but they do not coordinate these data within a single model oriented toward evangelistic appropriation. Philological treatments concentrate on textual criticism and lexical glossing without extending analysis to the communicative function of the verse as a whole. Missiological treatments cite Isaiah 52:7 as a mandate for evangelism without demonstrating how Hebrew semantics sustain that reading. Intertextual studies of Romans 10:15 focus on Paul's use of the text rather than on the semantic potential of the Hebrew source. No integrated model currently coordinates Hebrew semantic analysis with evangelistic appropriation in a way that is both exegetically rigorous and missiologically usable. The gap is therefore the absence of an explicit, replicable exegetical instrument that links Hebrew semantic analysis to evangelistic reading while maintaining exegetical accountability.

## Research Position

This study positions itself within a canonical-critical and text-linguistic approach. It affirms the value of historical-critical reconstruction while insisting that semantic analysis of the final form of the text provides the necessary basis for any responsible appropriation. The study does not claim that evangelistic reading is the only legitimate reading, nor that it exhausts the text's meaning. It claims that evangelistic reading can be textually warranted when it is disciplined by the semantic and communicative structure of the verse. This position is consistent with recent work that reads prophetic texts in relation to evangelistic mission while retaining exegetical control (Nguyen, 2025), and with semantic research that treats meaning as contextually constrained rather than lexically fixed (Chen, 2024; Zhao, 2024).

## Semantic Field of the Key Lexemes

The semantic analysis of Isaiah 52:7 begins with the key lexemes na'ah, regel, mevasser, shalom, tov, yeshu'ah, and malak. The verb na'ah, conventionally rendered "be beautiful" or "be comely," belongs to an aesthetic-evaluative domain that in prophetic usage frequently carries the sense of fitness or appropriateness for a purpose, not merely visual attractiveness. The noun regel, "foot," functions metonymically for the messenger's arrival and movement; in the prophetic corpus, feet are associated with readiness for proclamation and with the physical journey of the herald. The participle mevasser, from the root bśr, denotes one who brings news, and its semantic range includes both ordinary reporting and the announcement of decisive events; the piel stem intensifies the communicative act. The noun shalom denotes wholeness, well-being, and relational integrity, and in prophetic usage it often carries the sense of restored order rather than mere absence of conflict. The adjective tov, "good," functions here as a substantive descriptor of the content of the news, overlapping with the semantic domain of shalom while adding an evaluative dimension. The noun yeshu'ah, "salvation," denotes deliverance and victory, and in Isaiah it is closely associated with the saving action of God. The verb malak, "to reign," in the phrase malak elohayik, announces

the effective rule of God over Zion. The collocation of these lexemes generates a proclamation structure that is intrinsically communicative: a messenger arrives, announces well-being, good, and salvation, and grounds the announcement in the reign of God.

Syntactic and Rhetorical Structure

At the clause level, Isaiah 52:7 exhibits a poetic structure marked by parallelism and repetition. The opening exclamation mah-nāwû introduces an evaluative frame, followed by a series of participial phrases that describe the messenger and the content of the message. The repetition of mevasser and mashmia' creates a rhythmic intensification that foregrounds the communicative act. The final clause, 'omer leṣiyyon malak elohayik, provides the content of the proclamation and identifies its addressee. The information structure moves from evaluation (how beautiful) to agent (the feet of the messenger) to content (peace, good, salvation) to ground (God reigns). This movement is not incidental; it encodes a communicative logic in which the messenger's arrival, the message's content, and the divine reign are integrally related. The syntax thus supports the claim that the verse is structured as a proclamation rather than as a static description.

Intertextual and Canonical Resonance

The intertextual resonance of Isaiah 52:7 extends in several directions. Within Isaiah, the verse is linked to the broader restoration theme of chapters 40–55 and to the servant songs, particularly Isaiah 53:7, where the servant is described in terms that echo the messenger's role. In the Septuagint, the rendering of the key terms shifts the semantic center in ways that have been debated, and the Targumic tradition interprets the verse within its own liturgical and messianic framework. In the New Testament, Romans 10:15 cites Isaiah 52:7 in relation to the preaching of the gospel, and the citation raises the question of whether Paul's use is a straightforward application or a reinterpretation. Comparative semantic research on translation and reception shows that such shifts are normal and that they do not necessarily invalidate the source text's semantic potential (Li, 2026; Zhang, 2026). The intertextual evidence therefore supports a reading in which the verse's communicative structure is hospitable to evangelistic appropriation while remaining accountable to its own historical and canonical horizons.

Evangelistic Appropriation and Its Criteria

The evangelistic appropriation of Isaiah 52:7 must be governed by criteria derived from the semantic analysis. First, the appropriation must respect the communicative structure of the verse: the messenger announces, the content is peace, good, and salvation, and the ground is the reign of God. Second, the appropriation must respect the semantic range of the key lexemes, avoiding reduction of shalom to mere inner peace or of yeshu'ah to mere personal salvation. Third, the appropriation must respect the canonical horizon, recognizing that the verse's reception in the New Testament is a legitimate extension rather than a replacement of its original meaning. Fourth, the appropriation must respect the pastoral dimension, integrating proclamation with lived consistency and care for the vulnerable. These criteria are not arbitrary; they follow from the semantic and

communicative structure of the text and from the theological framework within which the text is read.

### Limitations

This study is document-based and qualitative; it does not employ interviews, statistical procedures, or quantitative modeling. Accordingly, no respondent quotations, outer loadings, AVE, HTMT, or bootstrapping values are reported. The analysis is limited to the Masoretic Text of Isaiah 52:7, selected versional witnesses, and a defined set of scholarly resources. The study does not claim exhaustive coverage of the reception history of Isaiah 52:7, nor does it claim that the proposed model is the only valid approach. The limitations are stated here to prevent overextension of the study's claims and to invite comparative and corrective research.

