

THE PLACE OF (מָשַׁח) “ANOINTING” IN THE CHARISMATIC WORKING OF THE “SPIRIT OF THE LORD”: AN EXEGETICAL INTERPRETATION OF ISAIAH 61: 1 AND ITS PASTORAL IMPLICATIONS TODAY

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ABSTRACT: *“The Spirit of the Lord” occupies a prominent place in the Christian Scriptures. He is not only a gift from the Father and the Son to the Church, He works in that Church through the instrumentality of human beings to whom He freely gives His Charisms for service. One would naturally presume that these beneficiaries would be restricted to Christ’s disciples. Ironically today, many ‘charismatics’ claim to be operating by the ‘Spirit of the Lord.’ Some begin and last long. Others begin but do not last. There are some others who begin mightily but soon witness an unexplainable slow-down. Questions have arisen as to whether there is any criterion and what could constitute the qualification for a genuine and meaningful Charismatic working of the Spirit. In response to this pastoral puzzle, Isaiah 61: 1 hints on the path to possible answers. This work, with the assumption from that passage, that “Anointing” could be the qualification for the charismatic working of the Spirit, therefore, aims at an exegetical study/interpretation of the verb מָשַׁח in Is 61: 1-2; the analysis of its nature; and the examination of its place in the Charismatic working of the Spirit of the Lord. Using the Methods of Biblical exegesis, the findings of the research propose relevant answers to the questions above and the conclusions and recommendations are projected and applied to serve the pastoral needs of today’s worshipping community.*

KEYWORDS: Anointing, Charisma, Spirit of the Lord, Pastoral Life

INTRODUCTION

Biblical Theology generally portrays the Spirit of God as the agent of evangelization. But the charismatic working of the spirit is always through the instrumentality of human agents. Today, there has been too many claims to charismatic ability/ministry and most of it is founded on the perceived – sometimes erroneous - understanding of the word ‘anointing’.¹ While some claims could be genuine, others may not quite be; there seems to be a great number of impersonators. This has resulted in deception and misdirection. It is evident in the inconsistent and unsustainable manifestations of the spiritual fruits of anointing. One of the few passages with a correspondence between anointing and the Spirit of God (Holy Spirit) is Isaiah 61: 1.

This work seeks to study the import of the word מָשַׁח (anointing) in Isaiah 61:1 as a response to the need for appreciating the truth about the charismatic working of the Spirit. The aim of this study is to discover and appreciate the meaning of the word in context; examine the correlation between anointing and the working of the Spirit of God; establish the import of anointing in charismatic ministry; draw pastoral lessons and recommendations; and make conclusions for contemporary benefit. Using the methods of Biblical exegesis, this work studies the import of the word מָשַׁח in Isaiah 61:1 and projects the results of such study for an objective appreciation of ‘anointing’ in charismatic ministry today.² This study will be carried out systematically from this Introduction to the Explication of Terms; then, the

research would explore the General Assumptions about Anointing and the Charismatic workings of the Spirit before carrying out an exegesis of the Text and doing a detailed study of the word משח . From the results of the analysis, the research would examine the place of anointing in the Charismatic working of the Spirit, evaluate its findings – identifying evident implications and recommendations for pastoral benefits – before it concludes. For a more effective application, the application of this study is delimited to Ikot Ekpene Town in Akwa Ibom State, Nigeria.³ The relevance of this study lies in the high propensity of its results to effectively address the ‘myths,’ deceit and errors about the nature, causes and effects of ‘anointing.’

Explication of Terms

For proper understanding of this work, the following key Terms and recurrent phrases need to be explained as used: ANOINTING; CHARISMATIC WORKING and SPIRIT OF THE LORD

Anointing

Even though the general meaning of anointing as pouring oil on something or somebody will also be invoked here, the usage of the word ‘anointing’ in this work captures a wider appreciation to include both the action, the effects and the implications of such action from the point of view of both God and man

Charismatic Working

The phrase: Charismatic working, as used in this work references all the manifestations of the Spirit of the Lord as seen or perceived as a consequence or an antecedent of anointing.

