

In concluding this review the present writer wishes to call attention to the agreement of other phases of the relationship between Canaanite and Israelite culture with Alt's view of the juristic situation. For example, the cosmogony and mythology which early became traditional in Israel, known to us mainly from the Book of Genesis, are different almost throughout from the corresponding Canaanite conceptions, as we know them from the texts of Ugarit and from Philo Byblius. The rich mythological imagery used in the Psalms, Job, the exilic parts of Isaiah, etc., belongs to the sixth (seventh?) century and later, when Canaanite (Phoenician) literature, like Egyptian and Aramaic (gnomic texts, etc.), began to exercise a strong direct influence on extant Hebrew writing. In other words, Israelite religious literature continued its traditional way, little influenced by that of surrounding peoples, until late in the period of the Divided Monarchy. Had we more of the earlier civil literature of Israel, we should probably find just as strong Canaanite influence as Alt has discovered in the corpus of *mišpātīm*. The Song of Deborah, for instance, seems to reflect a *genre* of composition which was widely employed at the time outside of Israel (*Bulletin of the Am. Sch. of Or. Res.*, No. 62, p. 31).

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*Theologie des Alten Testaments*, by Ludwig Köhler, *Neue Theologische Grundrisse*, Mohr, Tübingen, 1936.

German theological students have no reason to complain that they are insufficiently provided with textbooks in Old Testament Theology. Following Sellin's compact little manual (1933) and the two volumes of Eichrodt's work which have appeared (1933 and 1935) comes now the contribution of Köhler to Bultmann's *Grundrisse*.

A clear statement of the purpose of a book facilitates fair judgment, and Köhler has provided such a statement at the beginning of his preface. He defines Old Testament Theology as the bringing together in the right connection of those views, thoughts, and conceptions in the O. T. which are theologically important. Exegesis, literary and historical criticism, and the comparative history of religion are presupposed, but throughout the book a sharp distinction is maintained between O. T. Theology and the History of O. T. Religion. For example, what earlier practices were carried over into the religion of Moses is a question of the history of religion; the only point of theological moment is that they were now applied to the worship of Yahweh (p. 50).