

helpful ways in the work of Jeffrey Stout. Farley's book is perhaps best read in conjunction with Placher's *Unapologetic Theology* or Wolterstorff's *Reason within the Bounds of Religion*. Having said this, however, I have no hesitation in recommending *Eros for the Other* as a source of useful insights and illuminating proposals that will enable its readers to be humble in the face of difference and passionate in their pursuit of truth.

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GARY CHARTIER

Finegan, Jack. *Handbook of Biblical Chronology*, rev. ed. Peabody, MA: Hendrickson, 1998. 426 pp. Hardcover, \$34.95.

The first edition of this work was published by Princeton University Press in 1964, and it soon became a standard reference work. It contains a wealth of information about how the ancients kept their chronological records. However, in the first edition, the section on Old Testament chronology was very brief, covering only 19 pages. The section on NT chronology, on the other hand, went into the various aspects of that subject in almost infinite detail. This imbalance has been corrected in the new, revised edition. The section on OT chronology now covers 75 pages (195-269).

Finegan has entered into an extensive dialogue with the literature published since 1964, and he includes even more detail in the section on NT chronology. As a result, Finegan has changed his mind on some of the conclusions he reached in his first work. In the first edition, Finegan dated the birth of Jesus to 5/4 B.C., but now he has moved to 3/2 B.C. as the most likely date of his birth. As a result, his dates for the ministry and death of Jesus have changed. In the first edition, Finegan dated the beginning of Jesus' ministry, in the fifteenth year of Tiberius, to 26/27 A.D. on the basis of the two-year co-regency between Augustus and Tiberius. He has now abandoned that earlier date in favor of 29 A.D., dating from the death of Augustus in 14 A.D. This has necessitated moving the date of Jesus' death from 30 A.D., in the first edition, to 33 A.D. in the present study. One can only admire Professor Finegan's openness to consider new data and interpretations and to incorporate them into his new chronological scheme.

The revised volume has four new sections that were not in the previous edition. Archaeological and Egyptological tables for chronology have been added (xxxv-xxxvii), and standard dates are given there. He does not decide between the high, middle, or low chronologies for Egypt, but simply gives the dates as a range. An extensive new section on Sabbatical Years, Jubilees, and Priestly Courses has been added (116-138). For the Sabbatical Years, Finegan has printed the tables of Zuckerman (seconded by Blosser) and Wacholder side by side (they differ by one year). Finegan favors the older system of Zuckerman, which runs a year earlier for its dates than Wacholder's. No definite date for any Jubilee is known in biblical or extrabiblical text; however, Finegan discusses a Qumran fragment for a possible application of one. He makes extensive use of chronological references from Qumran texts. Readers may be interested to know that one of these appears to give the length of time from Creation to the Exodus as 11,536 years.

When it comes to OT chronology, the major new addition in this edition,

Finegan spends an extensive amount of time on the patriarchs and the Exodus. While this is not chronology in the strictest sense of the word, it is a "working through" of the history of these periods from the alternate chronologies that have been proposed. In these sections, Finegan considers all kinds of historical evidence, including archaeology, and his discussions are up to date at the time of writing. He opts for a low date for the patriarchs, which puts Joseph in the Hyksos period and synchronizes with his low date for the Exodus in the 13th century B.C. under the 19th Dynasty. This reviewer has favored the higher date for the Exodus, in the 15th century B.C. under the 18th Dynasty (cf. "Exodus, date of" in the revised edition of the *International Standard Bible Encyclopedia*).

A full discussion of the chronology of the Judges does not appear in this volume. After a consideration of the principles by which the chronology of the monarchy is to be worked out, Finegan gives the chronology of the united monarchy and the end of the divided monarchy. For the divided monarchy as a whole, he follows the chronology of Thiele as modified by McFall (261). Even though the coverage of OT chronology is uneven, it is a welcome addition.

Finegan's discussion of the priestly courses (130-134) is preparatory for his new discussion of the priestly course of Zechariah, the father of John the Baptist (275-278). Following Beckwith's use of the priestly courses, Finegan puts Zechariah on duty in the temple from November 10 through 17—the time when the forthcoming birth of John was announced to him.

In an appendix (405-407), Finegan discusses the computerized chronology of Eugene Faulstich. Computers obviously are a great boon to chronological studies, but they are still dependent upon the presuppositions of those who program data into them. For that reason Finegan does not incorporate Faulstich's results into the body of his book, but reserves it for this appendix.

The first edition of this work provided a major contribution to chronological studies as they affect biblical interpretation. The additions to the revised edition have only enhanced the positions that this work occupies. Finegan deals fairly with the data and presents alternate schemes of interpretation side by side in his text. This is only fitting, since we cannot yet reach absolute dates for many biblical events. In many cases, we must remain content with a relative chronology. The extensive discussion of detail in this work is recommended to anyone with a deep interest in biblical chronology.

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Gonzalez, Justo L. *Church History: An Essential Guide*. Nashville: Abingdon Press, 1996. 95 pp. \$14.95.

Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids: Baker Books, 1997. 335 pp. \$17.99.

These books represent alternative approaches to the challenge of compressing 2,000 years of Christian history into a single compact volume. Beyond that commonality, the two works use sharply contrasting strategies to reach quite