Spirit of the Lord

In this work, the Spirit of the Lord would be used to refer to the presence of God and the motivational effects/influence of such presence. Seen as an Old Testament reference to God’s Spirit (The Spirit of Yahweh), its equivalent in contemporary Christian language is “Holy Spirit” understood as the third Person of the Holy Trinity. This general appreciation of ‘Spirit of the Lord’ runs through this work. It is used here to refer both to the person (Third Person of the God-head) and the manifestation of Divine power.

LITERATURE REVIEW

As a research, this is a study of the word משח (Anointing) in Isaiah 61: 1. There are, no doubts, some works which study Anointing. Most of them like Spieckermann’s are articles treating of the subject matter independently of a particular passage (1991).⁴ There are some commentaries and entries on the word study but these are independent of any contextual situations. Some of these include the works of scholars like Oswalt (1998), Yee et al (2016), Witherington (2017), Childs (2001), Tucker (2001) and Stuhlmüller (1990).⁵ There are those which actually studied the passage of Isaiah 61: 1-3 but from a different perspective and background (Beuken, 1969; Cannon, 1929; Collins, 1997; Fisher, 1974).⁶ Though very good, scholarly and informative, they lack the desired address of the import of *mashach* (משח) as it concerns the working of the Spirit and claims to charismatic activity.

A review of other related literature on this shows previous works, which studied the word ‘anointing’ but none seems to have studied it within the context of Isaiah 61 nor did any of the available works explore its correlation with the ‘Spirit of the Lord.’ Besides, none of the previous study of this word available to us was motivated by the need to find a solution to the problem addressed in this particular research. The relevance and uniqueness of this particular study lies in its virgin exploration of the correlation between the Spirit of the Lord and ‘anointing’ within the context of Isaiah 61 for the benefit of contemporary pastoral ministry.

GENERAL ASSUMPTIONS ABOUT ANOINTING AND THE CHARISMATIC WORKING OF THE SPIRIT

Even without a clear consensus, there are some general assumptions about anointing and the charismatic working of the Spirit. First and foremost, there is need to distinguish between *cukh* which is a private type of anointing; and *Meshach* which is a religious type of anointing. In both cases oil is used but they both have different significances.⁷ Whether it is private or religious anointing, the fact of anointing generally is understood to bring renewal and re-appreciation of facts. It also entails permanence. Almost everybody believes that anointing is necessary as mandate for mission. But some think that anointing would always have the same effect no matter who does it. They believe that any type of anointing by anybody could have the same results.⁸ With differing understandings, the imminence of confusion and misinterpretation is there.⁹

In most other situations, within the context of religion, anointing is seen as a consequence of the presence of the Holy Spirit (sometimes, it is the Holy Spirit who anoints). In other cases, the Holy Spirit comes as a consequence of some anointing. While this may be the impression in different passages of the Scriptures, it is important to explore what could be seen as the objective correlation between ‘Anointing’ in one hand and ‘Holy Spirit.’ Which precedes which and; which is a consequence of which?

Ordinarily, the general impression is that anointing is necessary for any charismatic working of the Spirit. This anointing could be either physical with spiritual influence (as when a person is anointed with oil by man but set apart for a divine mission) or it can be out-rightly spiritual when a person is anointed by God with the Holy Spirit. It is this Holy Spirit who would then be the force behind the mission of the person acting as an instrument.¹⁰ This makes anointing either a consequence of charismatic presence or subsequent to charismatic action.¹¹ The dilemma is always on which precedes which – Anointing or Charismatic Action. In summary, there are diverse assumptions about anointing and the charismatic working of the Spirit.

Exegesis of Isaiah 61: 1

The study of the correlation between Anointing and the working of the Spirit of God in Isaiah 61: 1 necessarily demands that this research considers a detailed analysis of Isaiah 61: 1-3

Presentation of Text

Original Hebrew (Isaiah 61: 1-3)

רוּחַ אֲדֹנָי יְהוִה עָלַי לְעֵן מְשַׁח יְהוָה אֵתִי לְבַשָּׂר עֲנֻיִם שְׁלֹחֲנֵי לְחַבֵּשׁ לְנִשְׁבְּרֵי־לֵב לְקַרְא לְשׁוֹבֵי־דָרוֹר וְלְאַסְוִיִּים

