

The Charismatic and Non-Charismatic Roles of the Spirit in Isaiah 11:1-5¹

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Introduction

In the book of Isaiah, the theme of Yahweh's רִיחַ is featured most prominently in chapter 11, where the term רִיחַ appears four times (v. 2). While the charismatic role of Yahweh's spirit in Isaiah 11 has captured much attention, its non-charismatic role deserves further exploration.²

Thus, by employing syntactic, semantic, and pragmatic analyses, this essay will investigate how Yahweh's spirit in 11:1-5 not only empowers the recipient for Yahweh's given task (charismatic), but also

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²Some monographs and articles on the spirit of God in the OT that deal with the role of the spirit of Yahweh in Isaiah 11 are Hilary Marlow, "The Spirit of Yahweh in Isaiah 11:1-9," in *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (ed. David G. Firth and Paul D. Wegner; Downers Grove, IL: InterVarsity Press, 2011), 220-32; Lloyd Neve, *The Spirit of God in the Old Testament* (Tokyo: Seibunsha, 1972), 55-56; George T. Montague, *The Holy Spirit: Growth of a Biblical Tradition* (New York: Paulist, 1976), 40-42; Wilf Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, MA: Hendrickson, 1995), 128-30; and Christopher J. H. Wright, *Knowing the Holy Spirit through the Old Testament* (Downers Grove, IL: InterVarsity Press, 2006), 93-100. While aforementioned monographs deal with the spirit of Yahweh in Isaiah 11, they paid their attention to the spirit's role in empowering the new ideal ruler for his judicial task. Whereas Neve appears to be correct in observing the ethical role of Yahweh spirit, he does not fully develop his idea (see Neve, *The Spirit of God in the Old Testament*, 56). Wonsuk Ma's work, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah* (Sheffield, UK: Sheffield Academic, 1999), 33-42, has dealt with the role of Yahweh's spirit in Isaiah 11; unfortunately, however, he focuses only on verses 1-2 and concludes that the role of the spirit in this passage is to serve as "a sign for a legitimate leader" and to equip him "for the administration of justice and righteousness (see Ma, *Until the Spirit Comes*, 68). Although he is correct in arguing that the spirit of Yahweh enables the ideal ruler to administer his judicial task (charismatic), he has not fully addressed how the endowment of Yahweh's spirit affects the recipient's relationship with Yahweh (non-charismatic).

makes him to delight in the fear of Yahweh (non-charismatic).³ That reverential fear is the essential virtue of a just ruler and the foundation of Israelite wisdom, so that the recipient's attitude, thoughts, and behavior may be fully congruent with Yahweh's intention. In the following, we will examine the role of Yahweh's spirit in Isaiah 11:1-5 within its co-texts.

The Co-Texts of Isaiah 11:1-5

While some commentators have suggested that the immediate context of Isaiah 11:1-5 begins from 10:5,⁴ this essay proposes that 11:1-5 belongs to the larger literary context of Isaiah 7-12 because of the thematic and linguistic links that support the coherence of 7-12.⁵ First, the theme of trusting in Yahweh rather than in foreign alliances is a prominent one throughout chapters 7-12, which is set in the context of the Syro-Ephraimitic crisis (see 7:1-9; 8:11-14, 17; 10:20-27; 12:2).⁶ Second, the theme of Assyria is prominent throughout chapters 7-11 (see 7:17, 18, 20; 8:4-7; 10:5, 12, 24, 27-34; 11:11, 16). Third, chapter 12 is linked to chapters 7-10 in terms of the theme of trust in Yahweh (e.g., 12:2 //10:20-27), the theme of Zion (e.g., 12:6 //10:24 cf. 8:18; 10:12; 10:32), and the concept of fear (e.g., 12:2 // 7:4; 8:12; 10:24; 11:2-3). These above textual links, therefore, suggest that Isaiah 11:1-5 needs to be examined not only in the context of 10:5-12:6, but also in the context of chapters 7-12, which, in turn, belongs to the larger literary block of Isaiah 1-12. Thus, in the final form of the text, chapter 11 is placed in the literary context of the prophetic oracles, which are concerned not only with the king's/ruler's failure to practice justice for the poor and the weak

³In this essay, I adopt Wonsuk Ma's definition of "charismatic" and "non-charismatic" roles/traditions of Yahweh's spirit. Whereas the charismatic role denotes the spirit's role to "equip, enable or empower a selected individual to perform a divinely commissioned task," the non-charismatic role refers to the spirit's function to empower "the immediate recipient without an intended consequence for a secondary group of people." See Ma, *Until the Spirit Comes*, 29, and his essay on "The Charismatic Spirit of God," in *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Oxford, UK: Regnum Books Int'l, 2010), 29.

⁴See Paul D. Wegner, *An Examination of Kingship and Messianic Expectation in Isaiah 1-35* (New York: Edwin Mellen Press, 1992), 234; and also John Oswalt, *The Book of Isaiah: Chapters 1-39* (New International Commentary on the Old Testament; Grand Rapids, MI: Eerdmans, 1986), 54-64; 192-95.

⁵Scholarly opinions differ on whether verses 6-9 is a later addition and if verse 10 belongs to verses 1-9 in the final form of the text. However, since my main concern is not the growth and formation of the text but rather the final form of the text, determining whether Isaiah 11:6-9 belongs to an exilic or pre-exilic period is beyond the scope of this essay. Because of the limited space, this essay limits its scope to verses 1-5.

⁶See Richard Schultz, "Isaiah, Book of," in *Dictionary for Theological Interpretation of the Bible* (ed. K. J. Vanhoozer. Grand Rapids, MI: Baker, 2005), 339.

