

ISAIAH'S USE OF שְׁאֵרֵיט שְׂאֵר

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The Remnant theme occupies a special place among those who have endeavored to study God's covenantal relationship with Israel in light of eschatology and especially within the dispensational school of thought.

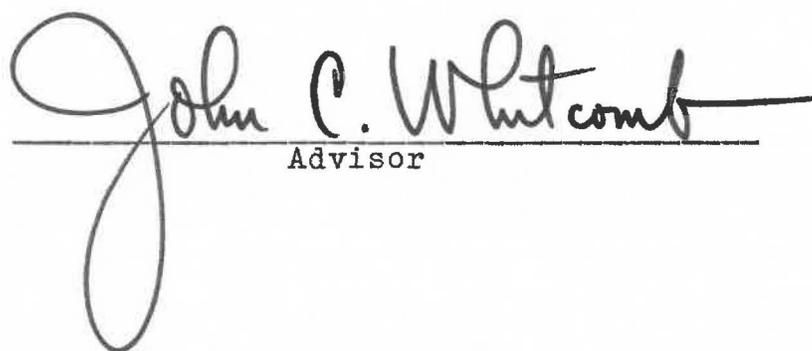
A survey of the works written on this subject since 1900 shows that many positions have been held and continue to be held. Those influenced by the Liberal school think that the remnant theme originated in Babylonian mythology and that the Bible borrows from this source. The nature of Biblical revelation argues against this type of scholarship. Its source is the Eternal God. Others hold that it originated in eschatology or in election. This has not been demonstrated convincingly.

In the Bible, when the Bible speaks of a remnant, the idea that predominates is that of a remainder. The term is bi-polaric, that is, looking back to the original part while at the same time also looking forward to the residue. Context determines which group is being emphasized. The term is used of numerous objects, at least over forty objects.

In Isaiah, the remnant theme runs throughout the book and ministry. It is used of Israel, foreign nations and a piece of wood. This usage prompts one to ask whether the identification of the remnant with saved Israel is a valid one. Isaiah dramatized this theme by calling his oldest son שְׂאֵר יִשׂוּב (a remnant will return). The theme stood as a warning to Israel because by implication it spoke of a judgment; but it also spoke of a hope in that a promise for salvation (not necessarily spiritual) to some was also in view. Isaiah spoke of a historical (physical salvation), eschatological (spiritual salvation) and a remnant of the nations. Both the historical and foreign nations remnants cannot be identified as saved because (1) when Isaiah speaks of the remnant of Kedar, only the bowmen are in view and (2) the remnant of Judah and Israel when historical (only exception is I Ki. 19) speaks of physical deliverance.

The eschatological remnant of Israel is post-tribulational (Dan. 12:1, 12), saved (Jer. 31:31-34; Ezk. 20:34-44; Isa. 4:3 et al.) and purged of all wicked one (Ezk. 20:38).

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
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A handwritten signature in cursive script that reads "John C. Whitcomb". The signature is written in black ink and is positioned above a horizontal line. The word "Advisor" is printed in a simple, sans-serif font directly below the line, centered under the signature.

Advisor

TABLE OF CONTENTS

INTRODUCTION	1
The span of Isaiah's ministry	1
Unity of the book	2
Purpose of the thesis	6
Chapter	
I. THE REMNANT MOTIF IN MODERN SCHOLARSHIP (1900 to the present)	8
II. WORDS THAT EXPRESS THE REMNANT MOTIF IN THE OLD TESTAMENT	27
שריד	27
פליט	28
קָתַר/קִתְּר	29
שאר	30
III. ISAIAH'S USE OF שאר	32
The origin of the שאר motif in Isaiah	32
Isaiah's use of	33
Isa. 4:3	35
Isa. 7:3	37
Isa. 10:20-22	40
Isa. 11:11,16	43
Isa. 28:5	45
Isa. 37:5 (2 Ki. 19:4)	46
Isa. 37:31,32	47
Isa. 44:17	49
Isa. 46:3	49
Isa. 49:21	50
Isaiah's use of שאר/שארית in connection with the foreign nations	51
Isa. 14:22	51
Isa. 14:30	52
Isa. 15:9; 16:14	52
Isa. 17:30	53
Isa. 21:17	54
SUMMARY	54

APPENDIX	58
SPIRITUAL STATUS OF THE REMNANT	59
A Historical spiritual remnant	60
The Eschatological remnant	62
Time of the Eschatological Remnant	62
Salvation of the Remnant	63
BIBLIOGRAPHY	64

INTRODUCTION

The span of Isaiah's ministry

Isaiah ben Amoz saw the vision (Isa. 6:1ff.) ca. 739 B.C. in the year in which Uzziah king of Judah died (Isa. 6:1). He first became involved politically during the time of the Pekah-Rezin coalition against Judah (735-732). During this time he told Ahaz that the Syrian/Israel alliance would come to naught (Isa. 7:4), but Ahaz gave him a deaf ear. It was at this time that the Immanuel sign was given (7:14). The Immanuel sign which was not specified time wise, was not fulfilled until the birth of Jesus Christ (Mt. 1:23). Isaiah warned that the Northern kingdom would fall (8)

The nations (Babylon, Moab, Syria, Ethiopia, Arabia, Tyre and Assyria) were denounced by the prophet; "all were doomed to destruction because of their pride and arrogance."¹

Isaiah warned Israel against reliance on Egypt (30:1-17); but regarding Assyria; he told Hezekiah that they would not injure Jerusalem (14:4-23). During the Sargon II invasion in 714, Isaiah warned Hezekiah again (20:1ff). The

¹Eugene H. Merrill, An Historical Survey of the Old Testament (Nutley, New Jersey: The Craig Press, 1973), p. 253.

aim of Isaiah's warning was to show Israel/Judah that their help was to come from God, thus faith was demanded (31:5). During the Sennacherib invasion in 701, Isaiah recommended to Hezekiah that he stand fast and God would deliver him (37:33) the evidence for this being the miraculous slaying of 185,000 Assyrian troops.

Starting with chapter 40, Isaiah writes to comfort the people (40:1). Through the Servant of Jehovah (42) God's glory would be established forever (40:8). In Isaiah 52:12-53:12 the gospel (Christ's sufferings, though without sin, for sinful men) is given.

"The remaining chapters of the book (55:1-66:24), outline the benefits to be derived from the Servant's vicarious work,"¹ these include, satisfaction of thirst (55:1), forgiveness (57:13), salvation for the Gentiles (60:3), New Jerusalem, Israel and eternal state (65:17-66:24). Isaiah's ministry spanned the regions of Jotham, of Ahaz and of Hezekiah (1:1), thus ca. 740-680 B.C.

Unity of the book

It is not the purpose of this thesis to discuss the different theories on "Deutero-Isaiah" or "Trito-Isaiah" but to give reasons why we hold that the book of Isaiah should be ascribed to Isaiah ben Amoz, and to him only.

¹Ibid., p. 285.

First, the New Testament quotes from Isaiah more than any other prophet. Young says, "Isaiah is quoted more than all other prophets together,...in the eyes of the New Testament, Isaiah was the author of the entire prophecy."¹

The quotations from Isaiah (by name) are as follows:

Mt.	3:3	the prophet Isaiah	Isa. 40:3	II
	8:17	Isaiah the prophet	53:4	II*
	12:17	Isaiah the prophet	42:1	II
	13:14	the prophecy of Isaiah	6:9,10	I
	15:7	Isaiah prophesied	29:13	I
Mark	1:2	in Isaiah the prophet	40:3	II
	7:6	Isaiah prophesied	29:13	I
Luke	3:4	in the book of the words of Isaiah the prophet	40:3-5	II
	4:17	the book of the prophet Isaiah	61:1,2	III
John	1:23	the prophet Isaiah	40:3	II
	12:38	Isaiah the prophet	53:1	II*
	12:39	Isaiah said again	6:9,10	I
	12:41	Isaiah-said-saw-spoke	53:1 & 6:9,10	I
Acts	8:28	reading Isaiah the prophet	53:7-8	II*
	8:30	reading the prophet Isaiah	53:7-8	II*
	8:32	the passage of the scripture	53:7-8	II*
	28:25	Well spoke the Holy Spirit through the prophet	6:9,10	I
Rom.	9:27	Isaiah cried	10:22-23	I
	9:29	as Isaiah said before	1:9	I
	10:16	Isaiah said	53:1	II*
	10:20	Isaiah became bold and said	65:1	III

¹Edward J. Young, Introduction to the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975), p. 205.

*These passages are also assigned to Isaiah III.

To argue for a multiple authorship strikes at the doctrine of inspiration. If the book of Isaiah was written by multiple authors, there is only one conclusion, that is, that Matthew, Mark, Luke, John, Paul, Jesus Christ, and the Holy Spirit have all lied to us. This writer believes that the New Testament testimony is true and that it is the "Deutro-Isaiah" and "Trito-Isaiah" theorists who are lying to us.

Second, both Jewish and Christian Church traditions have consistently ascribed the book of Isaiah to Isaiah. The earliest non-biblical evidence is Ecclesiasticus 49:17-25 (180 B.C.). In this passage Jesus ben Sira employs the language of Isaiah 40:1 and 61:1-2 while ascribing them to Isaiah. This testimony is important because "the name of the prophet was essential for acceptance of any prophetic utterance."¹

Third, the heading of the prophecy (1:1) is intended to stand for the entire book. According to this heading, all sixty six chapters belong together. Chapters 44-46 "do not fit in the time of the exile,"² neither does the author "show a familiarity with land or the religion of Babylon

¹Gleason L. Archer, A Survey of Old Testament Introduction (Chicago: Moody Press, 1974), p. 349.

²Young, Introduction to the Old Testament, p. 205.

such as might be expected from one who dwelt among the captives."¹ In Isaiah 46:11 the phrase, "from the east" and "from a far country" suggest that the writer of this book was not writing from the Babylonian region. Young's suggestion that the author of the book does not show a familiarity with the land or religion of Babylon can only be accepted mildly. Regarding the book of Isaiah Allis writes:

The book bears the title "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah (1:1). Each book of the latter prophets bears a similar inscription, that is, states the name of the prophet to whom the utterance of the book are attributed. No such inscription appears in the entire sixty six chapters of Isaiah save the one in 1:1."²

He also writes, "The Old Testament knows nothing of this Great Unknown prophet. Yet that prophet who many would regard as the greatest of them all is the Great Unknown. This is extremely unlikely, to say the least."³

Fourth, the so called Isaiah II shows resemblance to other preexilic prophets, e.g.; (1) Isa. 47:8 with Zeph. 2:15; (2) Isa. 52:7 with Nahum 1:15; and Isa. 51:35 with Jer. 31:35.