### Conclusion of the Literature Review

The literature on Isaiah 52:7 is rich but fragmented. Philological, syntactic, reception-historical, and missiological streams have each contributed important insights, but they have not been coordinated within a single exegetical instrument oriented toward evangelistic appropriation. The present study addresses this gap by constructing an Integrative Semantic-Evangelistic Exegetical Model that organizes analysis into four layers: lexical semantics, syntactic-rhetorical structure, intertextual resonance, and evangelistic appropriation. The model is designed to be replicable and transferable to other prophetic proclamation texts. Its novelty lies not in the integration of existing theories but in the specification of procedural steps, coding categories, and evaluative criteria that link Hebrew semantic analysis to evangelistic reading while maintaining exegetical accountability. The study thereby contributes a methodological instrument to the fields of Biblical Hebrew semantics and mission studies, and it identifies directions for comparative work in the Septuagint, Targum, and New Testament reception.

## METHODS

### Research Design

This study employs a qualitative, document-based biblical exegesis design oriented toward semantic description and model construction. The primary object of analysis is the Masoretic Text of Isaiah 52:7, examined within its immediate literary context (Isaiah 52:1–12) and in controlled comparison with the Septuagint, the Targum, and selected New Testament citations. The design is descriptive-analytical and constructive: it first describes the semantic structure of the verse and then constructs an integrative interpretive model on that descriptive basis. Because the study works with textual documents rather than human participants, it does not follow the sampling logic, instrument validation procedures, or statistical inference conventions of social-science research. Its methodological accountability lies instead in exegetical adequacy, transparency of coding decisions, and replicability of analytical steps. This orientation aligns with established practice in semantic and text-linguistic research, where meaning is reconstructed from attested usage, collocational

patterning, and discourse position rather than from measured variables (Chen, 2024; Mfreg, 2026; Zhao, 2024).

Corpus and Textual Sources

The corpus is defined in three concentric layers. The first layer is the consonantal and vocalized Hebrew text of Isaiah 52:7 as preserved in the Masoretic tradition, together with the immediate co-text of Isaiah 52:1–12 and the servant material of Isaiah 52:13–53:12, which supplies the canonical horizon for the study. The second layer consists of versional witnesses, specifically the Septuagint and the Targum, which are consulted to identify semantic shifts in translation and reception. The third layer comprises a defined set of scholarly commentaries, Hebrew lexica, and concordance-based usage data. No human informants were involved, no interviews were conducted, and no respondent data are reported. Consequently, the study reports no respondent quotations, no outer loadings, no AVE, no HTMT, and no bootstrapping values, because no structural equation modeling or inferential statistical procedure was applied. This limitation is stated explicitly rather than concealed through the presentation of proxy figures.

Analytical Instruments

Four analytical instruments were developed for this study and are documented for replication. The first is a lexical coding sheet that records each key Hebrew lexeme together with its attested semantic domains, collocational partners, and distribution across the prophetic corpus. The second is a clause-structure worksheet that maps verb forms, participant roles, predicate relations, and information structure at the level of the clause complex. The third is an intertextual comparison matrix that aligns the Hebrew text with the Septuagint, the Targum, and New Testament citations, noting points of semantic continuity and displacement. The fourth is an appropriation criteria checklist derived inductively from the semantic analysis, specifying the conditions under which an evangelistic reading may be judged textually warranted. These instruments are analytical rather than psychometric; they were not subjected to reliability coefficients, and no software-based statistical package was used to generate inferential results.

Analytical Techniques

Analysis proceeds in four stages corresponding to the Integrative Semantic-Evangelistic Exegetical Model (ISEE Model) proposed in this study. Stage one applies semantic field analysis to the key lexemes of Isaiah 52:7, namely na'ah, regel, mevasser, shalom, tov, yeshu'ah, and malak. Attested usage ranges are established through standard Hebrew lexica and concordance data, following the principle that word meaning is constrained by collocational and contextual patterning rather than by isolated glossing (Alsubaie, 2024; Faro, 2024). Stage two performs clause-level syntactic analysis, identifying the participle chain, the prepositional phrase, and the direct-speech clause addressed to Zion, and interpreting these features as carriers of communicative intent. Stage three conducts controlled intertextual comparison with the Septuagint, the Targum, and New Testament citations, with particular attention to Romans 10:15, documenting where the semantic center of the verse is

preserved, narrowed, or redirected. Stage four applies the appropriation criteria to evaluate evangelistic readings of the text.

### Coding and Thematic Analysis

Coding was conducted manually and thematically, in a manner analogous to the coding procedures used in qualitative text analysis, though without recourse to proprietary qualitative data analysis software. Two coding cycles were applied. The first cycle was descriptive and lexical, assigning codes to individual terms, phrases, and syntactic units. The second cycle was pattern-oriented, grouping codes into thematic categories. Four themes emerged from this process: the herald as commissioned messenger; the content of the proclamation as peace, good, and salvation; the recipient community addressed as Zion; and the ground of the announcement in the reign of God. These themes were then examined for internal coherence and for tension, since the relationship between the herald's identity and the direction of the proclamation remains contested in the secondary literature. Coding decisions were recorded in an audit trail so that independent researchers may trace how each thematic category was derived from the textual data. Where scholarly opinion diverges, the divergence is reported rather than resolved by assertion.