(e.g., 10:1-4), but also with the attitude and character of the kings/rulers of Judah/Israel in 10:1-4 (cf. 1:23), the arrogant Assyrian king in 10:5-19; 27-34, and the people of Judah/Israel (e.g., 9:13[12]; 10:21-22) toward Yahweh and their relationship with Him. In this context, the prophet envisions the coming of the ideal ruler as a new David in Isaiah 11.

In the following section, we will exegetically investigate the role of Yahweh's spirit in 11:1-5 in the light of the above architecture of the text.

An Analysis of the Prophetic Discourse in Isaiah 11:1-5

A Shoot from the Stump of Jesse: A New David (Isa 11:1)

The prophetic oracle in chapter 11 begins with a *WeQatal* verb וַיִּצְאֵן (“and it will come up”), which announces the emergence of a shoot from the stump of Jesse (v. 1). The use of a *WeQatal* signifies that 11:1a is syntactically dependent on the previous verse (i.e., 10:34). The syntactical relationship between 10:34 and 11:1 indicates that the rise of a shoot from the stump of Jesse in 11:1 should be understood in contrast with the fall of the Assyrian King in 10:34.⁷ Whereas 10:34 depicts Yahweh's plan to cut down the lofty trees, which represent the Assyrian king, 11:1 reveals his plan to raise up a new ruler from the stump of Jesse. Although verse 1 does not explicitly state that Yahweh will cause a shoot to come out of the stump of Jesse, the coming of Yahweh's Spirit רִיחַ upon the shoot in verse 2 signifies that Yahweh is the one who will raise up a shoot (חֹטֵר) from the stump (גִּזְעַת).⁸

While the name “David” (דָּוִד) is frequently mentioned in Isaiah 1-39,⁹ chapter 11 uses the term “Jesse” (יֵשׁוּ) to refer to the origin of the new ideal ruler (“a shoot from the stump of Jesse” v. 1; cf. v. 10). In 1 Samuel and 2 Kings, only David and no other king in the Davidic monarch is identified as the “son of Jesse,”¹⁰ implying that the term יֵשׁוּ in Isaiah 11:1 not only signifies the humble beginning of a ruler, but also recalls the authentication of David as Yahweh's chosen king of Israel through the anointing and the coming of Yahweh's spirit upon him (1

⁷See Willem Beuken, “‘Lebanon with Its Majesty Shall Fall. A Shoot Shall Come Forth from the Stump of Jesse’ (Isa 10:34-11:1): Interfacing the Story of Assyria and the Image of Israel's Future in Isaiah 10:11,” in *The New Things: Eschatology in Old Testament Prophecy* (ed. F. Postma, K. Spronk and E. Talstra; Amsterdamse Cahiers voor exegese van de Bijbel en zijn Tradities (Maastricht: Uitgeverij Shaker, 2002), 27.

⁸Beuken, “Lebanon with Its Majesty Shall Fall,” 29-30.

⁹See, for instance, בֵּית דָּוִד “the house of David,” (Isa 7:2; 22:22); כִּסֵּא דָּוִד “the throne of David” (Isa 9:6[7]); בְּאֶהֱל דָּוִד “in the tent of David” (Isa 16:5).

¹⁰See, for instance, 1 Samuel 16:11, 18; 17:58; 20:31; 2 Samuel 23:1; 1 Kings 12:16.

Sam 16:13).¹¹ Thus, when 11:1 is read in the light of chapters 7-12, it stands out that a shoot from the stump of Jesse does not refer to Ahaz, who failed to put his trust in Yahweh during the Syro-Ephraimitic invasion (see Isa 7-8) but to a new David, who will serve as Yahweh's faithful agent through the empowerment of Yahweh's רוּחַ (11:2-5). This becomes more evident in verse 2, which depicts the coming of Yahweh's רוּחַ upon a new ideal ruler.

The Coming of Yahweh's רוּחַ Upon a New David (Isaiah 11:2)

The pronominal phrase עָלָיו ("upon him") in verse 2a (רוּחַ יְהוָה וְיָהֳרֵה עָלָיו וְיָצָא מִלְּטֵי יֵשׁוּעַ) refers back to a new ideal ruler ("a shoot from the stump of Jesse") in the preceding verse. Since the coming of Yahweh's רוּחַ upon a new Davidic figure in verse 2 recalls the coming of the רוּחַ of Yahweh upon David in 1 Samuel 16:13,¹² exploring the relationship between the two references will help us to better understand the role of Yahweh's רוּחַ in relationship to the new Davidic figure in Isaiah 11:1-5.

The simultaneity of David's anointing with oil and his receipt of Yahweh's רוּחַ in 1 Samuel 16:13 signifies that David was Yahweh's chosen king, "the man after God's own heart/mind" (cf. 1 Sam 13:14).¹³ In the context of 1 Samuel 16:13-14, the coming of Yahweh's רוּחַ upon David was followed by its departure from Saul, implying that the רוּחַ of Yahweh that "bestows the gifts necessary for leadership cannot be given to two supreme leaders at the same time."¹⁴ According to Block, the coming of Yahweh's רוּחַ upon David in 1 Samuel 16:13 is "a most significant turning point in the history of Israel and her monarchy—the

¹¹See Ma, *Until the Spirit Comes*, 37; Wegner, *Kingship and Messianic Expectation*, 233; Howard, "The Transfer of Power from Saul to David in 1Sam 16:13-14," 475.

¹²The connection between these two references has been long observed. See, for instance, Walter Brueggemann, *Westminster Bible Companion* (Louisville, KY: Westminster John Knox Press, 1988); John N. Oswalt, *NICOT* (Grand Rapids, MI:Eerdmans, 1986) *The Book of Isaiah: Chapters 1-39*, 279; Otto Kaiser, *The Old Testament Library* (Philadelphia, PA: The Westminster Press, 1983), *Isaiah 1-12*, 256.

