

ANNOTATED BIBLIOGRAPHY

There are many wonderful books on these subjects, but these are the principle works read in preparation for this lesson. The comments are given in hopes it helps others determine which books, if any, might be worth additional study.

Alexander, Denis and White, Robert, *Science, Faith, and Ethics: Grid or Gridlock?* (Hendrickson 2004). Alexander chairs the Molecular Immunology Program at the Babraham Institute in Cambridge. He edits the journal *Science and Christian Belief*. Robert White is Professor of Geophysics at the University of Cambridge. He serves on Great Britain's National Committee of Christians in Science. Both men write to emphasize the importance of Christian faith integrating with science in the academic community. They posit that faith offers the ethics needed to keep science within ethical boundaries and directed into ethical endeavors. They deal with issues associated with integrating faith and science including creation and evolution.

Alter, Robert, *Genesis, Translation and Commentary* (Norton 1996). Alter is a professor of Hebrew and comparative literature at U.C. Berkeley. His book seeks to offer a Hebrew translation of Genesis that more faithfully follows the structure, form, and nuance of the Hebrew text. Toward that end, he is not reticent about making up English words (or at least forms of English words), providing comments and explanations in footnotes. His introduction gives good insight into the difficulties of capturing Hebrew nuances in English translations.

Anderson, Bernhard W. ed., *Creation in the Old Testament* (Fortress Press 1984). Anderson is Professor Emeritus of Old Testament Theology at Princeton, best known for his text, *Understanding the Old Testament*. Here, he edits an edition of prominent academic theologians on the Genesis creation story. These scholars do not write from an evangelical perspective, but seek to explain various issues in light of critical research and thought. The contributors include Gunkel on the influence of Babylonian mythology, Von Rad on theological issues raised by God as Creator versus God as Redeemer, Eichrodt on the meaning of "in the beginning," McCarthy on understanding the creation motifs in Old Testament poetic passages, Westermann on the cultural and church considerations of God as Creator, Schmid on the role of a creation theology in the church today, Hermisson on the role of creation theology in the wisdom literature of the Old Testament, Landes explaining that only Creator God would have the authority over the elements necessary to liberate the Jews (from Egypt or Babylon), thus tying the creation to liberation theology, and Anderson on the significance of the creation story on ecology.

Arnold, Bill T., *Encountering the Book of Genesis* (Baker Academic 1998). Arnold (Ph.D. Hebrew Union) teaches Old Testament and Semitic languages at Asbury Theological Seminary. Arnold does a wonderful job of putting together a

readable book that fairly frames the issues debated from the Genesis text. He does so giving pro's and con's and recommending more reading. The book is not as scholastic as his full Genesis commentary published in the New Cambridge Bible Commentary series (2008), but it is imminently more readable!

Augustine, *The Literal Meaning of Genesis, Volumes 1 and 2* (Paulist Press 1982), translated and annotated by John Hammond Taylor. These two volumes present Augustine's commentaries in an easy to read translation. Hammond also provides good introductions and footnotes that offer explanations as well as references.

Beale, G. K., *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Crossway 2008). Beale is a professor of New Testament and the Chair of Biblical Studies at Wheaton Graduate School. He has served as President of the Evangelical Theological Society. Beale writes to square an evangelical view of Scripture with recent developments in Old Testament studies. Beale argues that Genesis's creation story was never about science, but was about constructing the universe as a "temple" for God. Genesis gives "cosmic descriptions" and "theological expressions of the world as a huge creational temple for God's dwelling." This book has endorsements from an interesting stretch of evangelical scholars ranging from Southern Baptist Theological Seminary (Schreiner) to Reformed Theological Seminary (McMurray).