¹Young, An Introduction to Old Testament p. 209.

²O.T. Allis, The Unity of Isaiah (Philadelphia: Presbyterian and Reformed Press, 1950), p. 41.

³Ibid.

Although it may be argued that Isaiah II borrows from these prophets rather than them borrowing from Isaiah, regarding Jeremiah 30:10-11 (which bears a relationship to Isa. 43:1-6), such an explanation is hardly possible.

An honest unprejudiced evaluation of the evidence (the above are but a few of the many which might be given) demands ascribing the entire book of Isaiah to Isaiah ben Amoz, especially in light of the inspired New Testament testimony.

Purpose of the thesis

The doctrine of the remnant motif runs throughout the Old Testament. Among the numerous studies that have been done on this subject, various positions have been achieved. That there is a common identification of the remnant of Israel with saved Israel is true. The basis for this position is statements in the Old Testament that clearly state or show that the remnant in reference is a saved remnant. Some of these passages are 1 Ki. 19:18 (cf. Rom. 11:4); Isa. 4:3 and 8:16-18 (cf. Heb. 2:13).

In this thesis we will first survey works that have been written on this subject since 1900. Secondly, we will survey briefly the four terms used in the Old Testament for the remnant motif. The works surveyed here are not exhaustive. Thirdly, we will survey Isaiah's employment of and after which we will draw a summary. Our intent is to see how

the use of these terms expresses Isaiah's message to God's people.

CHAPTER I.

THE REMNANT MOTIF IN MODERN SCHOLARSHIP (1900 to the present)

According to Hasel,¹ Johannes Meinhold did the pioneering study on the Remnant Motif since the rise of modern scholarship. Meinhold, held that "Isaiah did not entertain any remnant idea prior to the birth of his first son."² He held that Isaiah was the originator of the "holy remnant" which consisted of those who survived a catastrophe on the basis of their "holiness" or "piousness".³ He viewed him (Isaiah) as having adopted this theme after a "hard inner struggle"⁴ thus "a remnant which remains on the basis of faith and constitutes only a part of the people."⁵

In evaluating Meinhold's contention, we must agree that God may spare people because of their spiritual condition, especially the nation Israel; but that it is His mercy that is primarily being shown must always be the basic affirmation of every Bible student. For Meinhold to say that Isaiah developed the remnant theme after "hard inner

¹Gerhard F. Hasel, The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah, Andrew University Monographs Vol. V. (Berrien Springs, Michigan; Andrew University Press, 1972), p. 1. Dr. Hasel's work, The Remnant. (the best work available in English) is here used as source for material on non-english works.

²Ibid.

³Ibid., pp. 3-4.

⁴Ibid., p.3.

⁵Ibid.

struggle" is indeed to overlook the nature of prophecy. Isaiah's pronouncements issue from divine revelation and not from personal crisis.

Hugo Gresmann in his work, Ursprung der israelitisch-Eschatologe. (1905), argued that Israel's eschatology originated from Babylon,¹ and that the remnant motif is part of "the popular eschatology of doom ...Whenever the remnant idea appears within the eschatology of salvation, it is a "dogmatico-technical term."²

On one hand Gresmann is right when he affirms that the remnant motif originated "long before Isaiah of Jerusalem"³ but on the other hand he is wrong in trying its origin to Babylon. This writer believes that Gresmann's position that "the origin of the remnant motif is to be sought in the mythical origin of eschatology,"⁴ is unattainable. The underlying basic assumption in Gresmann's view is that Hebrew prophecy was influenced by foreign thought as propagated in his article, "Foreign influence in Hebrew Prophecy".⁵

E. Sellin, while evaluating Gresmann's work, contended that, "The remnant motif does not mediate

¹Ibid., p. 5.

²Ibid., p. 6.

³Ibid., p. 7.

⁴Ibid.

⁵Ibid.

artificially between the proclamation of doom and the proclamation of salvation but is an intergral part of both."¹ This evaluation is more objective than the view expressed by Cresmann.

Unlike Meinhold, Herbert Dittman in his work, "Der heilige Rest im alten Testament," (1914) held that Amos was the prophet who spoke of a "holy remnant" which consisted of converted Israelites.² To him the remnant motif was the foundation pillar of the whole Israelite eschatology.³ Dittman tied the remnant motif to eschatology but did not account for its presence in pre-prophetic writings.

In 1922 Sigmund Mowinckel's work, Psalmenstudien II. Das Thronestein gusfest Jahwas und der Ursprung der Eschatologie⁴ was published. To Mowinckel the remnant motif originated in Babylonian mythology and therefore is to be associated with eschatology.⁵

Mowinckel argues that "since there are only phrases such as שָׂרָר יְשׁוּעָה and never שָׂרָר קִיְשׁוּעָה, the remnant motif must invariably have referred to the whole and not part of the people."⁶ Mowinckel's argument that the phrase demands understanding the remnant as referring to the whole is faulty because the basic concept of שָׂרָר and its derivation

¹Ibid., p. 8.

²Ibid., p. 9.

³Ibid.

⁴Ibid., p. 18.

⁵Ibid.

⁶Ibid., p. 13

is, part of a previous larger quality.

In 1933 Father Roland de Vaux in his essay on the "Remnant of Israel According to the Prophets,"¹ said:

Any attempt to discover the genesis of this notion in the writings of the prophets would be fruitless, for the idea was in circulation long before their time. It was already well established when the first of them, Amos, began preaching in the eighth century.²

de Vaux saw three stages in the prophet's use of the expression "remnant", namely:

(1) before the exile, Amos, Micah, and Isaiah, in speaking of the Remnant, have in mind the Israelites left behind in Palestine by their conquerors, and stress the tiny number of these survivors; (2) during the Babylonian Exile Jeremiah, Zephaniah, and Ezekiel think of the Remnant as made up ultimately not of the survivors in Palestine but of those exiles who would return from Babylon and form the new Israel; (3) after the Return, the prophets identified the Remnant with the community under Ezra, which was the respository of all the Messianic hope.³

Commenting on the salvation of the Remnant and on the basis of Isaiah 4:3 he writes: "Isaiah in particular stresses this idea, and to call attention to it names his son Shearjashub, 'a remnant will return,' by which he means, 'will return to Yahweh,' as he himself explains..."⁴ He

¹Roland de Vaux, "The Remnant of Israel" According to the Prophets The Bible and Ancient East Trans. Damian McHugh. (Garden City, New York: Doubleday & Company, Inc., 1971), pp. 15-30.

²Ibid., p. 18.

³Ibid., p. 19.

⁴Ibid., p. 21.

further writes:

Consequently this remnant will be the heir to the promise originally made to the whole nation. Yahweh will be its crown of glory, (Isa. 28:5) the fruit of the earth shall be their pride and adornment of Israel's survivors, (Isa. 4:2) and among the many people, the remnant of Jacob will be like dew coming from God, like a lion among the beasts, trampling as he goes, mangling his prey which no one takes from him, (Mic. 5:6-7) ... "The surviving remnant of the House of Judah shall bring forth new roots below and fruit above." (Isa. 37:31) and "out of the lame I will make a Remnant, and out of the weary a mighty nation." (Mic. 4-7) ... the Remnant will become the powerful people of the Messianic era, which it already is in the eyes of God.

But, one may ask, precisely which survivors will make up this Remnant - those who have been deported or those left behind by their conquerors in Palestine? The question sounds odd only because the Remnant is normally associated with the exile in Babylon and the Jews who returned. But if one goes back to the beginning, things are not so clear. The dominant impression gained from the reading of Amos, Micah, and Isaiah is that the Remnant is composed of Israelites of Judeans living in Palestine; the gleanings remain where they are. (Isa. 17:5-6) ... "A remnant shall go out from Jerusalem, and survivors from Mount Zion." (Isa. 37:31-32) ...

However, at least one text of Isaiah supports the theory that the Remnant would be made up of captives: a road would be opened for the Remnant of the people, for those who would escape from Assur. (Isa. 11:11-16) ... We can say that at least each period the Remnant signifies those who will escape from the present danger. But beneath this first level, where these contemporary events are uppermost in the prophet's mind, there is a second level the Remnant dominated by the person of the Messiah. At this second level the Remnant is identified with New Israel dwelling in the Promised Land and forming a holy community, living in the love and fear of Yahweh and receiving his blessings.¹

¹Ibid., pp. 21ff.

de Vaux's essay, which is excellent in many areas, is lacking, for often he seems to be bound to his three stages. The result of this type of scholarship forces him to interpret all these passages in Isaiah to Isaiah's own time. Because of the strong millennial tone expressed in Isaiah's writing,¹ de Vaux's position is suspect.

Volkmar Hertrich's article on "Λεῖμμα κτλ ..." which appeared in the Theologisches Wörterbuch zum Neuen Testament Vol. IV, pp. 200-15, (1942)² says:

When one reviews the usage, a first impression is that the predominant use of שֹׂאֵר, פֶּלֶט, שְׂרִיחַ, יִחָר, and derivatives is secular...

Often the remnant is a definite historical entity, e.g., the remnant of a people which survives a disaster. Thus the people is called a remnant under Hezekiah, 2 Ki. 19:4; Isa. 37:4, and those who remained under Josiah are the remnant, 2 Chron. 34:21, as are also those who remained in Jerusalem after the deportation of 592 under Zedekiah, 2 Ki. 25:11; Jer. 24:8; ...

It may also be seen - very clearly from the time of Isaiah - that the thought of the remnant as a theological concept belongs to the context of expectation of salvation and judgment e.g., Isa. 1:8,9; 4:2ff; 10:20ff.; 11:11ff.; Joel 2:32; Mic. 4:7; 5:6-7; Jer. 23:3; 31:7; Zeph. 2:9; 3:12; Oba. 17; Zech. 14:16. That this is a fixed theological term may be seen especially from the fact that the word can be used without more precise definition, e.g. Mic. 4:7, and also from the fact that it can be kept even where its context is transcended, e.g., Isa. 46:3; ...

In context, the idea of the remnant is under double control. It contains ref. to preceding judgment or sifting. But it also denotes the limitation of this judgment. The Remnant has escaped it. Hence the term

¹Charles Lee Feinberg, "The Place that Isaiah Holds in Prophetic Truth," Biblioteca Sacra 97:369 (Jan-Mar., 1936), pp. 453-4.

²For an English translation see, Theological Dictionary of the New Testament Vol., IV. eds. Gerhard Kittel and Gerhard Friedrich, trans by Geoffrey W. Brownley, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), pp. 196-209.

implied both judgment and salvation.¹

Herntrich held that the remnant motif,

has its origin at the same point as eschatology generally, namely in the coming of God into this world-time in which he reveals Himself to men as the Holy One.