¹³Daniel I. Block, "Empowered by the Spirit of God: The Holy Spirit in the Historiographic Writings of the Old Testament," *Southern Baptist Journal of Theology* 1 (1997): 53. Commentators disagree as to whether the phrase אִישׁ כְּלִבּוֹ in 1 Samuel 13:14 refers to "a man of Yahweh's choice" ("according to one's own choosing") or "a man whose heart is like Yahweh's heart." For further information on this debate, see Benjamin Johnson's discussion in his article "The Heart of YHWH's Chosen One in 1 Samuel," *JBL* 131 (2012): 458.

¹⁴Neve, *The Spirit of God*, 27. See also Howard, "The Transfer of Power from Saul to David in 1 Sam 16:13-14," 479, 480.

transfer of divine authority and support from Saul to David.”¹⁵ The phrase “from that day forward” (מהיום ההוא ומעלה) in 1 Samuel 16:13c is particularly significant in this context because it signifies that, unlike the judges and Saul on whom Yahweh’s רוּחַ came “several different times, (implying it had left them in some way in the interim periods”),¹⁶ the coming of Yahweh’s רוּחַ upon David was to be permanent.¹⁷

Concerning the role of the coming of Yahweh’s רוּחַ, Hildebrand suggests that it equipped David with “military skills and charisma for his leadership skills,” which are evident throughout his reign.¹⁸ In 2 Samuel 8:15, David is depicted as Israel’s king who administered justice (בְּצִדְקָה) and righteousness (לְכָל-עַמּוֹ) to all his people (לְכָל-הָרֶבֶךְ). In 1 Samuel 18:14, the narrator clarifies that David’s success in all his undertaking was due to Yahweh’s presence in his life—“And David was prospering [lit. ‘acting wisely’] in all his ways for Yahweh was with him (וַיִּהְיֶה יְהוָה עִמּוֹ).”¹⁹ In summary, the רוּחַ of Yahweh not only authenticated David as Yahweh’s chosen king over Israel, but also continually empowered him to carry out his tasks as the one who administered justice and righteousness in his kingdom (cf. 2 Sam 8:15).

Yahweh’s Spirit and David (the son of Jesse) in 1 Samuel 16:13

13a - נוּיָקַח שְׁמוּאֵל אֶת-הַקֶּרֶן הַשֵּׁמֶן - “Then Samuel took the horn of oil,”

13b - וַיִּמָּשַׁח אֹתוֹ בְּקֶרֶב אֶחָיו - “and he anointed him in the midst of his brothers,”

13c - מֵהַיּוֹם הַהוּא, וּמֵעַלְמָה וְתַצְלַח רוּחַ-יְהוָה אֶל-דָּוִד - “from that day forward, the spirit of Yahweh rushed to David.”

13d - וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ הָרְמָתָה: - “Then Samuel rose up and went to Ramah.”

Yahweh’s Spirit and a New David (a shoot from the stump of Jesse) in Isaiah 11:2

2a - וְנָחָה עָלָיו רוּחַ יְהוָה - “and the spirit of Yahweh will rest upon him,”

¹⁵Daniel I. Block, “Empowered by the Spirit of God,” 51. See also David Toshio Tsumura, *The First Book of Samuel* (NICOT; Grand Rapids, MI: Eerdmans, 2007), 424.

¹⁶Howard, “The Transfer of Power from Saul to David in 1 Sam 16:13-14,” 475.

¹⁷Neve, *The Spirit of God in the Old Testament*, 23. See also Block, “Empowered by the Spirit of God,” 53.

¹⁸Hildebrandt, *An Old Testament Theology of the Spirit of God*, 126.

¹⁹Robert D. Bergen, *1, 2 Samuel* (The New American Commentary; Nashville, TN: Broadman & Holman Publishers, 1996), 181.

2b - רִיחַ חֵכְמָה וּבִינָה (ellipsis): “the spirit of wisdom and understanding,”

2c - רִיחַ עֲזָה וּגְבוּרָה (ellipsis): “the spirit of counsel and might.”

2d - רִיחַ דָּעַת וַיְרָאָה יְהוָה (ellipsis): “the spirit of knowledge and the fear of Yahweh.”

Just as the narrator in the Book of Samuel views that the רִיחַ of Yahweh played a central role in carrying out Yahweh’s plan to establish a just and righteous kingdom through the Davidic dynasty after the failure of King Saul (see 1 Sam 16:13-14; 18:14; 2 Sam 8:15), the prophet in Isaiah 11:1-5 also portrays that Yahweh’s רִיחַ is fundamental in executing Yahweh’s plan to establish his kingdom of righteousness and peace through a new monarch. When Isaiah 11:1-5 is read in association with 1 Samuel 16:13-14, it stands out that “a shoot from the stump of Jesse” in 11:1 may not refer to a king from the Davidic dynasty, but rather a new David who will be empowered to be Yahweh’s agent of righteousness through the work of the רִיחַ of Yahweh. Just as David, the son of Jesse, experienced the coming of Yahweh’s רִיחַ that authenticated his kingship and empowered him for his task, Yahweh’s רִיחַ will come upon the new David, who is identified as a shoot from the stump of Jesse, to endow him with spiritual gifts (v. 2) so that he will delight in the fear of Yahweh (v. 3a) and be able to administer justice and righteousness (vv. 4-5a).