Birks, T. R., *The Scripture Doctrine of Creation with Reference to Nihilism and Modern Theories of Development* (SPCK 1872), reprint Cambridge 2009. Birks was the Knightbridge Professor of Philosophy at Cambridge in the late 19th Century. His day was one of heated debate between the Darwinists and anti-Darwinists. Birks was an active debater who sets out scriptural arguments against evolution while still maintaining that viewing the world, from the telescope to the microscope, demonstrates the grandeur, design, and beauty of the Creator. The book is fascinating as a historical reference point for many arguments still made today in the creation/evolution debates.

Calvin, John, *Genesis (A Geneva Series Commentary)* (Banner of Truth 1965), John King translation. Calvin wrote this commentary, obviously, before Darwin and the notion of evolution came into dialogue with Genesis teachings on origins. Still, the commentary carries interesting insight into difficult passages within the early passages of Genesis.

Campbell, Heidi and Looy, Heather, ed's., *A Science and Religion Primer* (Baker Academic 2009). Campbell (Ph.D., Univ. of Edinburgh) teaches communications at Texas A&M, while Looy (Ph.D. McMaster Univ.) teaches psychology at The King's University College. This interesting book has four brief essays that cover history of the science/religion dialogue (Peter Harrison, Oxford Univ.), the role of philosophy in the dialogue (Nancey Murphy, Fuller Theological Sem.), theology's intersection with the dialogue (Celia Drummond, Univ. of Chester), and

perspectives on science and technology in light of religion (Holmes Rolston, Colorado State Univ.). It is after these essays the book takes an interesting turn. There is a second section that sets out an annotated dictionary of sorts. Words and people involved in the dialogue are set out in alphabetical order. Each entry has a definition, followed by key points and challenges and concluding with a bibliography for further reading. These entries are written by a large panel (68) of experts.

Clifford, Richard J., *Creation Accounts in the Ancient Near East and in the Bible* (Catholic Bible Quarterly Monograph Series 1994). Clifford is a Catholic scholar teaching at Weston School of Theology. Clifford is well read in the scholastic works that preceded his, and his has no issues pointing out areas where he disagrees. He gathers together the accounts of creation (“cosmogonies”) from Mesopotamia, Canaan, Phoenicia, and Egypt. He then compares them to the texts in the Bible, Genesis, the Psalms, Isaiah, and the wisdom books of Proverbs and Job.

Collins, Francis, *The Language of God: A Scientist Presents Evidence for Belief* (Free Press 2006). Collins (Ph.D. Physical Chemistry – Yale; M.D. Univ. N. Car. Chapel Hill) was a famous “gene hunter” before taking over as Director of the National Center for Human Genome Research in 1993. He is currently the Director of the National Institutes of Health. This book chronicles his journey from atheism to faith challenging the argument of atheistic scientists and of religious people who he believes reject scientific truth. It is very readable and educational as well.

Collins, C. John, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (P&R Publishing 2006). Collins is professor of Old Testament at Covenant Theological Seminary. He uses his Hebrew training in an effort to achieve “ancient literary competence,” *i.e.*, to understand the passages as the original audience would have. He gives a fairly literal interpretation, but places flexibility in areas where the text seems to indicate something beyond a literal meaning. For example, he does not subscribe to a literal 7 successive days of 24 hours each. Inerrantist J. I. Packer praises this commentary as a “landmark treatment” of the first four chapters in Genesis. The commentary’s heavy usage of Hebrew makes it a more challenging read for a layman. For someone wanting to understand a literal perspective, this is one of the best references.

Dowe, Phil, *Galileo, Darwin, and Hawking: The Interplay of Science, Reason, and Religion* (Eerdmans 2005). Dowe is Senior Lecturer in Philosophy at the University of Queensland in Australia. Dowe sets out four approaches to science and religion. The naturalism and creation science approaches both stand in conflict, one siding with science, the other with religion. The independence view sets the two apart as unrelated. The interaction view sees religion and science as

complimentary. It is this fourth view he sides with through his historical considerations framed around the thoughts of the three great scientists that form the book's title.