The remnant has its origin, not in the quality of those saved, but in the saving act of God. This is apparent in the texts quoted (Gen. 7:23b; 45:7; I Ki. 19:18; and Amos 5:15) ... Thus in Mic. 4:7 the prophet uses נִשְׁתַּרְשָׁרֵץ in the absolute: I will make her that halted a remnant, and her that was worn out a strong people. God Himself will gather the remnant of Israel (2:12). The remnant of Jacob will be as dew from Yahweh (5:7) which independently of men, and without their control, comes directly from God.²

On Isaiah he writes:

In Isaiah the remnant is, established already in the story of the call of the prophet. In Isaiah 8:16-18 it is emphasized that the community of disciples is God's gift ().

...The remnant has its existence in Yahweh alone...

is an unconditional promise: "A remnant will come to a right condition." The question is not whether there will be a remnant; the real question is who will belong to it. Hence the promise of a remnant is a summon to faith. For judgment is also implied in the promise; ... (7:2,9; cf. 10:20ff.)⁴

Regarding the conversion of the remnant he writes;

"That the remnant does not have its existence in the holiness of its members may be seen finally in passages in which there is reference to the sins of the remnant."⁴ He further writes, "The sinfulness of the remnant is emphasized in Ezk. 14:22, for this remnant is saved only in order that the righteousness of divine judgment may be set in relief by its sin."⁵

¹v. Herntrich, Theological Dictionary of the New Testament. pp. 197-8.

²Ibid., p. 201

⁵Ibid.

³Ibid., p. 203.

⁴Ibid., p. 207

Hertrich is right in saying that the remnant does not have its origin in the quality of those saved but in God's saving act. When God entered into a covenant relationship with Israel, this did not mean that every Israelite was saved but that Israel as a nation held a peculiar position in her relationship with God. Both the Old and the New Testaments teach that salvation is through faith and through faith only.

Werner E. Muller in his inaugural dissertation entitled Die Vorstellung vom Rest im Alten Testament (1939) which Hasel calls a highly original study,¹ says, "The origin of the remnant motif lies in the breakdown of this principle of total warfare as in Assyrian practices."² Muller points out that while the fate of the surviving remnant was on the whole a wretched one - it could be destined for complete annihilation or it could be totally insignificant - this remnant could very well be the nucleus of the rebirth of a people.³ The remnant is then "the carrier and preserver of life for the community."⁴

Regarding Isaianic use of the remnant motif, Muller argues that Isaiah "follows the tradition recognizable in Elijah and Amos, namely, that the possibility of survival

¹Hasel, The Remnant., p. 18.

²Ibid., p. 19

³Ibid.

⁴Ibid.

of a remnant is uniquely dependent upon the will of God."¹

Muller was the first

to make use of Ancient Near East materials. But inasmuch as he restricted his investigation to annalistic records of the Hittites, Egyptians and Assyrians, his conclusions were dependent upon findings in these materials, thus there is here a serious methodological problem.²

In 1942 Salvatore Garofalo's monograph entitled La nozione profetica del 'Resto d' Israele.' Contributo alla teologia del Vecchio Testamento., appeared. This work dealt with the remnant motif in the prophetic material in the Hebrew Bible.³ According to Hasel, Garofalo's summary on the remnant is,

Isaia e' sempre il grante prophet del resto. La certezza di uno scampo per il popolo eletto domina la la lancinante incertezza gegli eventi, ed e' soprattutto che L'idea brilla sovrana nella luce del Messia. Egli mette cosi in resalto magnifico la vera funzione storica e provvidenziale del popolo eletto.⁴

Othmar Schilling in his work " 'Rest' in der Prophetic des Alten Testament." (1942), placed emphasis on the election tradition for the origin and development of the Old Testament remnant motif."⁵ It is worth noting that "Schilling believes that there is no real connection between the prophetic remnant motif and that of the patriarchal narratives of Genesis. The relationship between the two does not go beyond that of analogy."⁶

¹Ibid., p. 20.

²Ibid., p. 21.

³Ibid., p. 23.

⁴Ibid., p. 24

⁵Ibid., p. 25.

⁶Ibid.

Schilling is wrong in concluding as he concludes because what he seeks to affirm is without ground. The basic teaching or understanding of is that a remainder of something is left, that is, a remainder of something seems to be assumed by every writer.

G.A. Danell in his inaugural dissertation, Studies in the Name Israel in the Old Testament. (1946) dealt with the remnant motif only in passages where it appears with the name Israel. He did not deal with this subject as a subject by itself; but only where it appears with the name Israel. Although his work is limited, there are some conclusions that he makes which point to his understanding of the remnant motif. He writes:

The way for the remnant to return and be saved is obviously through distress to the verge of Annihilation. This lies in the very nature of the remnant. The idea of the remnant is both doom and gospel. Consequently there is no real contradiction between v. 20 and v. 21 ff., as might be thought at first: "For though thy people, Israel, be as the sand of the sea, (only) a remnant of them shall return, (Isa. 10:22).¹

H.H. Rowley in his work, The Biblical Doctrine of Election (1950), says:

The doctrine of the remnant is more clearly associated with Isaiah's name more than that of any other prophet. How early in his career he cherished this thought cannot

¹G.A. Danell, Studies in the name Israel in the Old Testament, (Upsala: Appelberg Boktryckeriaktiebolag, 1946) p. 176.

be known with certainty ... The final thought of the chapter that records his call seems to contain some hint of it, though the concluding words "the holy seed is the stock thereof" are absent from the best MSS of the LXX, and are accordingly omitted by some editors.¹

Elsewhere he writes:

The Bible teaches that for the sake of a small minority, which is the salt of society, the whole community may be spared. Sodom might have been spared for but a handful of righteous men, and in thought of the remnant, which runs through so much of the Old Testament, we have further illustration of the same principle ... But where there is hope to reform the divine mercy persists, and even where there is no hope for the society as a whole, a Remnant may be saved (spared), either for its own sake, or for, the sake of those who will come after.²

He further writes, "Frequently the Remnant is thought of as justifying its survival by its loyalty after it has been spared; cf. Isa. 4:3, 10:20ff., 28:5." ³ As pointed out by Hasel, Rowley views the Remnant motif as an integral part of Israel's election tradition.⁴ He rejects the view of a common origin with eschatology⁵ and proposes that the origin of the remnant motif is closely associated with the election tradition as seen in Jacob's election over Esau.⁶

The main problem in Rowley's thesis is his failure to show or to prove that the remnant idea is closely associated with the election tradition. On this Hasel says, "It remains

¹H.H. Rowley, The Biblical Doctrine of Election (London: Lutterworth Press, 1950), p. 73.

²Rowley, The Faith of Israel (Philadelphia: The Westminster Press, 1956), p. 103.

³Ibid., n.4.

⁴Hasel. The Remnant p. 28.

⁵Rowley, The Biblical Doctrine of Election p. 80

⁶Ibid., p. 71.

to be seen whether this suggestion can be supported by evidence in Genesis."¹

Eric W. Heaton in an article, "The Root שֹׁאֵר and the Doctrine of the Remnant,"² argued against the use of the term "doctrine of the remnant" on the grounds that there is no intrinsic unity in the prophets' use of שֹׁאֵר.³

Heaton is right when he says that "The basic meaning of the root שֹׁאֵר is to remain or to be left over from a larger number or quantity which has in some way been disposed of."⁴ But he is wrong when he says that "... שֹׁאֵר primarily directs attention, not forwards to the residue, but backwards to the whole of which it had been part and to the devastation and loss by which it has been brought into being."⁵ Like many of his colleagues, his work is wanting. His acceptance of multiple Isaianic authorship hinders his treatment of the remnant theme in Isaiah. Commenting on Isaiah's 'doctrine of the remnant' he writes:

It is evident that Isaiah's 'doctrine of the remnant' if by that phrase a use of the root שֹׁאֵר in one or another of its forms is implied, and if the literary analysis of Bentzen may be followed, rests entirely for direct evidence on the name שֹׁאֵר יְשׁוּב in 7:3. This slender foundation may perhaps be supplemented from the indirect evidence of an "Isaianic tradition", such as

¹Hasel, The Remnant p. 28.

²Eric W. Heaton, "The Root שֹׁאֵר and The Doctrine of the Remnant." Journal of Theological Studies, (N.S.) Vol 3 (1952), pp. 27-39.

³Ibid., p. 27

⁴Ibid., p. 28

⁵Ibid., p. 35f.

may be discovered in the other oracles now collected under the prophet's name. If we wish to speak of Isaiah's doctrine of the Remnant, this distinction between direct and indirect evidence is a vital one.¹

What Heaton calls for in this statement must be rejected because the book of Isaiah was written by one man, namely Isaiah the prophet.

F. Dreyfun in his article, "La doctrine du Reste d'Israel chez la prophet' Isaie" which appeared in Revue de Sciences Philosophique et Theologique, 39 (1955), pp. 361-386, said that "Isaiah's message contained the remnant motif right from his inaugural vision."² According to Hasel, Dreyfus identified the remnant with "The poor and the disciples of Isaiah."³ "The Messiah appears in Isaiah as the personification of the Remnant in the sense in which he represents the religious ideals to which the one who desires to have part in the new people must conform."⁴ What Dreyfus attempts to establish is without scriptural basis, that is, nowhere in the scriptures is the Messiah said to be a personification of the remnant. In stating what he says, we believe he misrepresents the person of the Messiah.

Reiji Hoshizaki's Master of Theology thesis, "Isaiah's Concept of the Remnant," according to Hasel "Follows the path

¹Ibid.

²cited by Hasel, The Remnant., p. 30.

³Ibid., p. 31

⁴Ibid.

of Dittmann and Rowley."¹ Hoshizaki thinks that Isaiah hoped that the whole nation would return but after the Syro-Ephraimic crisis this hope vanished and only the survivors left in Jerusalem constituted the remnant, ...latter the remnant is only connected to a "spiritual kernel" within Israel which is the seed for future Israel's faith.² It is doubtful that Isaiah expected the whole nation to return (following Rowley and others this return would mean, in faith) in light of Isaiah 6:9-11. It is true that according to Isaiah 4:3 only those left in Jerusalem, that is, in Zion, are called the Remnant.