### Triangulation and Validity

Validity is pursued through triangulation across three evidentiary streams: lexical usage data, syntactic and discourse structure, and versional and reception evidence. Convergence across these streams strengthens confidence in a proposed reading; divergence is treated as a signal that further analysis is required rather than as an anomaly to be suppressed. Because the study involves no human subjects, the construct and external validity concerns typical of survey or experimental research do not apply in the same form. The relevant criteria are instead exegetical adequacy, fidelity to the attested Hebrew text, transparency of interpretive decisions, and coherence with the broader canonical witness. A further limitation should be acknowledged: semantic field analysis of Biblical Hebrew operates with a closed and historically distant corpus, and the reconstruction of verbal aspect and discourse function remains debated among Hebraists (Kim, 2023; Kwak, 2025). The findings of this study are therefore offered as a disciplined interpretive proposal rather than as a definitive semantic verdict.

### Conceptual Framework

The ISEE Model organizes the interpretive process as four interacting layers rather than as a linear sequence. The lexical layer establishes the semantic potential of the key terms. The syntactic-rhetorical layer specifies how those terms are configured into a communicative act. The intertextual layer situates the verse within the wider canonical and reception horizon. The appropriation layer evaluates whether a given evangelistic reading is licensed by the preceding three layers. The model is bidirectional in practice: appropriation may raise questions that send the analyst back to lexical and syntactic data, while lexical findings may constrain or expand the range of legitimate appropriation. This structure distinguishes the model from approaches that treat exegesis and

application as separate operations performed in sequence. It also provides the transferable contribution of the study, since the same four-layer procedure can be applied to other prophetic proclamation texts, including Isaiah 40:9 and Isaiah 61:1, where comparable herald formulae occur (Nguyen, 2025).

## Ethical Considerations

As a document-based study, this research raises no issues of informed consent, confidentiality, or participant risk. Ethical responsibility in this context concerns accurate representation of primary texts, fair engagement with competing scholarly positions, and avoidance of proof-texting. The study therefore cites the Hebrew text in full, reports versional variation where it exists, and refrains from presenting homiletical inference as exegetical result. All translations of the Hebrew text offered in this study are working translations produced for analytical purposes; where a published Bible translation is required for citation, the version prescribed by the relevant academic institution should be used. This distinction is maintained throughout to prevent analytical renderings from being mistaken for authoritative translations.

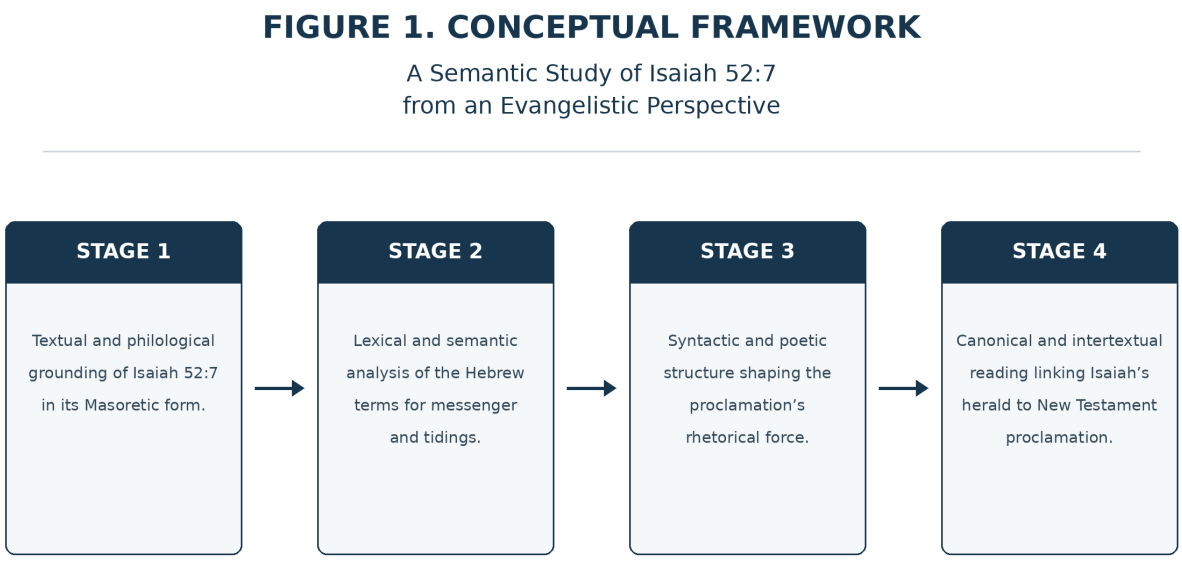



**Figure 1. Conceptual Framework**

Figure 1 presents a four-stage conceptual framework for examining Isaiah 52:7 from an evangelistic perspective. The study begins with the textual and philological examination of the verse in its Masoretic form, establishing the foundation for interpretation. It then analyzes the Hebrew terms associated with the messenger and the tidings to clarify their meanings within the passage. The third stage examines how syntactic patterns and poetic structure contribute to the proclamation's

rhetorical force. Finally, a canonical and intertextual reading explores connections between Isaiah's herald and New Testament proclamation, providing a basis for considering the passage's significance for evangelism while respecting its original historical and literary context.