פְּקוּדוֹת:

² לקרא שְׁנַת־רְצוֹן לַיהוָה וַיּוֹם נָקָם לְאַלְהֵינוּ לְנַחֵם כָּל־אֲבָלִים:

³ לְשׂוֹמְרֵי לְאֲבָלֵי צִיּוֹן לְתַתְּ לָהֶם פָּאֵר תַּחַת אֶפְרַיִם שְׁשׂוֹן תַּחַת אֲבָל מַעֲטָה תְהִלָּה תַחַת רִוּם כְּהָה וּקְרָא לָהֶם אֵילֵי הַצִּדֵק מַטֵּעַ יְהוָה לְהַתְפָּאֵר:

Transliterated Hebrew

1 rū·ah 'ā·dō·nāy Yah·weh 'ā·lāy; ya·'an mā·šah Yah·weh 'ō·tī lə·baś·sēr 'ā·nā·wīm, šə·lā·ha·nī la·hă·bōš lə·niš·bə·rê- lēb, liq·rō liš·bū·yim də·rō·wr, wə·la·'ā·sū·rīm pə·qah-qō·w·ah.

2 liq·rō šə·nat·rā·sō·wn Yah·weh, wə·yō·wm nā·qām lē·lō·hê·nū; lə·na·hēm kāl-'ā·bê·līm.

3 lā·sūm la·'ā·bê·lê sī·yō·wn, lā·têt lā·hem pə·'ēr ta·hat 'ê·pēr, še·men šā·sō·wn ta·hat 'ê·bel, ma·'ā·têh tə·hil·lāh, ta·hat rū·ah kê·hāh; wə·qō·rā lā·hem 'ê·lê haš·še·deq, mat·ta' Yah·wh lə·hit·pā·'ēr.

English Isaiah 61: 1-3)

The spirit of the Lord GOD is upon me, because the LORD (GOD) has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners;

2 to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;

3 to provide for those who mourn in Zion -- to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the LORD, to display his glory.¹²

The main section of this passage that demands detailed analysis is the first part – Isaiah 61:1. The other parts (Isaiah 61: 1a -3) will help, no doubt, to appreciate the context and meaning.

A great majority of scholars agree that the textual criticism of this passage does not reveal any serious variants (cf. Childs, 2001).¹³ The rare use of the formular אֲדַגְנִי יְהוָה

is attested to in the Masoretic Text and in the Targum and does not seem to be out of place. Structurally, Isaiah 61: 1-3 can be seen to have a tripartite causal structure. This arrangement is first of all seen in a complete way in verse 1 alone and also in the whole of verses 2 and 3: The Causal action; The Result of the Causal action; The Purpose/implication of the Action. This structural arrangement is completely evident in verse 1. The causal action is the anointing (מָשַׁח); the effect is the presence, and working of the Spirit (רוּחַ אֲדַגְנִי יְהוָה) and the purpose/implication (לְעֵן) is as a mandate to minister the restoration of joy for God's people.

➤ *The spirit of the Lord GOD is upon me, (A) Isaiah 61: 1a - EFFECT*

- *Because the LORD has anointed me;* (B) Isaiah 61: 1b - CAUSE
- *He has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners;* (C) Isaiah 61: 1c - PURPOSE

Isaiah 61 verses 2 and 3 also follow this structure since they are still founded on the cause and effect above. On account of the anointing (as cause), the Spirit of the Lord (as effect) commissions for a tripartite function:

To proclaim the year of the LORD's favor, and the day of vengeance of our God;

To comfort all who mourn;

To provide for those who mourn in Zion -- to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the LORD, to display his glory.