Donald M. Warne in his dissertation, "The Origin, Development and Significance of the Concept of the Remnant in the Old Testament," (1955) argued that "the root רָמָה is not merely backward-looking, but a bi-polarity of outlook which refers backward to the devastation and forward to the renewal."³ Warne argues that "the origin of the remnant idea is closely connected with the origin of eschatology ..."⁴ On Isaiah, we may draw what Warne said from Hasel who represents him as saying:

¹Ibid., p. 31. Hoshazaki's M. Th thesis was done at Southern Baptist Theological Seminary, Louisville, Kentucky, (1955). Due to library policies this thesis was not available to this writer and therefore Hasel's work The Remnant is here used for quotations in this work.

²Ibid.

³Ibid., p. 32.

⁴Ibid., p. 34.

The inaugural vision indicates that his (Isaiah's) own experience showed him that out of Judgment there would come reconciliation and new life. The name Shear-jashub contains the notion of threat and hope. The Immanuel sign is a threat to the King and the nation but a promise to the remnant. The remnant actually took shape in the band of disciples.¹

Warne is right when he says that the root looks back and forward, and although the emphasis may be on one part, the reader is always reminded of either the larger original part and the present smaller part. That the remnant speaks of both threat and hope is also true. The idea that the remnant took shape in the band of disciples is wanting since the remnant is used of the nations (see chapter three for details).

Ursula Stegmann's article, "Der Restgedanke bei Isaias"² discusses the remnant motif in Isaiah under two lines of thought, that is, (1) "the secular-profane" and (2) the "theological"³ and in explaining he writes:

The "secular-profane remnant passage in First Isaiah express (1) that the remnant will be destroyed (14:30b); (2) that there remains an insignificant and small remnant (7:22b; 10:18-19; 17:3-6; 30:14,17 e.t.c.); and (3) that a real remnant is left which causes hope for the future ...The "theological" remnant passages and the "theological" expression "remnant" is "in erster Linie ein Verheissungsbegriff und meint ... diejeingen die Jahweh aufgrund ihres Glauben ... errettet."⁴

Stegmann's assertion that we can not "speak of a theology of the remnant in Isaiah," is without convincing foundation; the basis for his thesis is presuppositional.⁵

¹Ibid.

²Ibid., p. 38

³Ibid., pp. 38-9.

⁴Ibid.

⁵Ibid., p. 39.

As pointed by Hasel, Stegmann's work may be considered as representing the extreme outcome of Muller's artificial distinction between a "secular-political" and a religious remnant motif.¹

J. Barton Payne in his work, The Theology of the Older Testament (1962), briefly deals with the remnant theme.² He writes:

The true doctrine, however, concerns the salvation of a faithful group out of a larger, original group to whom the revelation of election had been extended. The concept of the "remnant," therefore, first appeared from Moses' threats ... (Lev. 26:39,44) ...

During the consolidation period and the rise of the united kingdom, there was little occasion to speak of a remnant. But, in the disruption that followed, and particularly in opposition to the widespread ninth century apostasy that was led by Jezebel, there appeared a remnant of 7000 ... (I Ki. 19:18)³

Regarding Isaiah's employment of the remnant theme he writes:

Isaiah became God's preeminent voice for the revelation of the remnant doctrine. He commenced his ministry by noting that political disaster had already left Judah only a small "remnant" (Isa. 1:19); though the Hebrew term that is here employed, saradh, is used only once in Isaiah and concerns simply a quantitative, rather than a spiritual remnant. The term Isaiah chose for describing the faithful remnant is sh'ar. Sh'ar appears, significantly, ... But in the midst of apostasy there yet persisted a

¹Ibid.

²J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), pp. 184-88.

³Ibid., pp. 185-6.

faithful remnant, including Isaiah himself, the disciples of the Messiah. They would be God's real servants and preserve Yahweh's law/tora (teaching), even though others disregarded it (Isa. 8:16) ... Fundamentally, the saved status of this remnant group was due to their individual election as members of Christ's Church, for our Lord Himself spoke of them saying, "Behold, I and the children whom Yahweh hath given Me" (v. 18). Their very existence was a miraculous sign, oth, of God's continuing election (v. 18); ...¹

Although Payne says that Isaiah chose to use רַחֵם when speaking of the spiritual Israel within Israel, one has to ask, is this also true when the term is used or is applied to foreign nations? It would seem that the answer has to be negative or neutral. Payne is right when he states that, "the saved status of this remnant group was due to their individual election, ..." ² but to speak of them, "as members of Christ's Church, for our Lord Himself spoke of them saying, 'Behold, I and the children whom Yahweh hath given Me' (v. 18)," must be understood in light of his theological persuasion.³ Payne seems to have come to this conclusion because he accepts Alexander's exposition on verse 18. Alexander says:

...these are the words of the Messiah... The great argument in favour of this last interpretation is the application of the verse to Christ by Paul (Heb. 2:13),

¹Ibid., pp. 186-7.

²Ibid., p. 187.

³Dr. Payne is a covenant theologian and therefore would not see any distinction between the Church and saved Israel. The Bible demands such distinction!

not as an illustration but an argument, a proof, that Christ partook of the same nature with the persons called his children and his brethren.¹

That Alexander and his followers have an hermeneutical problem is bornout by the fact that the passage in question (v. 18) can only be applied to Isaiah contextually. Paul used the symbolical method to speak of Christ. Isaiah's children were symbolical of all true believers and therefore verse 18a can be applied to Christ. Paul is not saying that Christ said thus; but is saying that Christ could as well have said so (the words of verse 18a are put into Christ's mouth), and therefore this understanding does not violate scripture.

The works surveyed in this section are not exhaustive. As may be construed from this survey, there is great diversity regarding this subject. Because of this, this writer feels that the remnant theme must be considered contextually. This does not mean this writer advocates looking for new meanings but that each Bible author should be allowed to provide his own definition after which the material should be systematized.

¹J.A. Alexander, Commentary on the Prophecies of Isaiah (Grand Rapids: Zondervan Publishing House, 1974), p. 192.

The origin of a word, although important and does enhance understanding, must never be allowed to dictate understanding. Two authors may use the same word yet with different implications or even meaning. Literal interpretation or normal interpretation can never be overemphasized; but that it can be misused is also true.

The attempt to say that this term arose from Babylonian mythology is one thing but to try to explain the usage in the Bible as a borrowing from Babylonian mythology is not honest scholarship. Each author's ascribed meaning or connotation must be a guide in any undertaking of Biblical studies, because failure to do so raises the possibility of misrepresenting the speaker. Literal understanding is the key to proper hermeneutics.

CHAPTER II

WORDS THAT EXPRESS THE REMNANT MOTIF IN THE OLD TESTAMENT

The Remnant motif in the Old Testament "is represented mainly by four roots, srd, plt, ytr, and sh'r."¹ In this section we are going to give brief definitions and also show the wide usage of these terms. Each term will be considered separately.

שריד

Brown, Driver and Briggs provide the following lexical information:

- Survivors (from a defeat, etc.); ...
1. survivors (often parallel פליט) especially
ש' עד בלתי השאיר לו ש' Num. 21:35; Josh. 8:22 ... Dt. 3:3;
Josh., 10:33, 11:8; 2 Ki. 10:11; ...; more simply
ש' לא הש' ש' Dt. 2:34; Josh. 10:28,30,37,39,40; ...;
ש' יתותי לני ש' Isa. 1:9; ה' לא יהוה Jer. 42:17, 44:14;
ש' מעיר והאכיד Job 19:19; ... ש' איון ש'
Obad. 18; ש' איון ש' Job 19:19; ... ש' איון ש'
Num. 24:19; ...; ש' שריני ה' Jer. 31:2; ...
2. of things: ש' לאכלו Job 20:21, i.e., nothing
has escaped his greed; ש' אש ירע ש' באהלו v. 26.²

In Isaiah שריד is used positively in connection

¹G.H. Davies, "Remnant" A Theological Word Book of the Bible ed. by Alan Richardson. (London: SCM Press Ltd., 1950), p. 188.

²Francis Brown, S.R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the University Press, 1972), p. 975., (Herein after referred to as BDB Lexicon).

with the survivors of the people of Israel (1:9).

Both Lisowsky¹ and Young² indicate that this root is used twenty eight times in the Old Testament. שרִיד

speaks of survivors of disaster (Josh. 10:28-30, 39-40; Jer. 42:17; 44:14 et al.) or what is left over of possession (Job 20:21,26). Context therefore is the only valid determiner of its nature, that is, its negativeness or its positiveness. A careful survey of this term's usage reveals that it is popular in war narratives.

פליט

According to Davies,

plt, describes deliverance, the noun being rendered 'escape' or 'deliverance'. When it is rendered 'remnant' the emphasis is on an 'escaped remnant', and is thus used of things (cf. Ex. 10:5), of persons (cf. Jud. 21:17; Isa. 15:9, e.t.c.), of Judeans who have escaped from the Assyrian invasion (cf. 2 Ki. 19:30; Isa. 37:31-32, e.t.c.), and of Jehovah's judgment (cf. Isa. 4:2; Obad. 17; Joel 2:32).³

There are four nominal derivates of פליט, namely

¹Gerhard Lisowsky, Konkadanz Zum Hebraischen Alten Testament (Stuttgart: Wurttembergische Bibelstalt, 1958), p. 1387.

²Robert Young, Analytical Concordance to the Bible (Index Section) 23rd American edition, revised by Wm. B. Steveson, (Grand Rapids: Wm. B. Eerdmans Publishing Co. 1974), p. 42.

³Davies, "Remnant" A Theological Word Book of the Bible p. 188.

"פלט deliverance¹; פליט escaped one, fugitive²; פליט and פליטה escape, deliverance³ ...elsewhere probably always escaped remnant.⁴"

יָתַר יָתַר

This root, "ythr, means 'remain over', 'leave over', 'save over', 'show over' and 'pre-eminence'⁵

As a remainder, it is used of 'the rest of the affairs of 'in summary statements' concerning the reign of the Israelites and Judean kings (cf. 1 Ki. 11:41), of the remainder of the pasture (cf. Ex. 10:15), of breaches in Jerusalem walls (Neh. 6:1), of the Passover lamb (Ex. 12:10), of widows oil (2 Ki. 15:18), of manna (Ex. 16:19), and other things; and various types of people, of the king's sons (2 Sam. 13:30), of the sons of Aaron (Lev. 10:12,16) of David's army (1 Sam. 30:9), ... and of a remnant of Israel and Judah (v. infra)-altogether to describe the remainder of more than forty things or persons or people.⁶

As pointed out by Davies this root is used of numerous objects. Its basic connotation therefore seems to be that of 'what remains' and therefore does also have the basic understanding of 'remnant'.

¹Ibid.

²Ibid.

³Brown, Driver and Briggs, BDB Lexicon p. 812.

⁴Ibid.

⁵Ibid.