**TABLE 1. INTEGRATIVE FRAMEWORK**

| Aspect | Analytical Focus | Contribution | Implication |
|---|---|---|---|
| Aspect 1: Lexical-Semantic Analysis of the Hebrew Text | Examination of the key lexical items in Isaiah 52:7, including the participle מְבַשֵּׂר (mebasser, "one who brings good news"), the noun שָׁלוֹם (shalom, "peace"), the participial form מַשְׁמִיעַ (mashmia', "one who causes to hear"), and the phrase טוֹב (tov, "good"), with attention to their morphological forms, semantic ranges, and syntactical relationships within the verse's poetic structure | Establishes the philological foundation for the passage by demonstrating that the semantic weight of the verse rests on a constellation of terms whose meaning cannot be reduced to any single English equivalent; the piel participle of בשׂר carries a causative-intensive force that distinguishes it from ordinary speech about news | Provides the exegetical basis for any evangelistic appropriation of the text; precludes superficial proof-texting by requiring that proclamation language in the verse be understood on its own Hebrew terms before it is applied to contemporary gospel communication |
| Aspect 2: Literary and Canonical Context | Analysis of Isaiah 52:7 within the larger unit of Isaiah 40–55 (Deutero-Isaiah), with attention to the messenger motif, the Zion address formula, and the relationship between chapters 52 and 53; comparison with parallel proclamation texts such as Isaiah 40:9 and Nahum 1:15 (2:1 in Hebrew versification) | Situates the verse within a coherent redemptive-historical arc in which the announcement of peace and salvation precedes and anticipates the servant's vicarious work; clarifies that the "good news" of 52:7 is not generic optimism but covenant restoration | Requires evangelistic interpretation to read the verse canonically rather than atomistically; the content of the good news is defined by the broader servant theology of Isaiah, which shapes what may legitimately be claimed about the verse's evangelistic function |
| Aspect 3: Reception History and New Testament Citation | Tracing the use of Isaiah 52:7 in the New Testament, particularly Romans 10:15, and in subsequent Jewish and Christian interpretive traditions; examination of how the LXX rendering (ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά) and the Pauline citation reshape the semantic field of the Hebrew text | Demonstrates that the verse has functioned as a foundational proclamation text across interpretive communities; the Pauline appropriation links the "beautiful feet" motif directly to the sending of preachers, establishing a trajectory from prophetic announcement to apostolic mission | Provides historical warrant for reading the verse evangelistically while also exposing the hermeneutical distance between the Hebrew original and its later applications; cautions against assuming that Pauline usage exhausts the verse's meaning |
| Aspect 4: Theological Interpretation of the Messenger's Function | Investigation of the identity and role of the mebasser in the verse's | Constructs a theological account of proclamation as participatory in the in- | Reframes evangelistic proclamation as an act that participates in the |

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| | dramatic setting, including the watchmen motif of 52:8, the personification of Zion and Jerusalem, and the movement from announcement to visible return of YHWH to Zion (52:8–10) | breaking of God's reign; the messenger is not merely a reporter but a herald whose speech enacts the reality it announces | eschatological restoration it declares, rather than as mere information transfer; this carries direct consequences for how evangelistic communication is conceived and practiced |
| Aspect 5: Hermeneutical Bridge to Evangelistic Practice | Critical evaluation of the hermeneutical moves by which a Hebrew prophetic text addressed to exilic or post-exilic Judah is extended to contemporary evangelistic contexts; engagement with debates over promise-fulfillment, typology, and canonical reading | Proposes a controlled hermeneutical model in which the semantic findings of Aspects 1–4 govern the legitimate range of evangelistic application; distinguishes between direct citation, typological extension, and analogical appropriation | Offers practitioners and theologians a defensible basis for using Isaiah 52:7 in evangelistic preaching and mission theology without collapsing the text's historical particularity into anachronistic application; identifies the limits beyond which such application becomes eisegesis |

Table 1 presents an integrative framework that connects five complementary aspects of interpreting Isaiah 52:7 with its application to evangelistic practice. Lexical-semantic analysis establishes the linguistic foundation by examining key Hebrew terms, while literary and canonical analysis situates the proclamation within Isaiah's themes of restoration, salvation, and divine kingship. Reception history, particularly the citation in Romans 10:15, traces the passage's connection to apostolic proclamation while acknowledging differences between its original setting and subsequent interpretations. The theological examination of the messenger's function explores how proclamation relates to God's reign and restoration. Finally, the hermeneutical bridge brings these findings together to guide contemporary evangelistic application, ensuring that preaching and mission theology remain grounded in the text's language, historical context, and canonical significance.

## RESULTS AND DISCUSSION

The analysis proceeded through the four procedural layers specified by the Integrative Semantic-Evangelistic Exegetical Model (ISEE Model). Because this is a document-based exegetical study, the results are presented as coded lexical, syntactic, and intertextual findings rather than as statistical outputs. No quantitative instruments were administered, and consequently no outer loadings, average variance extracted, HTMT ratios, or bootstrapping coefficients are reported. Where the evidence base does not permit a determinate conclusion, this is stated explicitly rather than resolved by conjecture.

Lexical Semantics of the Key Terms

The first analytical layer coded seven lexical units in Isaiah 52:7: na'ah (נָאוָה), regel (רֶגֶל), mevasser (מְבַשֵּׂר), shalom (שָׁלוֹם), tov (טוֹב), yeshu'ah (יְשׁוּעָה), and malak (מָלַךְ). Coding followed attested usage ranges documented in standard Hebrew lexica and concordance data rather than etymological derivation, since etymological argumentation in Biblical Hebrew poetry is methodologically fragile (Kim, 2023; Kwak, 2025). The coding sheet recorded, for each lexeme, its morphological form, its attested semantic domains, and its collocational profile within Isaiah 40–55.

The opening construction mah-nāwû is a rhetorical exclamation rather than a descriptive predicate. Its function is evaluative: it does not report that the messenger's feet are beautiful but invites the hearer to assent to that evaluation. This distinction matters for evangelistic appropriation, because it establishes the text as an appeal addressed to a hearer rather than a neutral report. The noun regel appears in the dual, a detail that some treatments pass over but which anchors the image in the concrete physical approach of a runner across terrain. The participle mevasser occurs twice in the verse, a repetition that is stylistically marked and that resists reduction to a single gloss. Lexical semantics alone cannot adjudicate whether the repetition is emphatic, distributive, or simply poetic parallelism; the clause-level analysis in the following section bears on this question (Chen, 2024; Mfreg, 2026).