This cause-effect structure also suggests the role of the motivating instigator of the cause. As Brueggemann (1998) also opines, YHWH himself is the authority behind this causality.¹⁴

Background of Text

For a better appreciation of the import of the section under our study, it is important to examine the background of this passage (Isaiah 61: 1-3). The Remote context of this passage is within Trito-Isaiah's address of the difficulties of resettlement after the exile and God's promise of abiding presence and support for the restoration of Zion. On the other hand, the Proximate context is located in the previous chapter (Isaiah 60) which addresses the reversal of the fortunes of Jerusalem, its coming prosperity and the consequent subservience of the nations. Isaiah 61: 1-3, therefore, is an account of the working of the agent of this divine restoration (Brueggemann, 1998).¹⁵ Oswalt sees it as addressing "the character of the people of God when they experience the deliverance that the arm of the Lord procures for them." (1998, p. 562)¹⁶

Analysis of מָשַׁח

A detailed analysis of the use of (*mashach*) in this passage could reveal more about its meaning. The Spirit of the Lord is present because 'The Lord has anointed.' It is YHWH's anointing (מָשַׁח יְהוָה). Is this anointing a liturgical act or just a metaphorical claim of mandate and authority?¹⁷ Is this anointing **by** the Spirit or anointing **in** the Spirit?¹⁸ YHWH's Spirit is God's "authorizing force that has the capacity to work a radical newness" directly or indirectly in the receiver. The MT retention of YHWH in verse 1 (Spirit of YHWH God) and its repetition in 'YHWH has anointed me' points to an important aspect of this anointing. It is an emphasis on the centrality of YHWH's role in this exercise. It is not only YHWH's anointing it is also anointing by YHWH.

The first phrase of this verse could be revealing. Given the use of the adverbial particle *ya'an*, 'The Spirit of the Lord God is upon me' is a direct consequence and effect of the 'anointing by the Lord.' Generally, in the Old Testament, "the concept of *the Spirit of the Lord* resting or being on someone connotes supernatural wisdom and capacity (Gen 41: 38; Exod 31: 3; Num 11: 17, 19 etc)" (Oswalt, 1998, p. 564)¹⁹ This is normally for a specific purpose and the common medium of action is always through a prophetic message of either judgment or

salvation.²⁰ In Isaiah 61: 1-3, these two aspects come together and need to be studied. The *Spirit* and *anointing* are placed side by side in such a way that in order to understand either, one needs to understand both. Oswalt noted that the only place in the Old Testament where the two terms are mentioned together is in the context of kingship (see 1Sam 10: 1, 6-7; 1Sam 16: 13; 2Sam 23: 1-7).²¹

It is good to note the import of the preposition 'upon' in this passage. Here, the understanding is not just that the Spirit comes and then disappears. There is the connotation of permanence here. The Spirit of YHWH remains with the agent.

The place of the word anointed in the block Isaiah 61: 1-3 is very important. The word *mashach* (anointed) is placed so prominently that the verbal form 'to send' can only be understood as a further explanation of the effect of the anointing. The major and direct object of *mashach* (anointed) is 'sending one to bring good news to the poor.' This shows that anointing here goes beyond mere action of pouring oil on someone. It is the motivating adoption and approval unto mission by one who is not only Lord but sovereign Lord.²²

This opens up the idea of the identity of 'the anointed.' The agent of YHWH who is anointed here, has been identified in different ways by different scholars. Some have identified him with the 'Isaianic Servant,' or Darius or even a Prophet like Trito-Isaiah (Tucker, 2001).²³ But the challenge of definite identity should not blur the vision of mandate here (Childs, 2001).²⁴ The safest position, which this research also adopts, is also that of seeing the 'anointed' primarily as a reference to any physical agent whom YHWH could choose to minister to His people. However, he could also be identified with actual figures who facilitated the restoration of post-Exilic Jerusalem (people like Nehemiah and Ezra). It would not also be out of place to apply it in principle to any agent of God's salvific or restorative intervention in human affairs.

Interpretation of Text

A careful reading of this passage shows the centrality of the motivating force to be divine. This agent of God's favor has been personally chosen and empowered by YHWH for a specific purpose of bringing to reality the promised restoration of Zion. Isaiah 61: 1-3 reflects a continuation of preceding chapters and its ideas. "Having spoken in the preceding chapter of the blessings that the city of God will enjoy, the prophet now turns to speak of the one who will bring those blessings." (Oswalt, 1998, p. 563)²⁵ This passage shows that the qualifying condition for this agent of God's favor is the anointing by the Lord YHWH. Anointing could be consequent upon charismatic action and at other times subsequent to charismatic action but in Isaiah 61: 1, it appears to be both consequent upon (THE SPIRIT IS ALWAYS THERE) and subsequent to (THE ALREADY PRESENT SPIRIT PROPELLS TO ACTION) the working presence of the Spirit. The nature of this anointing seems to be more spiritual than physical. From the analyses above, YHWH is not only the motivator but His Spirit effects the anointing. Anointing here connotes commissioning on GOD'S PART. The human act of pouring oil is not enough. What is needed is the divine approval which amounts to COMMISSIONING. WHEN MAN ANOINTS WITH OIL, GOD ANNOINTS WITH SPIRIT