⁶Davies, "Remnant" A Theological Word of the Old Testament p. 188.

The verb שאר means to remain, be left over, be left behind, leave or keep over.¹

The noun שאר means rest, residue, remnant and remainder.² Davies points out that "these words are used to describe the remainder of nearly forty objects or persons..."³ The feminine form of שאר is שארית.

According to Hasel,

שאר is used 223 times in the Old Testament and shows the following distribution; Pentateuch 29 times (Gen. 5 times, Ex. 7 times, Lev. 4 times, Num. 1 time and 5 times in Deut.); Josh. 17 times; Jer. 18 times; Dan. 3 times; Ruth 2 times and once in Job... Jud. 3 times; Chron 9 times; Isa. 8 times ... The Feminine שארית is used 66 times while the masculine שאר is used 26 times.⁴

He also says:

The nouns שאר and שארית are used in a much more limited sense than the verbal forms and becomes thus important theologically. The noun is never employed with reference to individuals and occurs only a few times to designate a group, (Josh. 23:4,7,12) but in the prophetic proclamation it is used to refer to the remnant of the people of Israel (Isa. 10:20 cf. Neh. 10:28 (29); 11:1) and of Jacob (Isa. 10:21) ... in prophetic text also to the remnant of foreign people, such as Babylon (Isa. 14:22), Moab (Isa. 16:14), Kedar 21:17 and Arabia (Isa. 17:11).

¹Brown, Driver and Briggs, BDB Lexicon p. 983-4.

²Ibid.

³Davies, "Remnant" A Theological Word Book of the Bible p. 188.

⁴Gerhard F. Hasel. "The Origin and Early History and Theology of the Remnant Motif in Ancient Israel" (Unpublished Ph. D. Dissertation, Vanderbilt University, 1970), p. 136.

The noun שְׂאֲרִית is used even less frequently than שָׂאֵר to designate the remainder or remnant of a group Jer. 39:3; Neh. 7:72 (71) or foreign nations. As a designation of a foreign nation or its territory it is employed only nine times: the remnant of Amalekites, (1 Chron. 4:34) of the Philistines, (Amos 1:8) of Edom, (Amos 9:12) of Moab, (Isa. 15:9) of Ashdod, (Jer. 25:20) of Nations (Ezk. 36:3-5) of the coast of Caphtos, (Jer. 47:4) and of the Sea coast, (Ezk. 25:16). In these instances the foreign nations or territory is always doomed to destruction through a national catastrophe...

There is a variety of usage to designate the remnant of God's people, the remnant of Israel, (Jer. 31:17; Ezk. 9:8,11:13; Mic. 2:12; Zeph. 3:13) of the house of Israel, (Isa. 46:3) of Judah (Jer. 40:11, 15; 42:15, 19; 43:5) of the house of Judah, (Zeph. 2:7) of Jerusalem, (Isa. 37:2-2Kings 19:4) of Yahweh's inheritance, (Micah 7:18 cf. 2 Ki. 2:21) of his sheep, (Jer. 23:3) and of his people (Hag. 1:12,14, 2:2; Zech. 8:6,11,12).¹

The four words reviewed or surveyed in this section show that the term 'remnant' is widely used, and this on more than forty objects. When the terms refer to people, the words themselves do not indicate the spiritual condition of the people. The spirituality of the people must be construed from context. This writer does not think this point needs to be laboured further but simply be stated. As pointed out later (chapter III) the millennial remnant will be a saved remnant because of the effect of the New Covenant.

¹Ibid.

CHAPTER III

ISAIAH'S USE OF .

The origin of the זרע קדש מצבתה motif in Isaiah.

It has been argued that Isaiah did not entertain the remnant idea at the beginning of his ministry.¹ The basis for this rests on rejection of the authenticity of the phrase זרע קדש מצבתה .² Worschech, has, however, pointed out

¹Shelton H. Blank. "Traces of Prophetic Agony in Isaiah" Hebrew Union College Annuals Vol. 28 (July, 1956), p. 88.

²Ibid.; Blank says "the reference to a 'seed of holiness' in Isa. 6:13 can be (and has been) recognized as a gloss.; he explains this by saying, "In 13b the thought is complete without the final phrase. The word מצבתה means 'stump' and the word שלכת is a transitive verbal noun. The subject of the verbal noun is impersonal and the trees are the implied objects: 'When one fells them a stump of the remains.' We do not, as the glossar assumed, need 'a holy seed is its stump' to complete the thought. We need nothing more. V. 13a (where בער means 'to burn' as it does in Isa. 44:15; what part of the tree is not required for the idol is consumed as firewood) supplied the conclusion. The whole verse means: 'And when the tenth of it yet remains, it in turn shall be burned, as with the teribeth or the oak which when one fells them a stump of them remains.' 'And it in turn is burned as fuel' is the unspoken conclusion - a thought quite different from the one which the late priestly glossar supplied." (see. p. 86 n.12).; H.H. Rowley. The Biblical Doctrine of Election. says, "The final thought of the chapter that records his call seem to contain some hint of it, though the concluding words 'the holy seed is the stock thereof' are absent from the best manuscripts of the Septuagint, and are accordingly omitted by some editors." see. p. 73,

that "omission of the last clause ignores its presence not only in the Targumim and Peshitta but particularly in IQ1s^a which supports the MT providing superior textual evidence..."¹ In his introduction to his article, "The problem of Isaiah 6:13"² Worschech states:

A difficult crux interpretum in the book of Isaiah has been the last verse in Isaiah's inaugural vision (Isa. 6:13). The fact that the famous St. Marks Isaiah scroll from Uamran (IQ1s^a) reads bmh instead of the MT BM aside from another textual variant has led W.H. Brownlee, F. Hvidberg, S. Iwry, W.P. Albright and G.R. Driver to extraordinary reinterpretations which make this text refer to a typical "high place."³

Commenting on the omission of the last phrase he also writes, "The last three words of v. 13 which are present in both the MT and IQ1s^a are rejected without reason, but the IQ1s^a reading of Bmh in place of bm of MT is accepted!"⁴

¹Udo F. Ch. Worschech, "The problem of Isaiah 6:13" Andrew University Seminary Studies 12:2 (July 1972), p. 126.

²Ibid., p. 126ff.

³Ibid., p. 126.

⁴Ibid., p. 136; as suggested by Worschech (n. 50) Hasel has written a critique on this, cf. The Remnant. p. 237. n. 86 where he writes, The last three words of the Hebrew text זרע קדש מצבתה are not translated in the LXX. From this many commentators have drawn the conclusion that the LXX Vorlage did not contain these words and that therefore they must be declared a secondary addition. Engell, Call Of Isaiah, pp. 13-14, however, has pointed out that these words are only missing in Vaticanus and the rest of the Hexaplaric recension whereas they are found as σπέρμα ἁγίω τὸ σταλωμα αὐτῆς in Aquila, Theodotion, and in Origen with the asterisk. Symmacus translates σπερμα αγιον η αντιστασις (cf. J. Ziegler, Isaias. Septuaginat Vetus Testamentum Graecum (Göttingen, 1939), Vol XIV, 61,144). K. Budde, ZAW, 41 (1923), 166ff, has

Since it is impossible to omit the last phrase of Isaiah 6:13, it would seem to this writer that the best judgment demands rejection of the LXX in favour of the MT. Alexander's comments on this verse are fitting. He writes,

However frequently the people may seem to be destroyed, there shall still be a surviving remnant, and however frequently that very remnant may appear to perish, there shall still be a remnant of the remnant left, and this indestructible residuum shall be the holy seed,..."¹

Since there can be no other assumption but to assume that chapter six records the first event (this vision records the calling of Isaiah ben Amoz to perform God's task) then it must be concluded that the remnant theme was not an afterthought with Isaiah. Its being recorded here demands understanding that Isaiah was fully aware of the theme and intended to use the theme as a warning as well as a comfort to Israel.

clearly shown that the Hebrew words must have existed in the Vorlage of the LXX translators, though they were omitted due to homoiotetuton. In addition it should be noted that the Targum contain these three words. Wildberg, *Jesaja*, p. 234, correctly points out that the exegetes who want to eliminate the last clause as a late gloss cannot do so on the basis of the LXX. The fact that IQ1s^a contains these words too makes it virtually impossible to extract these words on the basis of text-critical analysis. Worschech, "The problem of Isaiah 6:13" Andrew University Seminary Studies 12:2 (July 1974), p. 137, n. 57, fully concurs with this evaluation when he writes, "Budde, ZAW, 41 (1923), 166ff. Cf. Iwry, p. 226, and especially Engell, pp. 13-15, who has argued convincingly that on the basis of text-critical analysis "There is no doubt that the MT represents the authentic and right reading."

¹Alexander, The Prophecies of Isaiah, p. 154.

Isaiah's use of ~~נשאר~~.

In this section passages containing this theme will be considered individually.

Isaiah 4:3.

In this verse, several phrases need to be considered. These phrases are: "he who if left in Zion," "remains in Jerusalem," "will be called holy" and "everyone who is recorded for life in Jerusalem."

According to Young, "Nothar, 'he that is left' may indicate the actual fact that one does remain;"¹ "nish'ar, 'he that remains', may point rather to the intention."²

Evaluating his own statement he says;

It may be, however, that, legitimate as this discussion is, the prophet was not deliberately intending to employ it at this point. It may be that he simply was choosing two synonyms for the purpose of strengthening his discription.³

Understanding the phrase "he that is lef" and also "he that remains" should be on the basis of their apparent use as synonyms. The phrase "will be called holy" states the nature of the remnant. They are characterized by being holy according to this verse. Henderson's statement regarding the

¹Edward J. Young, The Book of Isaiah, Vol. 1 The New International Commentary on the Old Testament R.K. Harrison. gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), p. 179.

²Ibid.

³Ibid., pp. 179-80.

above statement is worth noting. He writes:

הַנְּשֹׂאֵר and הַנּוֹתֵר are collective participles, and form the nom. absol.; and agree with פְּלִיטָה in the foregoing verse, which is also collective. שְׁקִיר is to be taken in the N.T. sense of $\alpha\gamma\lambda\omicron\varsigma$, -reference being made to the times of the Messiah. אָמַר has here the idiomatic sense of קָרָא 'to call', i.e., to be what one is called.¹

The phrase "everyone who is recorded for life in Jerusalem" (NASB) or "written among the living" (ASV) has yielded two main interpretations. First, there is the view held by Young and others; Young writes: "What the prophet here envisions is not mere writing down for a temporary period but a book of life, but here the thought is that of eternal life."² Second, there is the view that holds that this "does not refer to the Lamb's Book of Life, but to God's register of those who are still living upon the earth (cf. Zech. 13: 8-9 and Rev. 12:14)."³ This second view may probably be likened to the book that Moses asked the Lord to blot his name out of (Ex. 21:32).