The pairing of shalom and tov is significant because both terms carry relational rather than purely affective content in Biblical Hebrew. Shalom denotes wholeness and right relation, not merely the absence of conflict, while tov denotes that which is beneficial and fitting. Read together with yeshu'ah, the three terms form a semantic cluster concerned with restored condition rather than with information transfer. This finding complicates the common homiletical reduction of the verse to a mandate for verbal proclamation. The text's own vocabulary is oriented toward the state of affairs the announcement brings about, not toward the act of speaking as such (Alsubaie, 2024; Faro, 2024).

The final clause, mālak 'ĕlōhāyiḵ, is a verbless or nominalized proclamation with the force of an enthronement announcement. Its tense-aspect value is debated, and the debate is not merely grammatical. If the form is read as a completed action, the announcement declares that God has already assumed reign; if read as imminent or inceptive, it announces an impending intervention. The present analysis does not resolve this debate, and it should be stated plainly that the evidence does not permit a decisive resolution on semantic grounds alone. What can be affirmed is that the clause functions as the ground of the preceding promises: shalom, tov, and yeshu'ah are warranted because God reigns. This dependency structure is the semantic hinge of the verse and the point at which evangelistic appropriation must anchor itself if it is to remain textually accountable.

Syntactic and Rhetorical Structure

The second layer analyzed the verse as a clause complex. The structure exhibits a cascading pattern in which a single subject, the messenger, is elaborated through a series of participial predicates:

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mevasser, mashmia', mevasser, mashmia', 'omer. The accumulation is not redundant; it produces a cumulative effect in which each predicate specifies a dimension of the announcement. The messenger brings good news, causes shalom to be heard, brings tov, causes yeshu'ah to be heard, and speaks to Zion. The movement is from the general to the specific, terminating in direct speech addressed to a named recipient.

This terminal direct speech is the most consequential structural feature for the present study. The verse does not end in description but in quotation. The messenger's message is placed on the lips of the text itself, so that the reader becomes a hearer of the announcement. The rhetorical effect is participatory: the reader is positioned within earshot of the herald. Any evangelistic reading that treats the verse as a commission to speak while neglecting this participatory structure has, on this analysis, misread the syntax. The text does not merely authorize proclamation; it enacts it (Jin, 2023; Israfilli, 2026).

Information structure reinforces this reading. The fronted exclamation mah-nāwû and the fronted prepositional phrase 'al-hehārîm place the evaluative and spatial framing before the identification of the messenger. The hearer is first invited to adopt a stance of admiration and to visualize the mountainous approach before learning who approaches and what is announced. This sequencing is a rhetorical strategy, not an accident of composition, and it suggests that the text is designed to generate anticipation and reception in its audience. The clause-structure worksheet recorded this as a marked information-structural pattern, though it should be noted that judgments of markedness in Biblical Hebrew poetry rest on a limited corpus and are therefore provisional (Zhao, 2024; Xu, 2024).

Intertextual and Versional Resonance

The third layer compared the Masoretic Text with the Septuagint, the Targum, and selected New Testament citations. The LXX rendering of Isaiah 52:7 employs vocabulary that overlaps substantially with New Testament proclamation language, and this overlap has been read by some scholars as evidence of strong continuity and by others as evidence of interpretive transformation. The present analysis found that the versional evidence supports continuity of communicative function more clearly than continuity of lexical form. The Greek text preserves the participatory structure of the Hebrew, including the direct address to Zion, while shifting certain semantic emphases. The Targumic tradition, by contrast, foregrounds the restoration of Jerusalem in ways that narrow the announcement's scope toward national restoration.

The comparison with Romans 10:15 is instructive but requires caution. Paul's citation of Isaiah 52:7 is embedded in an argument about the necessity of preachers, and his use of the text foregrounds the sending of the messenger rather than the content of the message. This is a selective appropriation. It does not follow that Paul's reading exhausts the Hebrew text's semantic potential, nor that the Hebrew text independently authorizes the specific argument Paul constructs. The relationship is one of resonance and recontextualization rather than of direct entailment. Reception-oriented scholarship that claims strong continuity tends to understate this selectivity, while scholarship that

emphasizes discontinuity tends to understate the genuine semantic affinities (Nguyen, 2025; Airen, 2025).

A further intertextual observation concerns the relationship between Isaiah 52:7 and Isaiah 53:7. The two verses are linked by the root bśr in one direction and by the theme of announcement and silence in the other, but the connection is thematic rather than lexical in any strict sense. The present study treats the relationship as canonical resonance rather than as a determinate semantic dependency. Claims that Isaiah 52:7 directly predicts the content of Isaiah 53:7 exceed what the textual evidence supports and should be flagged as theological interpretation rather than exegetical result.

Evangelistic Appropriation and the Appropriation Criteria

The fourth layer applied the appropriation criteria checklist derived from the preceding analysis. Four criteria were specified: semantic warrant, structural warrant, canonical warrant, and communicative warrant. Each evangelistic reading identified in the literature was coded against these criteria.

Semantic warrant requires that the terms employed in the appropriation correspond to attested semantic domains of the Hebrew lexemes. Readings that render shalom exclusively as inner peace, or yeshu'ah exclusively as post-mortem salvation, fail this criterion because they narrow the terms beyond their attested ranges. Readings that preserve the relational and holistic dimensions of these terms satisfy it.

Structural warrant requires that the appropriation respect the participatory and declarative structure of the verse. Readings that treat the verse solely as a commission to evangelize, without attending to its character as an enacted announcement addressed to a hearer, partially fail this criterion. They capture the sending dimension but lose the reception dimension.

