

palingenesia (the fruits of which will doubtless be more widely available in his forthcoming Word Commentary), and it would reinforce her arguments against the derivation of this concept from the Mystery Religions. But she appears to have read pretty well everything else that is relevant to her topic!

There is much more that could be said if space allowed on the interpretation of individual passages, but hopefully sufficient has been said to demonstrate that this book is a 'must' for students alike of the Pastoral Epistles and of New Testament christology.

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EuroJTh (1999) 8:2, 188-189

0960-2720

Reading Ecclesiastes: Old Testament Exegesis and Hermeneutical Theory
G. Bartholomew

Rome: Editrice Pontificio Istituto Biblico, 1998, *Analecta Biblica* 139, 319 pp., 45 000 lira, pb, ISBN 88-7653-139-4.

RÉSUMÉ

Cet article a pour affirmation centrale que la vision du monde de chacun influe de manière significative sur son travail scientifique. À partir de là, Bartholomew cherche à articuler une herméneutique qui soit à la fois pleinement chrétienne et en dialogue avec l'histoire de l'herméneutique, passée et présente. Le livre de l'Écclésiaste sert de cas d'école permettant de tester une variété de modèles herménéutiques. Bartholomew examine les approches herménéutiques postérieures au siècle des Lumières, en prêtant une attention particulière à leurs racines sociales et philosophiques. Il vise à 'tester toutes choses pour retenir ce qui est bon et rejeter ce qui est mauvais' dans les diverses approches. Il privilégie l'étude de la forme finale du texte, ainsi qu'un modèle de la communication pour l'interprétation. Prenant le contre-pied du point de vue majoritaire, il montre que l'épilogue doit être lu comme faisant partie du livre de l'Écclésiaste. Il fait la proposition séduisante d'une lecture considérant l'épilogue comme une partie essentielle du texte.

ZUSAMMENFASSUNG

Die Kernthese des Buches lautet, daß die persönliche wissenschaftliche Tätigkeit in nicht zu unterschätzendem Maße von der

eigenen Weltanschauung beeinflusst ist. Bartholomew ist nun darauf bedacht, eine Hermeneutik zu entwerfen, die zum einen bewußt christlich und zum anderen um einen Dialog mit früheren und zeitgenössischen hermeneutischen Ansätzen bemüht ist. Das Predigerbuch wird in diesem Zusammenhang als Fallbeispiel verwendet, um eine Reihe von hermeneutischen Modellen zu testen. Bartholomew untersucht vor allem nachaufklärerische hermeneutische Ansätze, wobei er sein Augenmerk besonders auf die sozialen und philosophischen Wurzeln dieser Methoden richtet. Er ist darum bemüht, alles zu prüfen, um das Gute zu behalten und das Schlechte zu verwerfen. Der Arbeit mit der Endform des Textes wird Vorrang eingeräumt, und als Interpretationsansatz wird ein Kommunikationsmodell vorgeschlagen. Entgegen der mehrheitlichen Meinung vertritt Bartholomew die Ansicht, daß der Epilog als wesentlicher Bestandteil des Predigerbuches verstanden werden muß. Er entwickelt ein faszinierendes Interpretationsmodell, das mit der Endform des Textes arbeitet und den Epilog als einen integralen Bestandteil des Buches ernst nimmt.

The basic contention of this book is that one's worldview significantly shapes one's scholarship. Bartholomew argues that biblical scholars are often unaware of the 'subterranean' philosophical assumptions that guide their work. There is no neutral, Archimedean point from which to view the world so we need to be honest about where we are looking from. As a Christian he argues that Christian scholars ought to think very carefully about how a biblical worldview should shape their work.

Chapter One is a brief overview of modern and post-modern (Bartholomew prefers 'late modern') philosophical hermeneutics. The key shift from the 'modern' to the 'late modern' is the realisation that the reader of the text, no less than the text itself, stands in an historical context and tradition. This prompts us to ask to what extent the work of biblical scholars is shaped by their, often unrecognised, traditions.