Contextually, chapter four yields several lines of thought; (1) the judgment of the Lord will only leave a few men (note the seven to one ratio) according to verse 1;

¹E. Henderson, The Book of the Prophet Isaiah (London: Hamilton, Adam, and Co., 1840), p. 34.

²Young, Book of Isaiah, Vol. 1., p. 180.

³John C. Whitcomb, "Old Testament Major Prophets": with additional class notes., (Unpublished Lecture notes, Grace Theological Seminary, Winona Lake, n.d.), p. 6.

(2) the remnant (לפליטה ישראל) will accept the Messiah (v. 2); (3) the remnant will be a cleansed and converted remnant (vv. 3-4) and (4) the Lord will shelter/protect this remnant (vv. 5-6). The message of this chapter cannot be accounted for historically and therefore should be considered eschatological, thus millennial. This view finds support in what Isaiah wrote at a later time (32:1-2).

Isaiah 7:3 (שאר ישוב)

During the Rezin-Pekah crisis (2 Chron. 28:5-8 and Isa. 7:1ff.), the Lord sent Isaiah with his son שאר ישוב (7:3) to go and meet Ahaz. The name of Isaiah's son has been and is a widely debated subject. Most scholars agree that this name is symbolical (8:18) yet the debate is endless regarding the precise translation. One of the most common translations is "A remnant shall return."¹ Another

¹Some of the supporters of this view or translation are: R. de Vaux, "The Remnant of Israel," According to the Prophets, in The Bible and the Ancient Near East trans. Damian McHugh (Garden City, New York, 1971), p. 21; J.P. Hyatt, Prophetic Religion, (Nashville, 1947), p. 103; H.H. Rowley, The Biblical Doctrine of Election (London: 1950), p. 74; Edward J. Young, The Book of Isaiah. (Grand Rapids, 1974), I, p. 271; This view is also closely linked with that which translates "A remnant will return." E. Jacobs, Theology of the Old Testament (London, 1958), p. 324; M. Buber, The Prophetic Faith, (New York), p. 134.; James M. Ward, Amos and Isaiah. Prophets of the Word of God (Nashville, 1969), p. 268.

group stresses the notion of conversion and translates "A remnant will repent."¹ Another also translates "A remnant will abide."² and still another "Only a remnant will return."³

This writer prefers translating "A remnant shall return." Hasel's conclusion, that is, his concluding remark is worth noting. He writes: "The conclusion based on linguistic and syntactical considerations, strongly supports the translation of ישׁוּב שְׂאֵר יִשְׂרָאֵל with "A-Remnant-shall-return,"

¹Some of the proponents of this view include: N. Snaith, "The language of the Old Testament," The Interpreter's Bible (New York, 1952), I, p. 225b.; E. Jenni, "Remnant" Interpreter's Dictionary of the Bible (New York, 1962), IV, p. 33; Th. C. Vriezen, "Essentials of the Theology of Isaiah," in Israel's Prophetic Heritage. Essays in honour of James Muilenberg, eds. B.W. Anderson and W. Harrelson (New York, 1962), p. 138, n. 16.

²J.M.P. Smith, "שְׂאֵר יִשְׂרָאֵל" ZAW, XXXIV (1914), p. 220-27, according to Gerhard F. Hasel, "Linguistic Consideration Regarding the Translation of Isaiah's Shear-jashub: A Reassessment," Andrew University Seminary Studies Vol. IX:1 (Jan 1971), p. 37, n. 6; "Smith's textual emendation has not been accepted by scholars and must now be rejected in view of IQ1s^a. IQ1s^a."

³This view is favoured by such men as: Shelton H. Blank, "The Current Misinterpretation of Isaiah's She'ar-Jashub." Journal of Biblical Literature, Vol. LXVII (1948), 211-115; E.W. Heaton, "The root שְׂאֵר and the Doctrine of the Remnant," Journal of Theological Studies, New Series III (1952), p. 27; C.R. North, "Shear-Jashub," Interpreter's Dictionary of the Bible (New York, 1962), IV, p. 311; G.E. Wright, Isaiah (London, 1964), p. 37.

placing emphasis on the italicized "remnant."¹

Since we are not told why the Lord told Isaiah to take the young lad with him, and on the basis of the translation of the name, it is not improper to assume that when Ahaz heard the name of the lad, he must have thought "now what does this mean?" It would seem that the message is clear, that is, despite what happens, "A remnant will return." Indeed, the context is contemporaneous; but the fulfillment of this prophecy is a mind stretcher because the birth of a child does not happen for almost eight centuries (this writer ascribes to the view that sees 7:14 as referring to Jesus despite the interpretation problem). When Ahaz refused to ask for a sign, he was told that a virgin (this can not refer to the prophetess, cf. a clear definition of עַלְמָה in Gen. 24:16) would bear a child, and before that child knows enough to refuse evil and choose good his kingdom will fall (v. 18ff.). To understand מַלְאָכָה אֶלְמָה אֶלְמָה as the child referred to in 7:14 is improper since one would have to overlook that אֶלְמָה has the definite article הַ, thus making it only one virgin. It seems to this writer that acknowledgement of this is better than trying to force what is not there. It should be noted

¹Gerhard F. Hasel, "The Linguistic Consideration Regarding the translation of Isaiah's Shear-Jashub: A Reassessment," Andrew University Seminary Studies Vol. IX:1 (Jan. 1971), p. 46.

that there is no time limit given in respect to when this child is to be born unless it is assumed that for the prophecy to have any meaning to Ahaz, it had to be within his life time.

Isaiah 10:20-22.

In this passage, the **שאר ישראל** (remnant of Israel) and the **פליטת יעקב** (the escaped of Jacob) v. 20, should be understood as one group and not two different groups because the name Israel and Jacob speak of one man, that is, Isaac's second son. In verse 21 we are told that a remnant will return (**שאר ישוב**), that is, "the remnant of Jacob" (**שאר יעקב**); their return will be to **אל-אל גבול** ("the mighty God.") Isaiah says that "though Israel be as the sand of the sea, only a remnant within them will return," (v. 22). The reason for this remnant is because "a destruction is determined, overflowing with righteousness." (v. 22).

The key to understanding Isaiah's message regarding the remnant in this passage lies in the rendering of **באמת**. According to Brown, Driver and Briggs, this is to "walk in faithfulness, faithfully."¹ Instead of an alliance with Assyria (their judgment was accomplished in order to break down Israel's dependence on them, v. 19), they will lean

¹Brown, et al. BDB Lexicon, p. 54.

upon the Lord/the Holy One of Israel in truth (באמת).

Commenting on vv. 20-22 Buksbazen writes:

The term shear- a remnant, is used four times, either in combination with Israel (v. 20), or in combination with Jacob (v. 21), and one time "pleitah beth yaakob"- "the survivors of the house of Jacob," with emphasis on the physical aspect of the survivors.

However, the center of this passage is the spiritual remnant, which will no more rely for help on the very enemies who sought to destroy them, that is, on Assyria or on Egypt, but will return to el Gibbor, the Mighty God.

Not all of Israel shall return to God, but only a remnant with Israel (v. 22).¹

Young says:

There is to be a return, however, when Jacob will lean upon the Lord in truth, and so in a saving sense, A remnant will indeed return, and this is the remnant of Jacob, It is the true Israel, the elect people of God, who will lean not upon the smiter Assyria but upon the Mighty God.²

Although this writer agrees with Young at this point, his assertion that, "if thy descendants, the people of Israel, become, as they have become, like the sand of the sea, then a remnant will return!"³ is suspect. What Isaiah is saying is that, "even if thy people be as the sand of the sea, only a remnant will return." It seems the emphasis is not on the becoming "as the sand of the sea" thus the original number but on the fact that only a remnant, that is, only a few of

¹Victor Buksbazen, *The Prophet Isaiah* (Collingswood, N.J.: The Spearhead Press, 1971), p. 177.

²Young. *The Book of Isaiah*, p. 369

³Ibid.

the many will return to the Lord. Paul's testimony is crucial at this point. Paul writes, "And Isaiah cried concerning Israel, 'though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved; For the Lord will execute his word upon the earth, throughly and quickly.'" (Rom. 9:27-28). Murray commenting on Paul's use of Isaiah 10:22-23 writes:

In these three verses the Isaianic witness is adduced to confirm Paul's thesis that the covenant promise did not contemplate or guarantee the Salvation of all ethnic Israel. This is the proposition with which Paul began: "they are not all Israel, that are of Israel" v. 6
Verse 27, and 28 are taken from Isaiah 10:22-23. From the desolation only a remnant of Israel would escape. This is spoken of as the return of the "remnant of Jacob, unto the Mighty God" (v. 21)¹

In light of Paul's testimony (inspired testimony) we must conclude that the returning to the Lord in truth or the leaning upon the Lord is equivalent to conversion or salvation.

The phrase וְהָיָה בַיּוֹם הַהוּא ("and it shall be in that day.") speaks of the future. A careful analysis of this chapter will acknowledge that on the one hand, the Assyria spoken of here is historical Assyria (vs. 5-6); but on the other hand that the fulfillment of this passage (vv. 20-22) is still future. Israel is still among the nations even today.

¹John Murry, The Epistle to the Romans, in the New International Commentary of the New Testament F.F. Bruce gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing House, 1971), p. 39-40.

Isaiah 11:11, 16.

That Isaiah 11 is millennial is true. The description of the ministry of the root of Jesse (Messiah) is clear (v. 1ff.). The phrase וְהָיָה בַיּוֹם הַהוּא (v. 11) must be understood as referring to the time when these are to happen. In verse 16 Isaiah speaks of an "highway"¹ (מַפְלָה) for the remnant of his people. The preposition should be rendered "for."

The second recovering (v. 11) is compared with that of the Exodus (v. 16). If the Exodus is analogous to this one (v. 11) then we can expect this gathering to be as complete as the one out of Egypt. This understanding finds support when it is realized that the places named include a very large geographical area (probably the known world during Isaiah's time).

The time when this happens is not simple to determine precisely. Whitcomb has suggested that it is "at the end of the tribulation period."² The evidence given for this understanding is,

.... cf. Amos 9:9; Isa. 49:22; Zech. 8:7; Matt. 24:31.
Thus, this total and supernatural regathering of godly

¹Brown, et al., BDB Lexicon. p. 699.

²Whitcomb, "Old Testament Major Prophets" Class Lectures with additional notes., p. 18.