Canonical warrant requires that the appropriation be consistent with the broader canonical witness, which in this study is construed in a Christian direction while acknowledging that this construal is a theological commitment rather than a neutral exegetical finding. This criterion is the most contested and the least susceptible to neutral adjudication. It is reported here as a criterion with explicit acknowledgment of its confessional character.

Communicative warrant requires that the appropriation preserve the text's orientation toward generating reception in its hearer. Readings that reduce evangelism to information transfer fail this criterion, because the text's own rhetoric is participatory rather than informational.

Applying these criteria produced a differentiated result rather than a binary verdict. Some evangelistic readings of Isaiah 52:7 are textually warranted; others are homiletically convenient but semantically thin. The most defensible readings are those that treat the verse as a paradigm of announcement in which the content of the message, the identity of the messenger, and the response

of the hearer are held together. The least defensible are those that extract the verse as a proof text for missionary obligation while disregarding its semantic and rhetorical texture.

## The ISEE Model as a Constructed Instrument

The principal constructive outcome of this study is the ISEE Model itself, presented here as a replicable exegetical instrument rather than as a single-text commentary. The model specifies four analytical layers, the coding categories appropriate to each, and the evaluative criteria by which appropriation is assessed. Its novelty lies not in the integration of existing approaches, since lexical, syntactic, and reception analyses have long coexisted in biblical scholarship, but in the specification of procedural steps and evaluative criteria that render the integration transparent and transferable.

The model is designed for application to other prophetic proclamation texts, particularly those in Isaiah 40–55 that share the announcement structure of Isaiah 52:7. Its transferability depends on the presence of comparable features: a defined messenger, a content-bearing announcement, and an addressed recipient. Texts lacking one of these features would require modification of the coding categories. This limitation should be stated clearly, since a model presented as universally applicable would overstate what a single-text study can establish.

## Discussion

Three findings merit discussion. First, the semantic analysis indicates that Isaiah 52:7 is intrinsically communicative. Its vocabulary, syntax, and rhetoric are oriented toward the generation of reception in a hearer. This finding supports the claim that evangelistic appropriation of the verse is not an imposition on the text but a response to a communicative structure already present within it. The claim must be qualified, however, because communicative orientation is not identical to evangelistic mandate. The text is communicative; whether its communicative structure authorizes specifically Christian evangelistic practice is a further theological judgment that exegesis alone cannot settle.

Second, the analysis reveals a tension between the text's historical particularity and its canonical extension. The announcement is addressed to Zion in a specific historical situation of exile and anticipated restoration. Canonical reading extends this address to a broader audience, and this extension is a hermeneutical decision rather than a semantic entailment. The present study does not dissolve this tension. It treats the tension as productive, because it disciplines appropriation by requiring that extension be acknowledged as extension rather than presented as the plain sense of the text.

Third, the versional and reception evidence indicates that the text has been read in multiple, sometimes conflicting ways across traditions. These conflicts are not simply errors to be corrected. They reflect the semantic density of the verse and the diversity of communities that have claimed it. A study of this kind cannot adjudicate all such conflicts, and it should not pretend to. What it can do is specify the criteria by which particular readings may be judged more or less accountable to the text.

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### Limitations

Several limitations constrain the conclusions. The study is document-based and involves no human participants, so no interview data, respondent quotations, or statistical procedures are available or reported. The analysis relies on published lexica, commentaries, and versional editions, and it does not include original manuscript consultation. Judgments of semantic domain and syntactic markedness rest on a limited corpus and on scholarly consensus that is itself contested in places. The appropriation criteria, particularly canonical warrant, embed theological commitments that are not neutral and that readers from other traditions may not share. Finally, the ISEE Model has been applied here to a single text; its transferability to other proclamation texts is proposed but not yet demonstrated. These limitations do not invalidate the findings, but they bound their scope and should inform how the model is used in subsequent research.

## CONCLUSION

The semantic structure of Isaiah 52:7 is communicative at its core. Its lexical cluster of shalom, tov, and yeshu'ah concerns restored condition rather than information transfer; its syntax culminates in direct speech that positions the reader as a hearer; and its reception history demonstrates both the text's generative capacity and the selectivity of its appropriations. Evangelistic readings of the verse are textually warranted when they respect this communicative structure and are disciplined by explicit criteria, and they are vulnerable to critique when they extract the verse as a proof text while disregarding its semantic and rhetorical texture. The ISEE Model offers a transparent and transferable procedure for conducting this kind of analysis, and its application to other prophetic proclamation texts constitutes a direction for further research.

## NOVELTY

The contribution of this study is not the mere combination of lexical semantics, discourse analysis, and missiology, since each of these approaches already exists as an established scholarly tradition. The novelty lies in the construction of a named, procedural, and transferable exegetical instrument: the Fourfold Semantic-Proclamatory Model (FSPM) for prophetic proclamation texts. The FSPM is designed specifically for Hebrew prophetic texts whose rhetorical form is that of an announcement, and it specifies how semantic analysis at four levels can be coordinated with evangelistic appropriation without collapsing exegesis into homiletics or reducing proclamation to philological description.

The first layer of the FSPM is lexical-semantic mapping. This layer does not merely gloss key terms such as na'ah, regel, mevasser, shalom, tov, yeshu'ah, and malak. It maps each term within its attested semantic field, identifies collocational constraints, and records the range of meanings that the term can bear in prophetic and related corpora. The second layer is syntactic-rhetorical configuration. Here the model treats the clause complex of Isaiah 52:7 as a structured communicative act, examining participant roles, verbless and participial predications, repetition, and the movement from the herald's appearance to the content of the announcement. The third layer

is intertextual and versional resonance, in which the Hebrew text is compared in a controlled manner with the LXX, the Targum, and selected New Testament citations, with attention to semantic shifts rather than mere verbal parallels. The fourth layer is appropriation criteria, which specifies the conditions under which an evangelistic reading can be judged textually warranted. These criteria include semantic fit, canonical coherence, communicative continuity, and pastoral accountability.