The Use of Genitive of Effect in Isaiah 11:2b-2d

In the following, we will further explore how Yahweh’s רִיחַ will equip the new David with three pairs of spiritual gifts that will prepare and empower him to carry out his task as Yahweh’s agent of righteousness (vv. 2b-5b). The fourfold repetition of the noun רִיחַ and the double occurrences of the divine name יְהוָה in verse 2 imply that it is Yahweh who will raise up a new David and equip him through his רִיחַ with the necessary virtues or qualities to carry out his task as Yahweh’s faithful agent of righteousness. In Isaiah 11:2b-d, the poet uses ‘a genitive of effect’ structure, where the three pairs of spiritual gifts are endowed upon a new David. Waltke and O’Conner point out that “in a genitive of effect, the relationship of C and G is a directly causal one, that is, roughly, C causes G.”²⁰

²⁰Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, § 9.5.2c, 146. See also J. C. L. Gibson, *Davidson’s Introductory Hebrew Grammar Syntax* (Winona Lake, IN: Eisenbrauns, 1990) (Scotland: T&T Clark, 1994), § 34, 31.

- 2a - וְנָחָה עָלָיו רוּחַ יְהוָה: “and the spirit of Yahweh will rest upon him,”
- 2b - רוּחַ חֵכְמָה וּבִינָה: “the spirit (C) that causes (G) wisdom and understanding,”
- 2c - רוּחַ עֲזָה וְגִבּוּרָה: “the spirit (C) that causes (G) counsel and might,”
- 2d - רוּחַ דַּעַת וְיִרְאַת יְהוָה: “the spirit (C) that causes (G) knowledge and the fear of Yahweh.”

Use of the genitive of effect structure in verse 2b-d signifies that the רוּחַ is the agent that induces or causes all the skills and gifts mentioned in the verse. When seen in relationship with the clause וְנָחָה עָלָיו רוּחַ יְהוָה in verse 2a, it can be deduced that the רוּחַ of Yahweh is the source of all the three pairs of spiritual attributes given to the new David (vv. 1- 2) for fulfilling his tasks (vv. 3-5).

The first pair—“the spirit (רוּחַ) of wisdom (חֵכְמָה) and understanding (בִּינָה)” —is bestowed on the new David for his judicial office so that he would be able to judge (שָׁפַט) the poor with righteousness (צְדָקָה).²¹ In contrast to the Assyrian King who proudly claims that he was able to defeat many nations due to his own wisdom (חֵכְמָה) and understanding (בִּינָה) of the new David are attributed to the רוּחַ of Yahweh, signifying his dependence upon Yahweh.²²

In 1 Kings 3:12, Yahweh gave a wise (חֲכָמָה) and discerning (בִּינָה) heart to Solomon (the successor of David) so that he would be able to judge (לְשַׁפֵּט) Yahweh’s people and to distinguish between right and wrong (1 Kgs 3:9).²³ Just as Yahweh gave such a heart to Solomon for his judicial office as the king of Israel, the רוּחַ of Yahweh will endow the new David with the רוּחַ of wisdom and understanding to establish a kingdom of justice and righteousness (cf. Isa 11:3-5).

The new David will also be equipped with the second pair of attributes (v. 2c)—“the spirit of counsel and might (רוּחַ עֲזָה וְגִבּוּרָה).” In Isaiah 36:5, the noun עֲזָה denotes a ‘strategy’ or ‘plan,’ and גִּבּוּרָה refers to the ‘military strength’ to rebel against the Assyrians; thus the phrase

²¹See Uppsala Tengström, “רוּחַ *rûah*,” in *Theological Dictionary of the Old Testament* (vol. 13, ed. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry; trans., David E. Green; Grand Rapids, MI: Eerdmans, 2004), 390-91.

²²Archibald L. H. M. van Wieringen, *The Implied Reader in Isaiah 6-12* (Leiden: Brill, 1998), 202.

²³Brevard Childs, *Isaiah* (Old Testament Library; Louisville, KY: Westminster John Knox Press, 2001), 103.

“counsel and might (עצה וגבורה)” has a military connotation.²⁴ In this light, it can be suggested that the second pair of the spiritual attributes will enable the new ideal ruler to “plan and act with confidence and strength, ensuring victory over enemies and adversaries.”²⁵ The Israelite wisdom tradition acknowledges that counsel and might/strength belong to God: “With God are wisdom (חכמה) and might (גבורה); he has counsel (עצה) and understanding (תבונה)” (Job 12:13).²⁶ In the same vein, in Proverbs 8:14-16, counsel (עצה), might (גבורה 11:2c), and understanding (בִּינָה 11:2b) are depicted as virtues that Lady Wisdom possesses (Prov 8:14), and they are closely associated with kingship and righteous governance.²⁷

8:14a - לִי־עֵצָה וְחָוִישָׁהּ: “Mine are *counsel* (עצה) and sound wisdom (חוישה).”

8:14b - אֲנִי בִינָה לִי וְגִבּוּרָה: “I am understanding (בינה). I have *might* (גבורה).”

8:15a - בִּי מַלְכִים יִמְלֹכוּ: “By me kings reign (מלך).”

8:15b - וְרוֹזְנִים יִחְקְדוּ צֶדֶק: “and rulers decree what is just (צדק).”

8:16a - בִּי שָׂרִים יִשְׁרוּ: “By me princes rule (שרר).”

8:16b - וְהַדְּבָרִים כָּל־שֹׁפְטֵי צֶדֶק: “and nobles, all who govern (שפט) rightly (צדק).”

The linguistic and thematic connections between the aforementioned texts indicate that the concept of the second pair of the spiritual attributes (רוח עצה וגבורה) given to the new David in Isaiah 11:2 recalls the characteristics of an ideal king depicted in the Israelite wisdom tradition. Seen in this light, the purpose of Yahweh’s spirit’s endowment of the new Davidic ruler in 11:1-5 is to enable him to establish a kingdom of righteousness as Yahweh’s agent by ruling (שפט) justly (צדק) with wisdom and might (vv. 2-4; cf. Prov 8:14-16).