Enns, Peter, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Baker Academic 2005). Enns holds a Ph.D. from Harvard and teaches Old Testament and biblical hermeneutics at Westminster Theological Seminary. Enns uses an “incarnational paradigm” to help students resolve issues of apparent conflict between the Old Testament and discoveries from Ancient Near Eastern studies in the past 150 years. Oxfordian H. G. M. Williamson rightly notes, “here is a constructive exploration—by an evangelical scholar with a high view of Scripture—of how to handle seriously the evidence from inside and outside the Bible that sits uncomfortably with classic formulations” (back cover).

Hamilton, Victor P., *The Book of Genesis: Chapters 1-17 (New International Commentary on the Old Testament)* (Eerdmans 1990). Hamilton spent 39 years as a professor of Bible and theology at Asbury College before retiring in 2007. This commentary represents an evangelical view of Scripture. Hamilton argues that Genesis 1-3 is one work, not several using theological and literary arguments. As he discusses the various approaches to interpretation, he works to put each into a historical perspective, setting out how the church's and scholars' views have changed over time. Hamilton concludes major sections with a special focus on the New Testament reading of the relevant Genesis passages. Hamilton does not address issues of science and evolution.

Hartley, John E., *Genesis (New International Biblical Commentary)* (Hendrickson 2000). Hartley is Professor of Old Testament and Chairperson of Biblical Studies at Azusa Pacific University's Graduate School of Theology. Hartley attempts to follow an approach that gleans from critical scholarship, conservative scholarship, archaeology, paleontology, and science all while offering “probing, reflective interpretation of the text to loyal biblical devotion and warm Christian affection” (xii)! In the process, this commentary offers more conclusory-type information than reasoned support for the conclusions.

House, H. Wayne, ed. *Intelligent Design 101: Leading Experts Explain the Key Issues* (Kregel 2008). House holds a Th.D. from Concordia Seminary and a J.D. from Regent University School of Law. His teaching career has included Faith Evangelical Seminary and Trinity Law School. He wrote on the chapter on Intelligent Design (“ID”) and the law. This book is a compilation of chapters from several notables in the relatively short history of ID writing. ID godfather and law professor Phillip Johnson set out the history of the ID debate. Philosophy professor J. P. Moreland discussed the philosophical implications of the ID debate. Lawyer Casey Luskin (with a Masters in earth sciences) set out the science of ID as found in nature, working through the fossil record. Lehigh University

biochemistry professor Michael Behe further wrote on the scientific aspects of “irreducible complexity” and its implications on evolution. Jay Richards, Ph.D. in Philosophy, set out implications of ID versus evolution and its implications for the purposes of humanity. Ethicist Eddie Colanter considered the further philosophical implications of ID and evolution pertaining to ethics.

Lamoureux, Denis O., *I love Jesus and I Accept Evolution* (Wipf and Stock 2009). Lamoureux holds doctoral degrees in dentistry, theology and biology. He teaches Science and Religion at St. Joseph’s College in the University of Alberta. This is a shorter version of Lamoureux’s 500 page *Evolutionary Creation: A Christian Approach to Evolution* published in 2008. Lamoureux gives his conclusions from his personal journey as a believer in everything from a literal 6-day, 24-hour creation 6,000 years ago to his current belief in evolution. He explains his faith throughout the movements and his perceptions of the strengths and weaknesses of each view. He uses the illustration of a baby to explain his current understanding. He notes that a baby is clearly God’s creation/miracle, even though we understand the integration of sperm and ovum with subsequent growth making children. In like manner, he views the evolution he accepts as a process that is just as natural and yet no less God driven.

Lewin, Roger and Foley, Robert, *Principles of Human Evolution* (Blackwell 2004). Among the many books on evolution, I read and cited from this one because it serves as a textbook at Oxford and fairly represents the basic current teaching on the subject. The book is thorough, but it offers more conclusions and explanations than proof and justification for evolution. The truth of evolution is assumed.