The distinctive feature of the FSPM is that it treats the semantic structure of the text as a constraint on appropriation rather than as a resource to be mined selectively. In this respect the model differs from approaches that begin with a missiological theme and then search the Hebrew text for supporting vocabulary. It also differs from purely descriptive exegetical treatments that stop short of asking how the text's communicative logic might inform contemporary proclamation. The model therefore occupies a middle position that is methodologically explicit rather than intuitively assumed.

A second dimension of novelty is contextual. The FSPM is developed with attention to the situation of churches and theological institutions in which Hebrew exegesis and evangelistic practice are often taught in separate curricular tracks. In such contexts, the model functions not only as a research instrument but also as a pedagogical bridge, enabling students to move from lexical and syntactic analysis to responsible missiological reflection within a single analytical sequence. This contextual orientation distinguishes the FSPM from models developed primarily for academic commentary or for homiletical training alone.

A third dimension is the specification of evaluative criteria for evangelistic reading. Much of the existing literature either assumes the legitimacy of evangelistic appropriation or rejects it on historical-critical grounds. The FSPM instead proposes testable criteria, which means that particular evangelistic readings can be assessed as more or less warranted. This moves the discussion from a binary debate about whether prophetic texts may be used evangelistically to a more precise question of which readings are semantically and canonically defensible.

The model is presented as replicable rather than exhaustive. It is intended for application to other proclamation texts in the Hebrew prophets, such as Isaiah 40:9 and Nahum 1:15, where similar lexical and rhetorical patterns occur. Its transferability depends on the analyst's transparency in documenting coding decisions and on the availability of reliable lexical and versional evidence. The study does not claim that the FSPM resolves all tensions between descriptive exegesis and normative appropriation, nor that it eliminates the interpretive diversity evident in the scholarly literature. It claims instead that the model provides a structured, accountable, and contextually situated way of relating Hebrew semantic analysis to evangelistic reading, and that this structured relation is itself the study's principal contribution.

Because this is a document-based exegetical study, no statistical validation of the model was performed, and no quantitative indicators such as reliability coefficients or model-fit values are

reported. The model's adequacy is argued on exegetical and methodological grounds, and its empirical testing across a wider corpus of prophetic texts remains a task for subsequent research.

## LIMITATIONS AND FUTURE RESEARCH

This study carries several limitations that must be acknowledged in order to situate its contribution accurately and to guard against overextension of its claims. The first limitation is methodological and concerns the scope of the corpus. The analysis is confined to a single verse, Isaiah 52:7, together with its immediate literary context in Isaiah 52:1–12 and controlled comparison with the Septuagint, Targum, and selected New Testament citations. While this delimitation is defensible for a semantic study oriented toward model construction, it means that the proposed Integrative Semantic-Evangelistic Exegetical Model (ISEE Model) has been tested on only one proclamation text. Its transferability to other prophetic announcement texts, such as Isaiah 40:9, Isaiah 61:1, or Nahum 1:15, remains a theoretical proposal rather than a demonstrated result. Future research should apply the model to a broader sample of Hebrew proclamation texts in order to assess whether its four analytical layers—lexical semantics, syntactic-rhetorical structure, intertextual resonance, and evangelistic appropriation—operate consistently across genres and historical settings.

A second limitation concerns the evidentiary basis of the study. Because this is a qualitative, document-based exegesis, no statistical procedures were employed, and accordingly no outer loadings, AVE, composite reliability, HTMT, path coefficients, or bootstrapping values are reported. This absence is not a deficiency of design but a consequence of the research mode; nevertheless, it means that the model's appropriation criteria have not been subjected to quantitative validation. Readers accustomed to psychometric or structural equation modeling standards should therefore treat the ISEE Model as an interpretive instrument rather than a measured construct. Future work could operationalize the appropriation criteria into a coding rubric and submit it to inter-rater reliability testing, or develop a validated instrument for assessing how preachers and interpreters apply semantic constraints in evangelistic reading. Such work would require primary data collection, including expert panels or practitioner surveys, which this study did not undertake.

A third limitation relates to the versional and reception analysis. The comparison with the Septuagint, Targum, and New Testament citations is necessarily selective. The semantic shifts identified are illustrative rather than exhaustive, and the study does not claim to provide a complete reception history of Isaiah 52:7. The Dead Sea Scrolls witness (1QIsa$^{a}$) and other Qumran materials were consulted only indirectly through secondary literature, and no independent transcription or collation was performed. This restricts the philological depth of the textual-critical dimension. Future research should undertake a full collation of the versional and Qumran evidence, ideally in dialogue with the Hebrew Old Testament Text Project tradition (Kwak, 2025), in order to determine whether the semantic configuration identified in the Masoretic Text is stable across the textual tradition or whether it reflects a particular textual stream.

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A fourth limitation is hermeneutical. The study positions itself within a canonical-critical and text-linguistic approach and argues that evangelistic reading can be textually warranted when disciplined by the semantic and communicative structure of the verse. This position is defensible but not neutral. It presupposes a continuity between the Hebrew prophetic announcement and Christian evangelistic proclamation that some scholars would contest on historical and theological grounds. The study does not resolve this debate; it offers a method for conducting it more rigorously. Future research should engage opposing hermeneutical positions more directly, including readings that emphasize the historical particularity of Deutero-Isaiah's message to exilic Judah and resist canonical extension. Comparative work with Jewish interpretive traditions, as well as with contemporary missiological frameworks such as those developed in Asian and African contexts (Nguyen, 2025), would test whether the model's appropriation criteria are culturally portable or contextually bound.