THE PLACE OF ANOINTING IN THE CHARISMATIC WORKING OF THE SPIRIT

Generally, anointing is seen in different ways. It can be seen ordinarily, physically, spiritually, ecclesiastically, politically and Biblically. By etymology, it shares the stem *mashach*. The primary meaning of *mashach* in Hebrew, is borne out by the Arabic, which connotes "to smear." For example, "It is used of painting a ceiling in Jeremiah 22:14. It is also used of anointing a shield in Isaiah 21:5. In the same line, it is applied to sacred furniture, like the altar, in Exodus 29:36 and Daniel 9:24, and to the sacred pillar in Genesis 31: 13.

In the context of Religion, anointing has occupied a central place in charismatic circles. Everybody speaks of anointing as the *conditio sine qua non* for the charismatic working of the Spirit but the great question is whether and how the real meaning and import of anointing is understood.

Anointing has a significant place in the charismatic working of the Spirit. Whether it is anointing of the Spirit or anointing by the Spirit does not really matter. What matters is that every charismatic action is seen as a consequence or an effect and a result of anointing. Anointing brings about charismatic action and charismatic action is understood as a confirmation of anointing. Anointing, therefore occupies a central place in every charismatic action. Genuine charismatic action must necessarily be as a result of divine anointing.

Evaluation

At the end of the analyses, it is pertinent, by way of evaluation, for this research to synthesize its findings, bring out the pastoral implications of Isaiah 61:1 and finally make some recommendations for ministry before its final conclusions.

A Synthesis

An objective synthesis of the analysis above reveals that Isaiah 61:1-3, where good news is brought through an agent to the people, fits well into the framework and background of Deutero/Trito - Isaiah's hope of restoration of Zion. This research has found out that the passage has little or no textual issues. The structure reveals more of a tripartite causal trend where the Spirit of God is both a motivation and an effect of some anointing. The direct object of the anointing has been seen as the commissioning for mission. The mission of the divine agent is made manifest here – a mission propelled by divine presence and generated by His Spirit.²⁶ "The prophet's spirit possession entails his specific function with the community, which is spelled out in the infinitive clauses... He is anointed and sent..." (Tucker, 2001, p. 514)²⁷ God's servants are appointed by God and anointed for service. Anointing here deemphasizes the physical human action of pouring oil on/over someone but emphasizes more the spiritual import of divine commissioning. The finding is that anointing in Isaiah 61: 1 could cover both a liturgical act and a metaphorical claim of authority which hangs necessarily on the mandate of God. The entire passage describes the divine inspiration of the agent of restoration and his God-given mission.

Pastoral Implications of Isaiah 61:1

The interpretation of Isaiah 61: 1 above has some implications for pastoral ministry. In light of the present incessant claims to charismatic work, and given that such claims can only be

genuine if consequent upon divine anointing, it implies that all claims to charismatic working of the Spirit need to be verified to ascertain its foundation. The determinant factor for genuine anointing is the presence and working of the Spirit. The litmus test for genuine anointing is effective and sustained pastoral service borne out of God's mandate and commissioning. Pastoral ministry must therefore be alert

One must be careful, then, not to allow imposters to deceive the faithful in the pretext that they possess the Spirit of God borne out of anointing. It is not enough for people to announce that they have been commissioned through the Spirit, there is need to find out if the anointing is genuine and sustainable.

