

ar Duff för att Mose framhålls som en förebild för korinthierna ("the paradigmatic believer"). Här finns bland annat en diskussion gällande subjektet till verbet ἐπιστρέψῃ i 3:16, där Duff argumenterar för att det är Mose som åsyftas, och inte en obestämd "någon" eller "vemhelst".

I bokens sjunde och sista kapitel presenterar Duff sina slutsatser och vi ska kort utvärdera ett par av dessa. Bokens tes vilar på teorin om att Andra Korinthierbrevet är en sammansättning av fem brev eller fragment. Duff hävdar att många tolkningar av 2 Kor 3 vilar på det felaktiga antagandet att motståndarna i kapitel 10–13 är orsaken till Paulus försvarstal. Genom att göra sig av med dessa menar han sig kunna göra en tolkning som utgår direkt från 2 Kor 3. Problemet är att Duff tvingas till en komplex historisk rekonstruktion som inte övertygar fullt ut. Löftet om en tolkning som utgår direkt från 2 Kor 3 visar sig vara svårt att hålla.

Duff hävdar alltså att de till synes negativa orden om "dödens" och "domens tjänst" (3:7, 9) inte nedvärderar Moses tjänst eller det gamla förbundet i sig, utan enbart dess inverkan på icke-judar. Problemet med denna tolkning är att Paulus tydligt skriver om dessa i relation till just judar, både vid Sinai (3:7, 13) och i Paulus egen samtid (3:14–15). Antagandet att Paulus enbart riktar sig till icke-judar, vilket är signifikativt för "Paul within Judaism"-perspektivet, blir här svårt att upprätthålla och fungerar stundtals som en tolkningsmässig ögonbindel. Duffs bok är, trots detta, intressant och nytänkande.

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*The Exodus-Conquest Narrative: The Composition of the  
Non-Priestly Narratives in Exodus-Joshua*

FAT 115, Tübingen: Mohr Siebeck, 2017, Hardback, 515 pages,  
€139, ISBN: 978-3-16155-518-3

The systematic dismantling of the classical four-document hypothesis of the Pentateuch initiated by scholars like John Van Seters, Rolf Rendtorff, Hans-Heinrich Schmid and their followers in the mid-1970s has stimulated new thinking about the problem of the history of the Torah

book. In spite of the question mark put at the very basic assumption of the classical hypothesis, viz. the existence of four parallel accounts of Israel's pre-history, reflecting different stages in its religious history, it has turned out to be difficult to abandon the documentary hypothesis completely. Most scholars would still admit today that there are three basic components in the Pentateuchal text: the book of Deuteronomy (D), the Priestly Code (P) and the rest (non-P). The identification of D is not problematic since it stands out not only by its peculiar style and theology but also by the fact that it is a separate volume in the Torah book since pre-rabbinic times. The view of Deuteronomy as a composition independent from the rest of the Torah book, launched by Wilhelm Leberecht de Wette in 1806 is still accepted by a majority. But there is also widespread agreement on the delimitation and identification of P. Even modern iconoclasts usually adhere to the definition of the priestly text outlined by Theodor Nöldeke in 1869 and cemented by Julius Wellhausen in 1885.

But the fight about the historical and ideological relationship between these layers and their origins goes on. One important issue in the discussion has been the relationship between the book of Joshua and the assumed Pentateuchal sources. Common opinion since the days of Nöldeke and Wellhausen was that those sources continued into the book of Joshua. This was revised by Martin Noth to whom Joshua is basically a D-composition, using some older sources which, however, are not connected to the non-D layers in the Pentateuch. This hypothesis, which had many followers for a while, seems to have been abandoned by a growing number of scholars who argue for the existence of a pre-P account of the patriarchs and the exodus-conquest, reflected in the Pentateuch. This was in fact even assumed by Noth himself.

Stephen Germany's (SG) study deals with the relationship between the exodus-conquest account in P and non-P as found in Exodus-Numbers and Joshua. Common opinion still is that P is the latest addition to the Pentateuch as was upheld by Rendtorff, to whom the basic outline of the Pentateuch is a D-product to which P has been added. SG now sets out to look in detail for: a) evidence for a continuous non-P ac-

count of the exodus-conquest story; and b) the relationship between such an account and that of P. Since the existence of the Yahwist and Elohist sources is much more doubtful than assumed by the classical documentary hypothesis, SG feels free to look at the non-P texts with fresh eyes. This is a very positive methodological stance which allows a scholar to see new things without having to adapt the text to the procrustean bed of the traditional J and E sources.