The third pair—“the spirit of knowledge and the fear of Yahweh (רוח היען ויראת יהוה)”—expresses the new ideal ruler’s relationship with

²⁴Gary Smith, *Isaiah 1-39* (New American Commentary; Nashville, TN: Broadman & Holman, 2007) 598.

²⁵Marlow, “The Spirit of Yahweh in Isaiah 11:1-9,” 226.

²⁶Roland Murphy, *Proverbs* (Word Biblical Commentary; Columbia: Nelson Reference & Electronic, 1998), 51.

²⁷See Richard J. Clifford, *Proverbs: A Commentary* (Old Testament Library; Louisville, KY: Westminster John Knox Press, 1999), 95; R. N. Whybray, *Proverbs* (New Century Bible Commentary; Grand Rapids, MI: Eerdmans, 1994), 125.

Yahweh.²⁸ In Proverbs 1:7, the fear of Yahweh (יְרֵאָה יְהוָה) is described as the beginning of knowledge (דַעַת); and in Proverbs 2:5, the fear of Yahweh (יְרֵאָה יְהוָה) is paired with the knowledge of God (דַעַת אֱלֹהִים).²⁹ In Isaiah 33:5-6, wisdom (חִכְמָה), knowledge (דַעַת), and the fear of Yahweh (יְרֵאָה יְהוָה) are associated with the establishment of Yahweh's kingdom of righteousness in Zion.³⁰ In light of our observations above, it may be suggested that the purpose of the endowment of the third pair of spiritual attributes (11:2d) is to make the new David's thoughts and actions "fully congruent and resonant" with Yahweh's will and intention,³¹ so that he may serve as Yahweh's faithful agent of righteousness (vv. 3-5). The theme of the fear of Yahweh is further developed in the following verse (v. 3a).

The Roles of Yahweh's רִיחַ in Isaiah 11:3-5

The Non-Charismatic Role of the רִיחַ of Yahweh in Isaiah 11:3a

Commentators are puzzled by the colon in 11:3a וְתִרְיָחוּ בְיִרְאָתוֹ יְהוָה ("And his delight shall be in the fear of Yahweh").³² The editors of the *BHS* and some commentators proposed that the colon וְתִרְיָחוּ בְיִרְאָתוֹ יְהוָה in verse 3a should be deleted because it is textual dittography. Wildberger also argues that "There is no doubt that it is actually a dittography from the previous יִרְאָה יְהוָה (דַעַת) רִיחַ spirit of knowledge and of fear of Yahweh" and that "the repetition of יִרְאָה יְהוָה ('fear of Yahweh') interrupts the flow."³³ In the same vein, Clements also suggests the clause "should be omitted as a variant reading of the last part of v. 2 which has come into the text."³⁴ Contrary to the aforementioned views, Motyer sees verse 3a

²⁸Tengström, "רִיחַ *rūah*," in *TDOT* 13: 394. See also Edward Young, *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes* (vol. 1; Grand Rapids, MI: Eerdmans, 1965), 382.

²⁹Kaiser, 256.

³⁰In his article, Beuken observes how Isaiah 33:5-6 shares the same vocabulary with Isaiah 11:1-9. See "Jesaja 33 als Spiegeltext im Jesajabuch," *Ephemerides theologicae lovanienses* 67 (1991): 16.

³¹Brueggemann, 18.

³²See Arie Shifman, "'A Scent' of the Spirit: Exegesis of an Enigmatic Verse (Isaiah 11:3)," *JBL* 2 (2012): 249.

³³See Wildberger, *Isaiah 1-12: A Commentary* (Trans. Thomas H. Trapp: Minneapolis: Fortress, 1991), 461.

³⁴Clements, *Isaiah 1-39* (New Century Bible Commentary; Grand Rapids, MI: Eerdmans, 1980)123.

³⁵Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 123.

as “a domino link between verses 2 and 3a.”³⁵ Thus, the different scholarly opinions on the placement and function of verse 3a in its present literary position reveal a need for a more thorough analysis within its larger context in the book of Isaiah and also in its canonical context.

We begin our investigation by exploring the relationship between the concept of the fear of Yahweh and kingship in Israel in Deuteronomy 17:18-20. In this context, the fear of Yahweh (lit. “to fear Yahweh”) (לִירֵאָה אֶת־יְהוָה) is described as the essential virtue that an Israelite king is required to possess. In vv. 18-20, the king is required to learn to fear Yahweh through his copying, keeping, writing, and reading of the book of the law הַתּוֹרָה and to demonstrate his fear of Yahweh by keeping (שָׁמַר) all the words of the law (הַתּוֹרָה) and the statutes (הַחֻקִּים) and doing (עָשָׂה) them (v. 19). As Craigie observes, since the king’s responsibility is to rule on earth on behalf of Yahweh, he has to “do so in line with the holiness and righteousness of Yahweh” (Deut 17:18-19).³⁶ Verse 20 further states that possessing the virtue of the fear of Yahweh keeps the king from becoming prideful (v. 20a) and turning aside from Yahweh’s commandments so that he and his descendants may reign for a long period of time.

In line with the teaching of Deuteronomy 17:18-20 on kingship and the fear of Yahweh, the Israelite wisdom tradition also defines the fear of Yahweh as the beginning of wisdom (Prov 1:7; 9:10) and the hatred of evil, pride, arrogance, evil ways, and a perverse mouth (Prov 8:13). In Proverbs 8:13-16, the fear of Yahweh (v. 13; cf. Isa 11:2d-3a) is closely associated with the theme of wisdom, understanding, and might (v. 14; cf. Isa 11:2b-c) and also with the theme of righteous governance (vv. 15-16; cf. Isa 11:3b-5).