Israelites in prophetic Scripture must be distinguished ... from the partial and non-supernatural return from ancient Babylon¹

The Amillennialists school is wanting regarding this restoration. Young, a representative of this school writes:

As once in former times God had brought up His people out of the land of Egypt through desert regions until finally they came to Palestine, so once again He will bring them up out of the house of spiritual bondage and prison of sin over a way which is the Messiah, the Way, the Truth, and the Life, until He finally brings them through many difficulties into the city of God.²

In spiritualizing this regathering of Israel, this school denies the physical regathering of Israel from the rest of the world back into Palestine. Anthony A. Hoekema while responding to Herman A. Hoyt's affirmation that Israel is distinct from the Church wrote, "If the church is now indeed God's holy nation, what room is left for the emergence of another holy nation , distinct from the church?³ That most proponents of this spiritualization school would deny any distinction between the church and the "church in the O.T."

¹Ibid.

²Young, The Book of Isaiah, Vol. 1, p. 401.

³Hoekema's statement was made while responding to Herman A. Hoyt's article on "Dispensational Premillennialism" in the Meaning of the Millenium, Four Views ed. by Robert G. Clouse, (Downers Grove, Ill., InterVarsity Press, 1977), p. 109.; Hoekema's response was on the teaching that There is a sharp separation between Israel and the church in God's redemption program, so that Israel is said to have a future quite distinct from the future of the church." His discussion is prefaced with the following words, "...should be rejected as not in harmony with Scripture." p. 108.

(the name they give to O.T. saints) is true. This non-distinction of O.T. saints and the N.T. church causes them to see all saints (both O.T. and N.T.) as belonging to the church.

Isaiah 28:5.

This chapter (28) contains the woe against Ephraim. In the midst of these apostate ten tribes, Isaiah says there is a remnant of which the Lord will become a beautiful crown and a glorious diadem. Alexander writing on this remnant, states:

By the remnant of the people Jarchi understands those of the ten tribes who should survive the destruction of Samaria; Kobel the remnant of Judah itself, which should escape Shalmaneser's invasion expected by the prophet; Henewerk the remnant of Israel, again considered as one body after the fall of the apostate kingdom; Kimchi the kingdom of the two tribes, as the remnant of the whole race. This last approaches nearest to the true sense, which appears to be that after Samaria, the pride of the apostate tribes, had fallen, they who still remained as members of the church, or chosen people, should glory and delight in the presence of Jehovah as their choicest privilege and highest honour.¹

Delitzsch identifies this remnant with "Judah and the remaining portion of Ephraim ..."² Young agrees with Delitzsch, in saying:

¹Alexander, Commentary on the Prophecy of Isaiah. p. 448.

²Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Vol. 2, trans. James Martin. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 1.

the remnant of his people - Here this phrase seems to have particular reference to those who remained after Samaria had fallen. The remnant therefore would be principally Judah, although it might also include any of Ephraim and the north who remained after Samaria's downfall.¹

If the remnant here refers to those left after Samaria is destroyed, then there is a problem in identifying the remnant with spiritual Israel unless we are willing to assume that the prophet is thinking in terms of the remnant named in 4:3.

Isaiah 37:3 (2 Kings 19:4).

In this passage (37:4) Hezekiah asks Isaiah "to lift the voice" and "to lift up the heart", that is, to pray unto the LORD his God. A comparison of this passage with 2 Kings 37:4ff. shows that Hezekiah also prayed. Hezekiah's request for prayer was because of Rabshakek's words (Isa. 36:13-20), for he told Judah not to listen to Hezekiah when he tells them that "The Lord will surely deliver us, this city shall not be given into the hands of the king of Assyria" (Isa. 36:15). Hezekiah's request was answered (37:7ff.).

The identification of the השארית is not simple.

¹Young, The Book of Isaiah, Vol. 2, p. 269.

Concerning the use of the remnant here Young says:

It is not perfectly clear what Hezekiah had in mind in speaking of the remnant, but it would seem that the word is here used in a sense different from elsewhere in Isaiah, here it probably refers to Jerusalem in distinction from the remainder of the country inasmuch as only Jerusalem now remains, or it may be taken in a general sense to indicate all who remain!¹

Leupold also writes:

It may well be that the word "remnant" here does not refer to the select group of those whom God keeps for himself, but merely for those who are still left in the city, which has for intercession for the people of God by a man of God, Israel had ample warrant; some of these instance, of course, from time later than those of Isaiah (see. Gen. 20:7; Num. 21:4ff.; Jer. 14:1ff.; Amos 7:1ff.)²

It is impossible to determine precisely who Hezekiah is referring to when he speaks of the remnant that is left (left after war, violence, e.t.c.). It is not improper to note that Hezekiah was a godly king and therefore his requesting Isaiah to pray for the remnant is not to be construed to imply that Hezekiah prayed to a different God since he told Isaiah to pray "to your God" because He might hear.

Isaiah 37:31,32.

This passage is part of the Lord's answer to king Hezekiah. In these two verses, Hezekiah is told that, "the

¹Ibid., p. 474.

²Leupold, Exposition of Isaiah, Vol. 1. p. 561.

surviving remnant of the house of Judah shall again take root downward and bear fruit." and "out of Jerusalem shall go forth a remnant, and out of Mount Zion survivors."

Henderson comments on these verses as follows:

By פליטה are meant those who had fled before the Assyrians, and by שארית, such as remained in the land, and were in the power of the enemy, or such as continued safe within the walls of Jerusalem. When the enemy was no more, they would go forth at pleasure throughout the land.¹

Young says, "the Prophet shows that Judah will again become a prosperous nation."² A comparison of verses 32 and 2 Kings 19:31 shows that the word צבאות is wanting in K'thibh of 2 Kings 19:31. This should not be a surprise because as pointed out by Lange, "The books of Kings have this word of the divine name only three times, viz. 1 Kings 18:15; 19:10 and 14; 2 Kings 3:14, in the history of the prophets Elijah and Elisha. In Isaiah, on the other hand, it is of frequent occurrence."³ In light of verses 33 and 38, the understanding of the remnant here must be seen as contemporaneous with Hezekiah. The remnant is here defined as "those who escape" or "the surviving remnant of the house of Judah." The survival of those who escape from the Assyrian invasion is made

¹Henderson, Book of Isaiah, p. 294.

²Young, The Book of Isaiah, Vol. 2, p. 501.

³John Peter Lange, Commentary on the Holy Scriptures, Isaiah (Grand Rapids: Zondervan Publishing House. n.d), p. 387b.

possible not because of their faithfulness but because of God's mercy. In using the figure of a growing tree, Isaiah says that these survivors will be the nucleus upon which God is going to restore Judah; this will be accomplished through the zeal (קנאות) of the Lord.

Isaiah 44:17.

In this chapter (44) the God of Israel, the only God (Deut. 6:4), is contrasted with the ridiculous gods of the nations. In verse 14-17, Isaiah traces the origin of idols.

The ridiculousness of idol worship is demonstrated by the fact that after a man has used a tree for all of his other purposes, whatever is left over ("the rest" or "the remainder") of the wood he makes an idol of it, then after this he falls down before it and asks for deliverance. שארית should be translated "remainder/rest".

Isaiah 46:3.

In this passage Isaiah introduces the Lord as commanding the house of Jacob and the remnant of the house of Israel to listen to Him. שמעו is placed in an emphatic position, thus emphasising the command. The term בית יעקב is equivalent to שארית בית ישראל. Commenting on the remnant which is mentioned here, Leupold says:

The clause 'who are left' really is made up of a noun 'remnant' (found only here in chapters 40-66) which here is not the customary sense of 'the remnant of

Israel' but merely to indicate that the persons involved constitute a pitiful small group.¹

Young, on the basis that the northern tribes were already in exile, identifies the remnant or the recipients of Isaiah's message with Judah.² Barnes though thinks "all who were left from the slaughter, and all who were born in captivity to Babylon."³ constitutes the remnant. Indeed the message was addressed to Judah but that the remnant should be identified with those in Babylon seems more logical. This view is necessitated by the understanding that Isaiah must be understood as looking into the future while making this prophecy.

Isaiah 49:21.

In this passage שארית is best translated "left". Young thinks that "Zion appears more and more astounded inasmuch as she complains that she had been left alone, i.e., without a husband."⁴ Because of the exile which came because of Israel's rebellion, Zion sees herself as without children (cf. 1:8-9 where it is stated that this would have been true; but the Lord intervened out of his graciousness).

¹Leupold, Exposition of Isaiah, Vol. 2., p. 138.

²Young, The Book of Isaiah, Vol. 3., p. 222.

³Barnes, Isaiah Vol. 2. Notes on the Old Testament, ed. by Robert Frew, (Grand Rapids: Baker Book House, 1974), p. 167.

⁴Young, The Book of Isaiah, Vol. 3., p. 289.

Isaiah's use of שארית שאר in connection with
foreign nations.

Those who identify the שאר of Israel as the saved or spiritual Israel have not demonstrated that when Isaiah uses the same term for the nations he does or does not carry a different connotation. It is easy to argue for a spiritual Israel within Israel; but to argue for a saved remnant within the heathen nation seems almost impossible.

In this section our goal is to examine those passages which speak of a שאר of the nations with the intent of finding out if Isaiah applied the same "technical" meaning when he spoke of the remnant of the nations. The use of "technical" here does not mean that this writer ascribes to this view (Understanding שאר as a technical term).

Isaiah 14:22.

According to the introduction of chapter 14, that is, in verses 1-2, the clear implication is that this passage is millennial. In verse 22 Isaiah speaks of the destruction of Babylon and says that the Lord "will cut off from Babylon name and survivors, offspring and posterity." Again here Isaiah uses שאר; but the use of this term here must be understood in light of the fact that Isaiah is predicting a total destruction of Babylon. Young's words are fitting; he writes:

Babylon will be no more, and Babylon will have no remnant. Israel had a remnant, hence for Israel there would be no complete destruction. Babylon had no remnant, hence for her, complete destruction was inevitable.

.... No Babylonian empire will ever rise again. After the worst of catastrophes, there is usually some survivors, but after this one there is none. Babylon is to be utterly cut off.¹

Isaiah 14:30.

In the oracle on Philistia (פלשת) in Isa. 14:28-32, Isaiah uses שארית for the remnant of Philistia. Isaiah dates this oracle "in the year that king Ahaz died." In this oracle Philistia's remnant is warned against pre-mature rejoicing because further destruction is still pending. Philistia's survivors (משארית) are going to be killed. According to Young, "there is alliteration between 'root' and 'remnant' (both in Hebrew and in English). Unlike Babylon there will be a remnant to Philistia, and the flying serpent will kill that remnant."² The remnant that survived the Assyrian invasion is to be struck again.