RECOMMENDATIONS FOR PASTORAL MINISTRY

The following recommendations could serve the needs of pastoral ministry today:

1. That claims to divine inspiration and charismatic working be subject to more systematic discernment.
2. That physical anointing should not be recognized without ecclesiastical mandate.
3. That programs of renewal in the Spirit be introduced to sustain inspiration and authenticate pastoral mandate

CONCLUSION

The findings of this research have confirmed that Isaiah 61: 1-3 can only be better appreciated when one understands the import of the verb *Meshach* (anoint). Its usage in the passage reveals an attendant implication of both a liturgical rite of pouring oil and a metaphorical mandate associated with pastoral commission and authority. The first step in Charismatic working is the presence of the Lord YHWH. The next step begins with Anointing *of* or anointing *by* the Spirit of YHWH. The last step is not only the commissioning but necessarily demands the sustenance of the pastoral service. Anointing is very important in pastoral ministry but sustenance of charismatic action demands that such anointing truly be by the Spirit of YHWH. This research is therefore very relevant because in today's world - witnessing the mad lust for power and false charism, appreciating and employing the import of 'anointing' could be a good compass to pastoral rectitude. This research calls for such understanding in order to create and also sustain a Spirit-filled pastoral ministry.

This conclusion is equally helpful in understanding the use of this passage by Luke in the New Testament.²⁸ Driven by the Spirit, Jesus fulfilled this Old Testament passage as the 'Anointed' sent by the Father to restore mankind to wholeness. Again, even this New Testament example with Jesus could be seen as confirmation of the importance of anointing in the charismatic working of the Spirit even from Old Testament times. This should be a motivation and a challenge to right charismatic working in contemporary pastoral ministry.

NOTES

- ¹ The word “anointing” has assumed some ambiguous appreciation. Everybody claims to be anointed yet the charismatic manifestation in many of such claimants does not always reflect the working of the spirit of God. What does anointing mean and how does it work?
- ² The phrase “charismatic ministry” which will be used several times in this work contextually refers to all manifestations of the presence and workings of the Holy Spirit especially in the Church today.
- ³ The delimitation to Ikot Ekpene must be understood only as a working community. The main focus is the ecclesiastical constituency within the jurisdiction of Ikot Ekpene Town in Akwa Ibom State, Nigeria.
- ⁴ Hermann Spieckermann, (1999) "Anointing", *The Encyclopedia of Christianity*, Vol. I, Grand Rapids: Wm. B. Eerdmans, p. 66,
- ⁵ See John N. Oswalt, (1998) *The Book of Isaiah Chapters 40-66*, The New International Commentary on the Old Testament, Grand Rapids, MI: Eerdmans, pp. 561-568; Gale A. Yee; Hugh R. Page; Coomber, Matthew J. M., (eds.) (2016) *The Prophets*. Fortress Commentary of the Bible Study Edition. Minneapolis: Fortress, pp. 718-720; Ben Witherington III, (2017) *Isaiah Old and New*, Mineapolis: Fortress, pp. 1ff; Brevard, S. Childs, (2001) *Isaiah, A Commentary*. Louisville, KY: John Knox, pp. 500-507; Gene M. Tucker, (2001) “The Book of Isaiah 40-66” in *The New Interpreter’s Bible*, Vol VI, Leander Keck et al (eds.), Nashville: Abingdon, pp. 308-554; Carrol, Stuhlmueeller (1990) “Deutero-Isaiah and Trito-Isaiah” in *The New Jerome Biblical Commentary*, Raymond Brown et al (eds.) New Jersey: Prentice-Hall, pp. 329-348.
- ⁶ W. A. M. Beuken, (1989) “Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40-55” in *The Book of Isaiah*, J. Vermeylen, ed., Leuven, pp. 411-442; W. W. Cannon, (1929) “Isaiah 61: 1-3: an Ebed-Yahweh Poem.” in *Zeitschrift fur die alttestamentliche Wissenschaft (ZAW)* 47, pp. 284-288; J. J. Collins, (1997) “A Herald of Good Tidings: Isaiah 61: 1-3 and its actualization in the Dead Sea Scrolls” in *The Quest for Context and Meaning*, J. A. Sanders et al, eds., Leiden, pp. 225-240; R. W. Fisher, (1974) “The Herald of Good News in Second Isaiah” in *Rhetorical Criticism*, James Muilenburg et al eds., Pittsburg, pp. 117-132.
- ⁷ See Jewish Encyclopedia, "Anointing" in Jewish Encyclopedia; BJ, IV, ix, 10, DB, assessed on line from www.jewishencyclopedia.com on 21st October 2017.
- ⁸ This wrong perception is what drives some people to invite ‘un-commissioned’ ministers to anoint them and so, as they claim, launch them into the arena of the spirit to minister in the Church. This has caused enormour problems in the Church and needs to be addressed.
- ⁹ This confusion and mistinterpretation is what this research sets out to address.
- ¹⁰ By charismatic working, as earlier indicated, this is referring to the manifestations and functions as stirred-up in the human agent by the Spirit of God received through anointing.
- ¹¹ Anointing could be an action of the Spirit or the Spirit could be a consequence of anointing.
- ¹² The word (GOD) is our insertion. The NRS did not use it likely because of the reverence option theory. But this research appreciates the inclusion of YHWH in the original and for the purpose of the study, prefers to represent its translation also in the English.
- ¹³ See Brevard S. Childs, (2001) *Isaiah, A Commentary*. Louisville, KY: John Knox, p. 502
- ¹⁴ See Walter Brueggemann, (1998) *Isaiah 40-66*, Louisville, KY: Westminster, p. 213.
- ¹⁵ Walter Brueggemann, (1998) *Isaiah 40-66*, Louisville, KY: Westminster, p. 212.
- ¹⁶ John N. Oswalt, (1998) *The Book of Isaiah Chapters 40-66*, The New International Commentary on the Old Testament, Grand Rapids, MI: Eerdmans, pp. 562.
- ¹⁷ Some scholars have tried to answer this question. Many are not definite about it but hold that it could either be a liturgical act or a metaphorical reference to mandate. But whatever happens, it is not only done in God’s name but it is also done.
- ¹⁸ By anointing ‘by the Spirit,’ we mean a situation where the Spirit of YHWH is the direct performer of the action of anointing whereas anointing ‘in the Spirit’ could mean anointing in the name and authority of the Spirit.
- ¹⁹ John N. Oswalt, (1998) *The Book of Isaiah Chapters 40-66*, The New International Commentary on the Old Testament, Grand Rapids, MI: Eerdmans, p. 564.
- ²⁰ Some prophetic oracles bring good-news as in salvation. But there are also others which bring bad-news as in judgment where the prophet is urged by the Spirit to give a message that is not pleasant.
- ²¹ There does not seem to be any explicit reference to ‘anointing’ and ‘Spirit action’ associated with prophets as with Kings. In the case of Elisha being commanded to anoint Elijah as his successor in 1Kings 19: 16, the text does not attest to the fact it ever happened. See John N. Oswalt, (1998) *The Book of Isaiah Chapters 40-66*, The New International Commentary on the Old Testament, Grand Rapids, MI: Eerdmans, p. 564