Livingstone, David N., *Adam’s Ancestors: Race, Religion, and the Politics of Human Origins* (John Hopkins Press 2008). Livingstone is a professor of intellectual history at the Queen’s University, Belfast, Northern Ireland. His presentation here is a history of ideas, not a ground breaking theological or scientific treatise. He charts the history of the idea that other human beings inhabited the earth before or contemporaneously with Adam. This is an argument that has been used and abused, considered both heretical and orthodox, both radical and conservative.

McGrath, Alister E., *A Scientific Theology, Vol. I, Nature* (T&T Clark 2006). McGrath holds two doctorate degrees, a D.Phil. in molecular biophysics and a D.Div., both from Oxford. McGrath is one of Christianity’s most prolific authors, writing on subjects ranging from Church History to the interaction of faith and science. This book falls into the latter category. Of McGrath’s many writings, this one is not as readable as most. Still, the information and approach are substantial in bringing historical arguments into the debate on integrating faith and

science. McGrath argues that effective integration brings greater glory to God and is the “right thing” to do.

McKenzie, Steven L., *How to Read the Bible: History, Prophecy, Literature – Why Modern Readers Need to Know the Difference and What it Means for Faith Today* (Oxford 2009). McKenzie is Professor of Hebrew Bible at Rhodes College. He believes that many misunderstand much of the Bible by failing to appreciate its true nature in its literature forms. He believes that understanding the genres of Biblical writing allows one to hold tightly to faith while also having a realistic view of the world. Toward that end, he begins by asserting that Jonah is satire (providing the keys within the text that indicate such) rather than history and that the reader failing to see that is in danger of missing the points of the book. In writing on creation, McKenzie believes that Genesis belongs to a genre that teaches theology and explains etiologies rather than accurately reciting history.

Miller, Keith B., ed., *Perspectives on an Evolving Creation* (Eerdmans 2003). Miller teaches geology at Kansas State University. He has written as a Christian who believes in evolution as part of “God’s creative activity.” This should not be confused with “intelligent design.” The book alternates between chapters that set out scientific reasons for believing evolution followed by devotional chapters seeking to express worship to God as the creator of evolution. The authors are noted as “all orthodox Christians with a high view of Scripture” (p. *xiii*). The book does not address the issues of understanding Genesis, but rather deal mostly with the science.

Numbers, Ronald, *The Creationists: From Scientific Creationism to Intelligent Design* (Harvard 2006). Numbers is a professor of the history of science and medicine at the university of Wisconsin—Madison. He is well qualified to write this very readable historical dissection of the various views of creationists. He writes from a neutral perspective seeking to inform the history of the views as set out in public opinion and debate. Numbers gives the history of the interactions between creationists and Darwinists. He covers the changes that came about in the 20th Century including the Scopes monkey trial, George McGready Price, the gao theory, the Religion and Science Association, The Deluge Geology Society, the Creation Research Society, Creation Science and Scientific Creationism, The Creation Research Institutes, and Intelligent Design. Numbers also includes a full chapter on Whitcomb and Morris’s *The Genesis Flood* detailing the people involved, the process of its publishing and the fallout. This book is easy to read, thoroughly documented, and has some excellent photographs.

Polkinghorne, John, *Serious Talk: Science and Religion in Dialogue* (Trinity Press 1995). This book proves the maxim, “you can’t tell a book by its cover.” The cover is wretched; the book is splendid! Polkinghorne spent a decade as Professor of Mathematical Physics at Cambridge, resigning to study for the Anglican

priesthood. Once ordained, he served as President of Queen's College, Cambridge. He is multi-published in science and theology. This book grows out of his science and theology. While most books in this bibliography deal with human evolution, Genesis, or faith and science in general, his book starts with the stars and heavens. Combining his expertise in theoretical physics with his faith, he presents compelling arguments for God. He analogizes a firing squad of 12 sharpshooters who all fire, but miss the prisoner standing ten feet before them. They might have just had a bad day and all 12 missed a shot that a five-year old could make. Or they may have been sympathetic with the prisoner and missed on purpose. Polkinghorne sees creation in that way. From the perspective of the Big Bang and physics that resulted in human life on planet earth – either the 12 sharpshooters were all having an unheard of bad day, or there was a conscious decision to set things up against all odds to establish humanity.

