

Hasel, Gerhard F. *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*. "Andrews University Monographs," Vol. V. Berrien Springs, Mich.: Andrews University Press, 1972. 460 pp. \$6.90; Paperback, \$4.90.

This study grows out of the author's Ph.D. dissertation, which was accepted in 1970 at Vanderbilt University. Without question, this is a significant work. The remnant motif in the OT has been for some time a subject of considerable dispute in modern biblical scholarship. Owing to the fact that the remnant idea is found in the ancient Near Eastern texts, as well as in the biblical writings, some have contended that this motif has originated in either the socio-political sphere of Assyria (W. E. Müller, for example) or the cultic realm of Babylonia (S. Mowinckel).

Hasel, however, argues quite forcefully and in a convincing way for a situation in life much broader in scope than war or cult. Its origin must be found in man's ultimate concern to live and preserve life whenever and wherever his existence is threatened. This concern finds expression, Hasel contends, in the earliest known records of human history, namely, the Mesopotamian flood tradition.

Hasel's study is presented in five parts. Part One consists of a critical survey of biblical scholarship from 1903-1969. In Part Two of the book the author attempts to provide an exhaustive examination of the remnant motif in the Sumerian, Akkadian, Hittite, Ugaritic, and Egyptian texts. The passages in the Hebrew Bible relevant to the remnant motif are examined in Part Three of the study. Beginning with the flood story in Genesis, the author traces the remnant motif from its earliest appearance in Israelite literature down to the time of Isaiah. While the greater portion of this section deals with Amos, it deals also with the remnant motif after the flood in the Abraham-Lot tradition and the Elijah-Elisha cycle. Different developments and aspects of the remnant are pointed out.

Part Four of this work is entitled "The Remnant Motif of Isaiah of Jerusalem." The author's intention is to examine the way the remnant motif is utilized and developed in the materials ascribed to Isaiah in order to determine the significance of this motif in the preaching and theology of the prophet. Against G. Fohrer ("Zehn Jahre Literatur zur alttestamentlichen Prophetie" [1951-1960], *TR*, 28 [1962]) and others, Hasel argues forcefully for the presence of the remnant idea in the message of Isaiah. The remnant motif is seen as the constitutive factor in the proclamation and theology of Isaiah from the very beginning of his prophetic ministry (pp. 249-270).

A detailed summary and conclusions of the author's view form Part Five of the study. This is followed by an extensive bibliography and four indexes.

The significance of Hasel's work lies in his critical and careful assessment of the ancient Near Eastern texts, as well as the literature of the OT. His form-critical analysis of the relevant materials has shown that the remnant motif can no longer be restricted to a particular *Gattung* of literature, since it occurs in such genres as myth, epic, legend, prophecy, prayer, hymn, letter, and annal (p. 383). In tracing the history of the literary development of the remnant motif in the Hebrew tradition as well as in the extra-biblical materials, Hasel has demonstrated that the remnant motif cannot be attached to a single tradition. It appears throughout human history at

critical moments when man's life and existence are threatened with annihilation. This would preclude or make highly problematic the establishment of an exact date of origin. Hasel points to the Mesopotamian flood tradition as the earliest known expression of the remnant idea. Judging from the nature of the evidence he advances, this is perhaps as precise as one can be. In tracing the literary development of the remnant motif in the literature of the OT, Hasel has advanced theological insights which have significance for tradition criticism as well as for OT exegesis. This book will prove to be useful in the years to come.

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Holladay, William L., ed. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Based on the First, Second, and Third Editions of the Koehler-Baumgartner *Lexicon in Veteris Testamenti Libros*. Grand Rapids, Mich.: Wm. B. Eerdmans, 1971. xix + 425 pp. \$15.00.

This handy-sized (but not too small) lexicon of OT Hebrew and Aramaic is what teachers and students of Hebrew, especially, have been waiting for. Relieved of the cumbersome (though useful, to many) extras, omitting the German meanings and providing smooth, idiomatic English translations from Hebrew and Aramaic, this book contains the essential material in a clear, readable form. The use of bold-face type makes it easy to find the verb-stems under the roots, and the main meanings. The use of Latin instead of Hebrew type within the definitions will not please every reader, but has its advantage since it helps students to deal with it easily when they read commentaries or other books that present Hebrew words in Latin type. Citations of biblical references are adequate, even though they are abridged; it was a good plan to cite when possible from Gn, Ki and Sa, at least (books usually read early by students).

The author is doubtless correct in his assertion in the Introduction that when the student needs the references to the cognate languages and to the technical literature, he will have (or should have) his German reading ability established and so can go to the larger German work (now in the process of publication). His evaluation of what needed to be included in an abridgement and what could be excluded is to be applauded.

Using it immediately in several classes of Hebrew students, I have found it eminently usable by them and a delight for myself. At last there is a Hebrew and Aramaic lexicon that one can heartily recommend, and that is not beyond the student's price range.

I was delighted to find included under *ḥawah*, p. 97, the verb "bow down" that occurs 170 times. This is a form that is much more common in the cognate languages, but occurs in Hebrew in only this one root. My suggestion would be that it be labeled *hištafel* rather than *eštafal*, being consistent in forming the label from the perfect form of the model verb. I would additionally suggest that instead of having it also as an entry as *hitp.* under *šāḥah* on p. 365, a "see reference" should be placed there pointing to the entry on p. 97, leaving only the *qal* and *hif.* entries on p. 365. Most occurrences cannot be accounted for as from *šāḥah*.