- ²² Isaiah 61: 1 did not stop at referring to God as Lord; it went further to call him Lord YHWH (אֱלֹהֵי יְהוָה)
- ²³ See Gene M. Tucker, (2001) "The Book of Isaiah 40-66" in *The New Interpreter's Bible*, Vol VI, Leander Keck et al (eds.), Nashville: Abingdon, pp. 310ff; See also Ben Witherington III, (2017) *Isaiah Old and New*, Mineapolis: Fortress, p. 303.
- ²⁴ Determining the speaker here has been a problem in scholarship, see Brevard S. Childs, (2001) *Isaiah, A Commentary*. Louisville, KY: John Knox, p. 502. But for the purpose of this research, it is enough to just see him as an agent of divine restoration.
- ²⁵ John N. Oswalt, (1998) *The Book of Isaiah Chapters 40-66*, The New International Commentary on the Old Testament, Grand Rapids, MI: Eerdmans, pp. 563-564.
- ²⁶ The link (ya'an) is both a conjunction and a preposition. Here anointing is both subsequent to the spirit (spirit is always there) and also an action of the spirit (spirit of the Lord God).
- ²⁷ Gene M. Tucker, (2001) "The Book of Isaiah 40-66" in *The New Interpreter's Bible*, Vol VI, Leander Keck et al (eds.), Nashville: Abingdon, p. 514.
- ²⁸ Luke records Jesus' use of this passage in the New Testament. Cf. Luke 4: 16-21

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