Thematic Progression in Proverbs 8:13-16 and Isaiah 11:2d-5

The Fear of Yahweh as the foundation of Israelite wisdom

(Prov 8:13 // Isa 11:2d-3a)

Result 1: counsel and wisdom, understanding and strength

(Prov 8:14 // Isa 11:2a-c)

Result 2: righteous governance

(Prov 8:15-16 // Isa 11: 3b-5)

³⁶See Peter Craigie, *The Book of Deuteronomy* (NICOT; Grand Rapids, MI: Eerdmans, 1976), 266.

In Proverbs 8:13-16, as illustrated above, the fear of Yahweh serves as the foundation of righteous governance (cf. Deut 17:18-20; Isa 11:2-5). Similarly, in David's last words in 2 Samuel 23:2-3, the concept of the fear of God is closely linked with the theme of righteous governance. These words were known as the "oracle of David, the son of Jesse (בן־ישי), and the anointed (משיח) of the God of Jacob, who spoke through the רוח of Yahweh (v. 2)."

- 2a - רוח יהוה דבר־בִּי: "The *Spirit of Yahweh* speaks through me,"
 2b - וּמִלְחָתוֹ עַל־לְשׁוֹנִי: "and his word is upon my tongue."
 3a - אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי: "The God of Israel said to me,"
 3b - לִי דָבַר צוּר יִשְׂרָאֵל: "the Rock of Israel spoke to me,"
 3c - מוֹשֵׁל בְּאֲדָמָה צְדִיקִים: "the one who *rules* over men *in righteousness*"
 3d - מוֹשֵׁל יְרֵאתָ אֱלֹהִים: "the one who *rules in the fear of God*."

Thus, the aforementioned texts reveal that the fear of Yahweh is closely associated with righteous governance and also with keeping Yahweh's commandments (Deut 17:18-20), and the hatred of evil and pride (Prov. 8:13; Prov. 1:7; 9:10; cf. Deut 17:20). Just as Deuteronomy 17 describes the fear of Yahweh as the essential virtue that is required for an Israelite king to possess, the oracle of David (2 Sam 23:1-3) and the Israelite wisdom tradition (Prov 8:13-16) also affirm that the fear of Yahweh is indispensable to righteous governance.

While Deuteronomy 17:18-20 teaches that a king has to read the Torah day and night in order to possess the virtue of the fear of Yahweh, Isaiah 11:1-5 envisions that Yahweh's רוח will bestow that virtue on the new David, causing him to delight in the fear of Yahweh so as not to become proud (cf. Deut 17:18-20); but rather he will be free from all evil (cf. Prov 8) and will be able not only to keep all of Yahweh's commandments (Deut 17:18-19), but also to govern righteously (2 Sam 23:1-3; Prov 8:15-16).

Seen in the context of Isaiah 7-12, the fear of Yahweh will keep the new David from acting like the arrogant Assyrian king who lifts himself up and speaks boastfully (Isa 10:7, 13-14; cf. Deut 17:20; Prov. 8:13), or Ahaz, the unfaithful Davidic King who failed to put his trust in Yahweh (Isa 7-8), or Judah's contemporary leaders who acted unjustly toward the poor, the fatherless, and the widows (10:1-4; cf. 1:23; 3:14; 5:23).

Therefore, the above observations lead us to deduce that the clause וְהָרִיחוּ בְּיְרֵאתָ יְהוָה in Isaiah 11:3a is not a scribal error which interrupts the flow (contra Wildberger, Clements). In its present literary position, verse 3a functions to ensure that Yahweh's רוח equips the new David to become

Yahweh’s faithful agent whose thoughts and deeds are fully in harmony with Yahweh’s intention to establish his kingdom of righteousness.

In the following verses (11:3b-5), we will further explore how all the spiritual attributes in Isaiah 11:2 equip the new David to carry out Yahweh’s plan to establish a righteous kingdom.

The Charismatic Role of Yahweh’s רוח: Empowerment for Service
(Isaiah 11:3b-4b)

In Isaiah 11:3b, there is a thematic shift from how the empowerment of Yahweh’s רוח effects the new David’s relationship with Yahweh by empowering him to delight in the fear of Yahweh (v. 3a) to the manner in which he will carry out his task as Yahweh’s agent of righteousness (vv. 3b-4). The repetition of the two verbs שפט and יכה in verses 3b and 4b signifies that the two cola in 3b-c are closely linked with the ones in 4a-b.

3b - ולא למראה עיניו ושפט: “and he will שפט not (לא) by *what he sees*”

3c - ולא למשמע אזניו ויכה: “and he will יכה not (לא) by *what he hears*,”

4a - וישפט בצדק הלים: “but he will שפט *with righteousness*”

4b - ויחוק במישור לענוי-ארץ: “and he will יכה *with equity*”

While use of the same verbs (שפט and יכה) in both 3b-4b and 4a-b reveals that the two verses are connected, the double use of the negative particle (לא) in 3b-c (לא למראה: “not by what he sees” and לא למשמע: “not by what he hears”) further clarifies that the two verses are connected in terms of contrast. Whereas verse 3b-c portrays a manner in which he will not carry out his judicial task, the two prepositional phrases (בצדק: “with righteousness” and במישור: “with equity”) in verse 4 depict the manner in which he will carry out his task.

