

An obvious error on p. 20 that should be corrected in a future edition is the accusative singular form of $\sigma\alpha\rho\acute{\xi}$ which should be $\sigma\acute{\alpha}\rho\kappa\alpha$ instead of $\sigma\alpha\rho\kappa\iota$.

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Müller, Werner E. *Die Vorstellung vom Rest im Alten Testament*. Edited by Horst Dietrich Preuss. Neukirchen-Vluyn: Neukirchener Verlag, 1973. 139 pp. Paperback, DM 18.00.

This volume consists of a reprint and expansion of Müller's highly original dissertation on the remnant in the OT first published in 1939. The expansion by Preuss consists of slight expansions or clarifications in a fair number of footnotes, an "Addition" (pp. 96-126) and a "Bibliography" (pp. 127-134).

Müller's study finds its basis in Hertrich's distinction between the secular and religious spheres of the remnant idea in the OT. This distinction, which is conceived on the basis of highly problematical modern notions that are transferred onto the biblical materials, has led to conclusions which have had a determining and stifling influence on much modern scholarship in this area.

The first part of Müller's investigation concerns the political meaning of the remnant for a people (pp. 13-46) in the war annals of the Hittites, Egyptians, and Assyrians, and in the OT. This restricted investigation in ancient Near Eastern texts has led Müller to conclude that the remnant idea (1) originated out of the Assyrian method of complete annihilation of the enemy in total warfare and (2) derived in the OT, as in its surrounding cultures, from the sphere of political life and practice. Both of these conclusions which have been adopted in standard OT scholarship cannot be maintained on account of the evidence of the remnant idea in a great variety of literature of Sumerian, Akkadian, Hittite, Ugaritic, and Egyptian origin, and in the OT itself (see my monograph *The Remnant* [AUM, 5; Berrien Springs, Mich., 1972], pp. 50-134). Here is a classic example of how dangerous and misleading a restricted and narrow focus on a subject may turn out to be. The remnant idea is not restricted to a particular genre but appears in epic, prophecy, prayer, hymn, letter, annal, etc., and occurs in connection with threats in the natural, social, and political spheres such as flood, famine, drought, plague, pestilence, rebellion, war, and natural death. Contrary to Müller's notion, the remnant idea has its origin in the life-and-death problem, the securing of human existence and life, and future hope.

The second part of Müller's study pursues the remnant idea in the religious thought world of the OT (pp. 47-92). Müller is correct in tracing the remnant idea to periods earlier than Amos and Elijah. He argues that in Isaiah there are several stages of development in the remnant motif. This is very questionable unless one operates with unchecked principles of literary criticism (see Hasel, *The Remnant*, pp. 216-372). Müller touches briefly on the remnant in Zep, Jer, Eze, and post-exilic Judaism.

Müller's monograph raises a most serious problem of procedure and methodology. He develops the "origin" and "content" of the remnant motif on the basis of a supposedly distinguishable "secular-political" sphere, while the "development" and "history" of the remnant idea is treated under its

so-called "religious" sphere. The modern dualism between secularity and religion is transferred to the biblical materials where both spheres are inseparable. These distinctions blur the understanding of the biblical idea of the remnant.

Preuss's very useful 30-page "Addition" seeks to trace the influence of Müller's thoughts on later OT scholarship. He shows how scholars from 1939 to the present such as G. von Rad, E. Jacob, O. Kaiser, H. Gross, J. Nelis, H.-P. Müller, W. H. Schmidt, U. Stegemann, etc., have (uncritically) taken over Müller's notions, especially the political origin of the remnant idea and the distinction between the "secular-political" and "religious" spheres. However, Preuss points out that in view of the reviewer's study referred to above, these notions are not only called into question but must be given up (pp. 17, 113-116, 126). Unfortunately Preuss did not have available the dissertation of D. M. Warne (1958) on the origin, development, and significance of the OT idea of the remnant and the thesis of R. Hoshizaki (1955) on the Isaianic concept of the remnant. It is surprising that no reference is made to I. Engnell, J. Lindblom, and others writing in English. It seems that my study "Semantic Values of Derivatives of the Hebrew Root *Š'R*," *AUSS* 11 (1973): 152-169, appeared too late for inclusion in Preuss's "Addition."

This reprint will be valued for making available a rare German dissertation whose conclusions unfortunately were uncritically adopted by most German scholars for over three decades. The "Addition" will bring the reader fairly up-to-date with regard to more recent literature.

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Ozanne, G. C. *The First 7000 Years*. Jericho, N.Y.: Exposition Press, 1970. 227 pp. \$5.00.

The first ten chapters of this book deal with Biblical chronology from Adam to Christ while the last two are more concerned with numerology, a typology developed from the preceding chronology. Nine of the ten chapters on chronology deal with the OT, starting with Genesis and ending with Nehemiah.

From Gn 1 to I Ki 1 (Adam to Solomon) the author has outlined a relatively reasonable chronology from a conservative viewpoint. The most controversial point in this part of his presentation is his use of the genealogies in Gn 5 and 11 for precise historico-chronological conclusions.

For his work on the divided monarchy Ozanne rejects all synchronisms with Assyria. He admits that these present a problem for his system, but he does not feel competent to deal with them since he is not an Assyriologist. He is confident, however, that when such materials are correctly understood they will come into harmony with his system of Biblical chronology. His objection seems somewhat unusual in view of the fact that he uses Nebuchadnezzar's chronicles, also Assyriological materials, to provide his terminal date for the Hebrew monarchy. The result from this approach is that Ozanne comes out with a rather long chronology for the period from Jehu to the fall of Samaria, a period for which Assyrian synchronisms are available. This in turn produces high dates for preceding events: the division of the