SG divides his analysis of the exodus-conquest account into eleven sections: The exodus from Egypt; the wilderness wandering from Egypt to Sinai; the revelation of the Law; the golden calf episode; the wandering from Sinai to Kadesh; the wandering from Kadesh to the plains of Moab; the Balaam episode; preparations for the conquest; the conquest of Jericho and Ai; the conquest of the remainder of the Land. Each section is then divided into smaller parts. The exodus section is, for example, subdivided into the theme of Pharaoh's oppression, Moses' birth and flight, Moses in Midian, the first encounter with pharaoh, the second commissioning of Moses (Exod 6:2–7:7), the plagues, and the departure. Every subdivision consists of a literary-critical analysis, a macro-contextual analysis, and a synthesis. Every section is then rounded off with a summary of the results. The literary-critical analysis consists of a very close reading of the text, paying attention to all possible "tensions" and contradictions. The macro-contextual analysis relates these phenomena to larger contexts, such as narrative threads and parallel phrases in other passages. This very well organized form makes the book readable in spite of its voluminous scope (455 pages, apart from the bibliography and the index).

Based on what is seen as tensions, additions and contradictions SG arrives at a view of the exodus-conquest account as a mosaic of pieces pasted together by different hands and structured into at least six different layers. He arranges these layers in a relative chronology derived from how they are dependent upon each other. He claims that this kind of structuring is possible from his detailed reading. The next step is then to relate the layers belonging to the non-P passages to the "genuine" Priestly Code. According to SG it is possible to discern whether a non-P text

has P as its prerequisite or if there are no traces of acquaintance with P. The arrangement is laid out at the end of each section where the Hebrew text is printed and distributed according to the layers established.

The results of the investigation are the following: It is possible to reconstruct a pre-priestly pre-deuteronomistic narrative from Exodus to Joshua containing YHWH's commissioning of Moses followed by the departure of Israel after three plagues. The people enter the wilderness, travel around the eastern side of Dead Sea where Moses dies and Joshua takes over. He captures Jericho and Ai, makes peace with the Gibeonites and conquers Judaea. Some further pre-priestly passages have been added to this narrative. Since this layer contains the birth story of Moses it is, according to SG, dependent on the Assyrian version of the Sargon legend which indicates a dating to the seventh century BCE. This receives support if the conquest story reflects the time of Josiah whom Joshua may represent. According to SG "one of the most decisive stages in the formation of the Pentateuch is the integration of the priestly literature into [this] pre-priestly narrative thread" (454). This has taken place at a fairly early stage (but after the incorporation of Deuteronomy), which implies that large parts of the non-P texts in Exodus-Joshua are post-priestly. Together with SG's reconstructed pre-priestly account, the "real" P as a rule also offers a continuous narrative whereas the "post-P" layers appear as supplements and commentaries to the main narrative thread(s).

A critical comment is that the way SG reads the text—looking for tensions, cracks etcetera and then explaining them as the sign of several hands—is problematic. It has often been pointed out that this kind of reading stems from a preconceived idea that a narrative has to be completely straight and streamlined without any unevenness or contradictions, and that if such are found, they must indicate different "sources." This kind of consistency is unlikely, however, not the least in texts from antiquity, and SG's reading therefore seems a little old-fashioned. This notwithstanding, his results are quite interesting and as far as to the main division into three main layers—The pre-P; P; and the post-P complements—they are relevant as explanations of several features in

the text. The detailed differentiation within especially the pre-P and post-P layers is probably exaggerated, however, and the cracks can be explained otherwise. One may also doubt the hypothesis of P being a commenting insertion into the pre-P account. Could they not have been independent compositions from the beginning? If Deuteronomy was part of the narrative before the inclusion of P, why are there no traces of P in D (apart from possibly Deut 34:7–8)?

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PETER HALLDORF

*Alla himlens fåglar har flytt:*

*Profeten Jeremia i sin egen tid och i vår*

Skellefteå: Artos, 2017, Inbunden, 797 sidor,

SEK 379, ISBN: 978-91-7777-001-5

Denna bok är i grund och botten en kommentar till Jeremia bok, som börjar med ett antal kapitel som ger en historisk och teologisk inledning till läsningen, varefter följande kapitel kommenterar Jeremia från början till slut. Peter Halldorf är en välkänd pastor, skribent och tidigare föreståndare för den ekumeniska kommuniteten i Bjärka-Säby. Han är lekman i förhållande till bibelvetenskapen, men, som det ska visa sig, påläst. Inte minst verkar här finnas en påverkan från Walter Brueggemann, Martin Buber, Abraham Heschel och Daniel Berrigan. Det finns en bibliografi i slutet men det görs inga litteraturhänvisningar, vilket fokuserar läsningen på vad som sägs, samtidigt som man ibland hade önskat att man kunnat ta vissa resonemang vidare.

En viktig ingång i Halldorfs tolkning signaleras i bokens under rubrik ”... i sin egen tid och vår”. Det påminner om Krister Stendahls uppdelning av ”what it meant” och ”what it means”, och boken kan sägas utgöra ett förslag till läsning av Jeremia så att det budskap som finns här också adresserar det samtida Sverige och, inte minst, kristna och kyrkor i Sverige. På det sättet är kommentaren inte helt olik den amerikanska Interpretation-serien. Viktiga jämförelsepunkter i läsningen är treenigheten, inkarnationen, den kristna kyrkans trosbekännelser och ökenfäderna.