Having been equipped with the three pairs of spiritual gifts (v. 2), the new David will not carry out his judicial task like any ordinary kings or judges, who depend on what they can see (לא למראה) or what they can hear (לא למשמע). While use of the noun phrases “what he sees” or “what he hears” in Isaiah 11:3b-c may be reminiscent of the theme of a hardening motif in Isaiah 6:10,³⁷ it is more likely that verse 3b-c recalls

³⁷See Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Carlisle, Cumbria: Paternoster, 1998), 49.

1 Kings 3:28, where Solomon was depicted as having the wisdom of God (הַחֵמָה אֱלֹהִים) to administer justice (מִשְׁפָּט).

In the context of 1 Kings 3, the bestowal of a wise (חָכָם) and understanding (בִּינָה) heart to Solomon (v. 12) was followed by the narrator's depiction of how Solomon was able to rightly arbitrate a dispute between the two harlots (both of whom claimed to be the mother of the living child) and to bring justice to them. In this case, Solomon's arbitration was not merely based on what the two women said (i.e., what he heard) or the evidence they presented (i.e., what he saw) (cf. 1 Kgs 3:16-28), but he was able to go beyond the evidence presented because Yahweh had given him a heart of wisdom and understanding/discerning (cf. 1 Kgs 3:12). This is affirmed by verse 28, which depicts how the people of Israel were impressed by Solomon's wisdom to judge: "Then all Israel heard the judgment (מִשְׁפָּט) that the king had judged (שָׁפַט), and they stood in awe (lit. 'fear') before the king because they saw (רָאוּ) that the wisdom of God (הַחֵמָה אֱלֹהִים) is in him to administer (עָשָׂה) justice (מִשְׁפָּט)."

In summary, just as Solomon, who was endowed with a heart of wisdom and discerning, administered justice and righteousness through the wisdom of God that enabled him to go beyond what he could see or hear, the new David's ability to judge and determine the truth will not be limited by what he sees or hears (i.e., the evidence presented to him) because he is equipped with the רוּחַ of wisdom (הַחֵמָה) and understanding (בִּינָה). It is worth noting, however, that the new David will not be like Solomon, whose heart was turned away to other gods by his foreign wives whom he loved (1 Kgs 11:1-4),³⁸ or the contemporary rulers of Judah and Jerusalem, who loved bribes and failed to bring justice to the fatherless and widows (10:1-4; 1:23). Yahweh's רוּחַ will empower the new David to delight in the fear of Yahweh (Isa 11:3a) so that he will not fail to keep Yahweh's commandments (cf. Deut 17:18-20). In this way, Isaiah 11:2-3 paves the way for verse 4a-d, which portrays the manner in which the new David will bring justice, righteousness, and order in the society.

In verse 4, the speaker employs a series of word plays (שָׁפַט: he will judge // שָׁפַט: rod // שִׁפּוֹת: lip), which function as a powerful linking to bond the couplet together.³⁹ Use of these word plays signifies that the role of the spirit-empowered ruler is both to judge (שָׁפַט) the poor with righteousness (v. 4a-b) and to punish the wicked with the rod (שָׁפַט) of his

³⁸Lissa M. Wray Beal, *1 & 2 Kings* (Apollos Old Testament Commentary; Downers Grove, IL: InterVarsity Press, 2014), 90-91.

³⁹Watson, *Classical Hebrew Poetry: A Guide to Its Technique* (London: T & T Clark, 2005), 245.

mouth and with his lips (שפתו) (v. 4c-d). The clause וְשָׁפֵט בְּצִדְקַת הַלֵּלִים (“and he will judge the poor”) in 4a is “an expression of a royal role not only in Israel but across the ancient Near East.”⁴⁰ For instance, Hammurabi, in the prologue to his laws, states that the gods Anum and Enlil commissioned him “to cause justice to prevail in the land, to destroy the wicked and the evil, that the strong might not oppress the weak.”⁴¹ The same concept concerning the king’s responsibility to protect the poor and to crush the wicked (oppressor) is also found in Psalm 72.

Psalm 72 begins with a prayer for the king to be endowed with God’s justice (lit. “your justice” מִשְׁפָּטֶיךָ) and his righteousness (lit. “your righteousness” צְדִיקָתְךָ) so that he may be able to judge God’s people with righteousness (צדק) and the poor with justice (משפט).⁴² The Psalmist’s prayer acknowledges that God is the source of justice and righteousness for the king, who will intervene for the needy (דל) and the oppressed (עני) and will deliver them from oppression and violence as Yahweh’s faithful agent of righteousness on earth.

When Isaiah 11:4 is read in relationship with Psalm 72, it stands out that the responsibility of the new ideal ruler is to carry out Yahweh’s plan to establish a community of righteousness by defending the rights of the oppressed (v. 4a-b) and the poor and also by punishing the wicked (v. 4b-c). Just as God will bestow his justice and righteousness on the king to intervene for the poor (Ps 72:1-4, 12-14), Yahweh’s רוח will also endow the three pairs of spiritual attributes to the new David for his task (Isa 11:1-4). While the רוח of wisdom and understanding (v. 2b) will enable him to judge (שפט) the poor with righteousness (צדק) and decide (יכח) with equity for the oppressed of the land (v. 4a-b), the רוח of counsel and might (v. 2c) will also empower him to slay the wicked (v. 4c-d). In Isaiah 25:4, Yahweh is depicted as a refuge (מְעוּז) to the poor (דל) and to the needy (אביון) amidst the threat of the ruthless (עריץ). When 11:1-4 is read in association with 25:4 and Psalm 72, it is evident that the new David, empowered by the רוח of Yahweh, is Yahweh’s agent to intervene for the poor and oppressed by establishing a righteous community.

⁴⁰Oswalt, *Isaiah: Chapters 1-39* (NICOT; Grand Rapids, MI: Eerdmans, 1986), 281.