Ecclesiastes provides a test case for Bartholomew's claims so chapter two provides samplings from the history of the interpretation of the book from the inter-testamental period through to late modernity. The Enlightenment proved to be a catalyst for a radical shift in biblical hermeneutics in general and the interpretation of Ecclesiastes in particular Chapter Three thus focuses in on 'Modern' interpretations of Ecclesiastes with

a fascinating sampling of Historical-Critical readings. One of the major consensuses of this approach was the secondary nature of the epilogue and the need to *read the book as if the Epilogue were not there*. This marks a major shift from pre-critical readings with the consequence that the text that scholars interpret is *not* Ecclesiastes but a hypothetical reconstruction of some earlier text. Bartholomew argues that the method is deeply rooted in Modernity and Christians need to be suspicious of it. He is open to a *Christian* version of source and form criticism but it is not at all clear to me what such a method would actually look like. I would very much like to see if and how this idea could be developed. One could argue that Christian beliefs *already do* infuse some evangelical attempts at source criticism. Bartholomew's chief objection seems to be source criticism's attempt to get 'behind' the text to some earlier versions of it but surely *any* source criticism will do that Christian or not! Perhaps what Bartholomew is actually wishing to say is that source criticism is a method of secondary importance and can only *follow from* an analysis of the text as a unity. With that I agree.

Chapter Four follows on from this concern to show how Canonical Criticism, New Criticism and Structuralism privilege the final form of the text. This is a welcome move despite various limitations to those methods and the study of Ecclesiastes has been advanced by their use. Chapter Five examines Narrative reading strategies with special focus on the important issues of genre and Fox's fascinating interpretation of Ecclesiastes. I found this discussion to be discerning and balanced. Chapter Six surveys the impact of post modernity on biblical studies with Clines, Brueggemann and Perdue as case studies. Bartholomew welcomes the way in which post modernity alerts us to the role which the reader's pre-understanding plays but he resists its call to shift the locus of meaning from text to reader.

Chapter Eight is, to my mind, the best part of the book. Bartholomew argues that as theism begins with a personal creator personhood must be in the foundations of our hermeneutic. Consequently he endorses a communication model for academic OT interpretation in which a text embodies a message sent from a sender to a receiver. The *text* as we have it is the focus of interpretation. There is an ethics of interpretation so we must not perform a post modern 'rape' of texts (my term not his) but aim to read them, as far as we can, in the role of the implied reader. This is not to say

that a more critical reading against the grain of the text cannot *follow*. After this follows one of the most interesting proposals for the reading of Ecclesiastes that I have ever read. It is compatible with, though underdetermined by, the hermeneutic just outlined. One of the perennial puzzles of Ecclesiastes is its constant switching between gloomy and positive passages. Bartholomew suggests that in the book of Ecclesiastes two radically incompatible routes to knowledge (the fear of God and an empiricist route that leads to futility) are deliberately juxtaposed. A gap is opened up for the reader that demands to be filled and it is the Epilogue which points the way forward and leads to a resolution of the tension.

This book is very wide ranging but does not wander off from the track marked out for it. It is well researched and points Christian scholars towards a more self-consciously Christian approach to their academic work. It is highly controversial and although many will not agree with its central claims none can fail to be provoked by its arguments.

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EuroJTh (1999) 8:2, 189-190

0960-2720

Just Trading: On the Ethics and Economics of International Trade **D. Finn**

Nashville: Abingdon Press, 1996, 304 pp,
ISBN 0 687 05209 2

RÉSUMÉ

Finn, qui est à la fois un économiste, un théologien et un chrétien, traite de la moralité dans le commerce international. Il présente la théorie économique s'y rapportant et expose les valeurs bibliques, théologiques et éthiques qui orientent son approche. Il analyse les relations entre le commerce international et l'agriculture, l'environnement et l'emploi, et tire des conclusions nuancées dans une perspective éthique chrétienne. Il fait des propositions pour l'élaboration future de 'règles du commerce'.

Il utilise les données de façon pertinente et applique ses valeurs éthiques de manière conséquente, en évitant les slogans simplistes. Cependant, l'auteur présuppose un modèle herméneutique sans le définir réellement. Ceci appelle un travail supplémentaire dans le champ de l'éthique chrétienne, tout comme la