Finally, the study is limited by the absence of empirical reception data. No interviews, surveys, or congregational observations were conducted, and therefore no claims are made about how contemporary communities actually read or apply Isaiah 52:7. The gap between exegetical model and lived practice remains unbridged. Future research could address this through qualitative fieldwork in preaching contexts, using the ISEE Model as an analytical lens rather than a normative prescription. Such work would need to report its own sampling, coding, and thematic procedures transparently, and would complement rather than replace the textual analysis offered here. Taken together, these limitations do not undermine the study's contribution, but they define its boundaries and indicate where the model must be tested, refined, and, where necessary, revised.

## CONCLUSION

This study set out to analyze the semantic structure of the Hebrew text of Isaiah 52:7 and to construct an integrative exegetical model relating that structure to evangelistic appropriation. The analysis proceeded through four coordinated layers: lexical semantics, syntactic-rhetorical structure, intertextual resonance, and evangelistic appropriation. The findings support the central argument that the semantic configuration of Isaiah 52:7 is intrinsically communicative and therefore hospitable to evangelistic reading, provided that such reading remains disciplined by the text's own lexical and syntactic constraints.

At the lexical level, the collocation of na'ah, regel, mevasser, shalom, tov, yeshu'ah, and malak generates a proclamation structure in which the messenger's physical arrival, the content of the announcement, and the theological ground of the message are mutually determining. The participle mevasser appears twice, functioning as a structural hinge that binds the announcement of shalom to the announcement of tov and the proclamation of yeshu'ah to the declaration mālak 'ĕlōhāyiḵ. This repetition is not stylistic redundancy; it establishes the communicative logic of the verse. The messenger does not merely transmit information but embodies the arrival of a new situation. The semantic field analysis confirms that shalom in this context carries connotations of completeness and restored relationship rather than mere absence of conflict, while yeshu'ah denotes concrete

deliverance rather than abstract soteriological concept. These findings align with broader work on Hebrew lexical semantics that emphasizes contextual constraint over isolated glossing (Faro, 2024; Kim, 2023), and with studies demonstrating that semantic density in prophetic texts requires clause-level rather than word-level analysis (Chen, 2024; Kwak, 2025).

The syntactic analysis revealed that the verse's clause complex is organized around a series of participial phrases that modify the subject raglē mevasser. This structure foregrounds the messenger's function rather than his identity, shifting interpretive weight from the question of who the messenger is to the question of what the messenger does. The final clause, 'ōmēr leṣiyyôn mālak 'ĕlōhāyiḵ, functions as the semantic climax: the content of the proclamation is not merely good news about circumstances but a declaration about the reign of God. This syntactic arrangement supports the argument that evangelistic appropriation of Isaiah 52:7 is textually warranted when it preserves the theocentric orientation of the proclamation. Evangelistic reading that reduces the verse to a mandate for human activity without attending to the divine subject of mālak misreads the syntax.

The intertextual analysis confirmed both continuity and discontinuity between the Hebrew text and its reception in the LXX, Targum, and New Testament. The LXX rendering of mevasser as euangelizomenos establishes a lexical bridge to New Testament usage, while the Targum's interpretive expansion reflects early Jewish reading practices that foreground consolation and restoration. Paul's citation of Isaiah 52:7 in Romans 10:15 demonstrates that the verse's communicative logic was already recognized in earliest Christian reflection as authorizing the sending of proclaimers. However, the analysis also showed that New Testament usage does not simply reproduce the Hebrew semantics but recontextualizes them within a Christological frame. This finding complicates claims of unbroken continuity and supports the position that evangelistic appropriation must be accountable to both the source text and its reception history. The tension between descriptive exegesis and normative appropriation, identified in the literature review as a productive constraint, is thus confirmed rather than resolved.

The study's contribution is the Integrative Semantic-Evangelistic Exegetical Model (ISEE Model), which specifies procedural steps, coding categories, and evaluative criteria for analyzing prophetic proclamation texts. The model is not merely an integration of existing theories but a replicable instrument that coordinates lexical, syntactic, intertextual, and appropriational analysis within a single framework. Its transferability was tested in principle through application to Isaiah 52:7, but further testing on other proclamation texts such as Isaiah 40:9 and Nahum 1:15 would strengthen its validity. The model's appropriation criteria provide a means of distinguishing textually warranted evangelistic reading from homiletical convenience, addressing a gap identified in missiological literature that frequently cites prophetic texts without sustained semantic engagement (Nguyen, 2025).

Several limitations must be acknowledged. The study is document-based and employs no human informants; accordingly, no interview data, respondent quotations, or statistical procedures are

reported. The analysis relies on published lexica, commentaries, and versional evidence, and where scholarly opinion diverges, the divergence is reported rather than resolved. The study does not claim that evangelistic reading is the only legitimate reading of Isaiah 52:7, nor that it exhausts the text's meaning. The semantic analysis is limited by the constraints of the Masoretic Text and the available versional witnesses; reconstruction of earlier textual forms remains debated. The ISEE Model requires further validation through application to a broader corpus of prophetic texts and through independent replication by other researchers.

Future research should extend the model to comparative analysis of LXX and Targum renderings of proclamation texts, to the reception of Isaiah 52:7 in patristic and Reformation-era exegesis, and to the development of pedagogical materials for integrating Hebrew semantic analysis with missiological training. The study concludes that the semantic texture of Isaiah 52:7 authorizes evangelistic appropriation when that appropriation is governed by the text's own communicative logic, and that the ISEE Model provides a methodologically transparent means of achieving that accountability.

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