⁴¹J. B. Pritchard, *The Ancient Near Eastern Texts Relating to the Old Testament NET* (2nd ed., Princeton, NJ: Princeton University Press, 1955), 164; quoted in Joseph Blenkinsopp, *Isaiah 1-39, The Anchor Bible: A New Translation with Introduction and Commentary* (Anchor Bible Dictionary; New York: Double Day, 2000), 265.

⁴²Knut M. Heim, “The Perfect King of Psalm 72: An Intertextual Inquiry,” in *The Lord’s Anointed* (ed. P. E. Satterthwaite, Richard Hess, and Gordon Wenham; Carlisle, UK: Paternoster, 1995), 235.

Characteristics of a Spirit-Filled Ruler (Isa 11:5)

In Isaiah 11:5, the prophet portrays the character of the new David: “And righteousness (צִדְקָה) will be the girdle of his waist, and faithfulness (אֱמוּנָה) will be the girdle of his loins.” The song of Moses in Deuteronomy 32 depicts Yahweh as אֱלֹהֵי אֱמוּנָה (“a God of faithfulness”) who is without iniquity, righteous (צַדִּיק), and upright (cf. v. 4). Similarly, in the book of Psalms, the two terms צִדְקָה and אֱמוּנָה are frequently used in relationship with Yahweh’s character and action in the context of Yahweh’s judgement of the earth (96:13), of issuing his decrees in righteousness and in faithfulness (119:138), and of the Psalmist’s prayer according to Yahweh’s faithfulness and righteousness (143:1). In the book of Isaiah, the term אֱמוּנָה is also used to portray Yahweh’s faithfulness in accomplishing wonderful deeds in history according to his divine plan (25:1).⁴³ Isaiah 33:5-6 depicts Yahweh as the stability (אֱמוּנָה) of the citizens of those who dwell in a transformed Zion that Yahweh will fill with justice (מִשְׁפָּט) and righteousness (צִדְקָה).

While the above observations reveal that both of the terms צִדְקָה and אֱמוּנָה are used in relationship with Yahweh’s character and his action, it is also worth noting that Yahweh requires Israel to be a people of אֱמוּנָה (“faithfulness,” Jer 5:1)⁴⁴ and expects צִדְקָה (“righteousness”) from them (Isa 5:7). Therefore, seen in light of the above observations, Isaiah 11:5 clarifies that Yahweh’s רוּחַ will enable the new David to reflect God’s righteousness and faithfulness in the way he will carry out his judicial task as Yahweh’s faithful agent. In summation, the divine gifts of wisdom, understanding, counsel, and might (Isa 11:2b-c) will enable the new ruler to judge the poor and the oppressed with (צִדְקָה) righteousness (11:5; cf. 11:4; Ps 72:1-4, 12-14; Ps 96:13); and the divine gift of the spirit of the fear of Yahweh (11:2d-3c) will also enable him to demonstrate his faithfulness (אֱמוּנָה) toward Yahweh (v. 5b).

Conclusion and Implications for Pentecostal Pneumatology

In contrast to the unfaithful Davidic king (Isa 7-8), the unjust leaders who failed to practice justice (10:5), and the arrogant Assyrian king whom Yahweh will bring down (10:33; 5-19, 28-33), Isaiah envisions that Yahweh will raise up a new David who will be empowered by Yahweh’s spirit to become Yahweh’s faithful agent of righteousness to

⁴³See Smith, *Isaiah 1-39*, 429; Childs, *Isaiah*, 184.

⁴⁴See R. W. L. Moberly, “אֱמוּנָה (*’mm*),” *NIDOTTE* 1: 430.

establish his kingdom of righteousness and peace (11:1-5; cf. 8:23-9:6[9:1-7]). Yahweh's spirit in 11:1-5 not only equips the new ideal ruler with spiritual gifts for his judicial task to administer righteousness and justice by intervening for the poor and the weak (*charismatic*), but also makes him to delight in the fear of God (*non-charismatic*), which serves as the ground of the just reign and the essential virtue of a just ruler and the foundation of Israelite wisdom. The fear of Yahweh, which will result from the non-charismatic function of Yahweh's spirit, will keep the new David from failing to keep Yahweh's commandments (cf. Deut 17:18-20).

While the non-charismatic role of Yahweh's spirit makes the new David become Yahweh's faithful agent whose delight is in the fear of Yahweh, the charismatic function of Yahweh's spirit empowers him to carry out Yahweh's given task, which is to establish a kingdom of righteousness. This implies that a new David (the recipient) in Isaiah 11:1-5 can become Yahweh's faithful agent who effectively carries out that task only through his experiences of the coming of Yahweh's spirit that makes him delight in the fear of Yahweh (non-charismatic) and also empowers him to carry out the task (charismatic).

The above finding has implications for Pentecostal pneumatology. Since the beginning of modern Pentecostalism, the doctrine of Spirit-baptism, which is grounded on Luke-Acts, has been one of the major concerns of Pentecostals. They have argued that the coming the Spirit upon the disciples in Acts 2 was to endow with power for witness (cf. Acts 1:8). While Pentecostals are justified in arguing that the charismatic role of the Spirit empowers the recipients to become effective witnesses based on Luke-Acts, our exegetical analysis of Yahweh's spirit in Isaiah 11:1-5 reveals that it is the non-charismatic role of the Spirit that makes the recipient become Yahweh's faithful agent whose thoughts and actions are fully congruent with his intention. This implies, therefore, that in order to become Jesus' faithful witnesses, it is essential for modern Pentecostals to pay enough attention to both the charismatic and the non-charismatic roles of the Holy Spirit.

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