Isaiah 15:9; 16:14.

In the oracle concerning Moab (משע מואב) in Isa. 15:1-16:14, Isaiah uses שארית ארמה (remnant of the land) in 15:9

¹Young, The Book of Isaiah. Vol. I., p. 447.

²Ibid., p. 451.

and in 16:14. It seems that שְׂאֵרִית and שְׂאֵר here should be understood as referring to the same group. As with the remnant of Philistia the remnant of Moab will have no safety. Hasel's conclusion on these passages is worth noting; he writes:

Since only a remnant (שְׂאֵר) will survive, the great multitude will disappear in battle or through deportation. The threefold emphasis on the smallness and powerlessness of the remnant stresses the folly of Judah if it were to rely upon such an impotent ally.

The remnant motif is here used in its dual aspect: The threatening aspect is the more prominent one and comes to expression by the prediction that the great multitude of Moab will be reduced so that only a small and weak remnant will remain. The hopeful aspect is expressed by the idea that a remnant will remain.¹

Isaiah 17:30.

The oracle concerning Damascus (בְּשַׁע דַּמְשֶׁק) in Isa. 17:1-6 predicts that the remnant of Aram (שְׂאֵר אַרָם), that is, those who have been left over when destruction had come, will be destroyed. Isaiah's comparison of Damascus' glory with that of the sons of Israel seems to be irony especially in light of verse 2 which predicts total collapse of the city.

It is doubtful that שְׂאֵר here implies a spiritual Damascus within a heathen Damascus. The message implied by the use of שְׂאֵר here is that Damascus is going to be reduced to a gleaning status.

¹Hasel, The Remnant., p. 372.

Isaiah 21:17.

Isaiah used **שאר** in the oracle against Arabia (**בערב**) while addressing Kedar. In verse 16 he says that "Kedar will terminate;" while in verse 17 he says the ("remnant") of the bowmen will be few. The remnant here is composed of the bowmen; that the **שאר** here does not imply their spiritual condition is clear. The **שאר** here refers to the number which will be small.

SUMMARY

Isaiah's inaugural vision (Isa. 6:1-13) indicates that Isaiah employed the remnant motif since the beginning of his prophetic ministry. There is a negative as well as a positive element concerning the remnant. He speaks of a holy seed (6:13c) which emerges after the Lord has judged the rebellious nation. The stump which is the holy seed is the remnant.

In Isaiah 4:2-3 Isaiah speaks of a "holy" remnant composed of survivors in Zion/Jerusalem who are recorded for life or are living in Zion/Jerusalem. This remnant will come to being after the Lord has purged the nation. This remnant owes its existence to the Lord and not to her faithfulness. This remnant is millennial (vv. 4-6).

Isaiah's use of **שאר** was dramatized in his calling his

first son **שאר ישרוב** thus indicating that at that time the doctrine of the remnant was firmly established in his teaching. As pointed out later his son's name was a sign to Israel (8:18). When Isaiah went to meet Ahaz (7:2-9) he took his son with him, the presence of the son was additional proclamation of this theme (in Old Testament times, the name of a child mainly indicated the parents' aspirations or devotion to the Lord, cf. Gen. 30:6,8,22-24; 35:18; I Sam. 1:20; 4:19-21). When Ahaz heard the name, the message he heard was "a remnant shall return." The future was not so good yet there was hope. This name therefore expresses the dual polarity of doom for those who are going to die and salvation for the remnant.

The "remnant of Israel" in Isa. 10:20-22 which must be understood eschatologically in contrast to the historical (Isa. 8:16-18) refers to the remnant that will be left after the Lord has purged Israel. Although there is no general agreement as to the precise understanding of the "returning" aspect (some think this means being saved while others think it is returning to Palestine), it would seem that the idea of returning to Palestine is intended because the Lord will make a highway (11:11,16) thus suggesting returning to Palestine yet the idea of salvation cannot be denied.

In Isaiah 37:30-31 we have an historical remnant and yet the eschatological aspect cannot be denied.

Isaian's use of the remnant motif in connection with foreign nations raises questions on the validity of identifying the **רִשָׁא** with saved Israel. In Isaiah 17:3 Aram or Assyria is warned and told that she will be reduced to a remnant as far as her military might is concerned. In Isaiah 14:28-32 Isaiah predicts a total collapse of the remnant of Philistia. The bowmen of Kedar will be so few that they will be referred to as a remnant (Isa. 14:22-23). Moab will also be reduced to a remnant status (Isa. 15:9 and 16:13-14).

The use of the remnant motif concerning the nations yields only a negative connotation. Philistia and Babylon will be destroyed completely whereas Syria, Kedar and Moab will become powerless and insignificant.

From the above data it may be concluded that the remnant theme spanned the whole ministry of Isaiah and that he speaks of a "holy" remnant whose existence depends on God's mercy. His use of **רִשָׁא יִתְּשָׁרָה** on foreign nations renders the identification of the **רִשָׁא** with a spiritual group hard to prove and therefore it is suggested that only context may help in determining whether the **רִשָׁא** should be understood as referring to a spiritual group or simply a residue. Although it is true that the remnant of Israel after the tribulation will be composed of saved individuals (cf. Isa. 4:3, 6:13c; Ezk. 20:34-38; Dan. 12:1b; Jer, 31:31-34), this writer does not feel that it can be claimed that each

individual of the remnant is a saved individual (cf. Isa. 3:
16-4:2).

APPENDIX

SPIRITUAL STATUS OF THE REMNANT

The historical use of the remnant motif on foreign nations presents an element that has prompted this writer to conclude that to identify the remnant with spiritual Israel might be questionable unless one is willing to affirm that when it is used of the nations it carries a non-spiritual sense. If such be the case, then it must be argued that only context may yield such a position, that is, to determine when the sense is a spiritual one. Regarding the remnant of Israel, this writer thinks that it may be affirmed that there is a sense in which the remnant of Israel can be construed as a saved (not physical but spiritual salvation) remnant. It is the intent of this writer to show that there is at least an historical spiritual remnant (all inclusive) mentioned in the Bible but that the eschatological remnant in prophetic writings is to be construed as a saved remnant.

A Historical Spiritual Remnant

During Elijah's flight to Horeb (1 Ki. 19:3ff.) the Lord asked him what he was doing there. He answered that he was the only one left that had not apostatized ("only one left"), and that they were seeking to kill him (v. 14). God recommissioned Elijah (v. 15) and assured him that he was not the only one left that had remained true to the Lord (v. 18).

The remnant is here identified as, "all the knees that have not bowed to Baal and every mouth that hath not kissed him," thus those who had not acted in this manner, nor worshipped Baal (v. 18). In light of the apostasy that had permeated Israel at this time it is easy to see why it was necessary for Elijah to confront those who worshipped the gods of the land at Mt. Carmel. On this particular day Elijah by the hand of the LORD won a great victory. It was proven before the eyes of Israel that the LORD was the only God worthy of worship. Despite this great victory Elijah fled while fearing for his life. During this flight, the Lord met him and assured him that there were in Israel 7000 men who had not bowed down their knee nor kissed Baal. This group is called a remnant. It is the Lord left them (v. 19). This remnant is considered spiritual because in the midst of apostasy they had remained true to God's demand on Israel (Dt. 5:7). It is God Himself who calls them a spiritual remnant. In light of this testimony it may therefore be affirmed that there is an historical saved remnant mentioned here. This is the only time that it is said that all those who are of the remnant in view are saved when the reference is to an historical remnant.

The Eschatological Remnant

Despite those who teach that God's program does not demand a revival of the Nation Israel (when she experiences

full benefits of her covenantal relationship with God), it must be insisted (and this with Paul) that the words of the promise have not fallen aside (Rom. 9:8ff.).

In Rom. 9 Paul argues that physical sonship is not the same as spiritual sonship. To be a true son of Abraham one has to be regenerate, a point well emphasized by Christ (John 8:37-44).

A careful survey of Israel's history shows that despite the dominant unspiritual character that is demonstrated throughout her history, God remained true to his covenantal relationship with Israel because he had sworn by His name that He would perform it. The continued rebelliousness on the part of Israel led to her dispersion from the land never to have control over it until the times of the Gentiles are over.

From the prophetic utterances, the following facts concerning the eschatological remnant may be observed:

1. The time of this eschatological remnant is post-tribulational (Dan. 12:1, 12).
2. The salvation of this eschatological remnant is due to God's direct intervention (Jer. 31:31-34; Ezk. 20:34-44).
3. This remnant will initially be composed of saved Jews (Isa. 4:3; 6:13c; Zech. 13; Ezk. 20:34-44). It would seem proper to expound on these points.

Time of the Eschatological Remnant

The events of Daniel 12 are eschatological. The phrase, "and there will be a time of distress such as never occurred since there was a nation until that time," dates the chapter. This "time of distress" is the tribulation period. Daniel tells us "at that time," that is, the time of distress, "everyone who is found written in the book will be rescued." These people are rescued from the distress and therefore may be called a remnant that survives the time and trials of the great distress because of God's rescuing act.

Salvation of the Remnant

In Jer. 31:31-34, Jeremiah says that the Lord is going to establish a new covenant "with the house of Israel and with the house of Judah." Unlike the Old Covenant, this New Covenant will be written upon their heart with the effect that God will be their God and they will be His people, a people whose sins will be forgiven, no more to be remembered (vv. 32-34). Ezekiel bears the same testimony. He declares that the Lord will enter into a judgment with Israel through which He will purge her of all the wicked ones so that none of them will enter the land (Ezk. 20:34-38). It may therefore be concluded that through the new covenant God will renew Israel spiritually and also put her through judgment to purge her of all sinners who will not be allowed

to set their foot into the land of Palestine. Since it is assumable that there will be Jews living in and out of Palestine at the end times, it seems that the passage in Ezekiel has reference to those living outside Palestine. The fate of those living in Palestine is given by Isaiah (Isa. 4:3, 6:13c), that is, only those who are called holy will remain in Zion.

The intial Remnant will be a Saved Remnant

The data provided in the above discussion (Salvation of the remnant) also shows that the intial remnant will be a saved remnant. This point is mentioned in order to guard against any assumption that this position demands a saved Israel (inclusive) throughout the millennium. The Jews born during the millennium must experience salvation to be partakers of Abraham's promise which was given to him and his seed.

As demonstrated above, the eschatological remnant of Israel which is post-tribulational will be a saved remnant. Some passages in Isaiah (4:3 and 6:13c) address themselves to this subject. This fact does not contradict the fact that this writer understood Isaiah's use of the remnant theme as having a wider scope than mostly acknowledged.

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