Poole, Michael, *Exploring Science and Belief* (Hendrickson 2007). Poole is Visiting Research Fellow in Science and Religion at King's College London. His book is a very readable overview of the interactions of science and religious beliefs. He gives easy to understand illustrations to explain his positions ultimately culminating a view that God is Creator, but that evolution was the process by which God created. Poole believes that historical understandings of Scripture are consistent with his perspective, and he references Origen, Augustine, and others to that effect.

Reno, Russell, *Genesis* (Brazos Press 2010). Reno holds a Ph.D. from Yale and is a professor of theological ethics at Creighton University. He serves as general editor for the Brazos Theological Commentary series, of which this is a volume. The series approach in commentary form is to provide a theological understanding of Scripture more so than a linguistic one. It is an ecumenical series that leans heavily on early church fathers (frequently citing Origen and Augustine) and creeds as standards to help understand chapter and verse, but not to the exclusion of modern scholarship. There is also an interesting perspective given as the writings of Rashi (“the” medieval Jewish scholar) are referenced to aid in understanding aspects of the Hebrew.

Ross, Allen P., *Creation and Blessing, A guide to the Study and Exposition of Genesis* (Baker Academic 1988). Ross (Ph.D. – Cambridge) is a professor of biblical studies at Trinity Episcopal School for Ministry. He was a translator for the New King James Version and also served as an editor on that project. Ross writes with “the presupposition that Scripture is revelation, a message from God to his people” (23). He does not immediately read it with a 21st Century mindset but is aware that “many of its genres are foreign to our way of thinking” (23). He calls for and produces careful study that argues for creation as 24-hour days. He then follows through with a literal reading of the text, although he does not address a lot of the suggested problems with that literal reading.

Sparks, Kenton, *Ancient Texts for the Study of the Hebrew Bible: A Guide to the Background Literature* (Hendrickson 2005). Sparks (Ph.D. Univ. of N. Car. Chapel Hill) teaches Biblical studies at Eastern University in Pennsylvania. His work is an exhaustive cataloging of the wide range of background material for the Hebrew Bible (not only creation stories, but hymns, proverbs, genealogies, legal texts and more.) Sparks does not give the translations, but he gives narrative summaries along with analysis and a bibliography.

Stadelmann, Luis, *The Hebrew Conception of the World* (Biblical Institute Press 1970). Stadelmann (Hebrew Union Ph.D.) wrote while an Old Testament professor at Unisinos, one of Brazil's top universities (a Jesuit school). Stadelmann gives an older analysis along the same lines as Walton set out below. Walton's is more user friendly while Stadelmann's is more linguistically oriented.

Sykes, Bryan, *The Seven Daughters of Eve* (Norton 2001). Sykes is an Oxford professor of genetics. This book chronicles his experiences in dating human ancestry through mitochondrial DNA. While some might consider Sykes a bit overselling in his individual role, he has certainly been involved in some major work in this field. He has an ability to write in a captivating manner that explains the science in ways fairly easy to understand. The book has no reference to faith (pro or con); it is simply a historical discourse of genetic developments.

Walton, John H., *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible* (Baker Academic 2006). Walton (Ph.D. - Hebrew Union College) is a professor of Old Testament at Wheaton College. He gives a comprehensive assessment of the literature and perceptions of the ancient near eastern people contemporary to Old Testament era Israel. He gathers both primary and secondary sources (and more than a few good photographs) in analyzing the religions, writings, and people of Israel's neighbors. Walton makes arguments that Israel's view of the cosmos should be understood as similar to its neighbors. While doing so, he sets out principles of scholarship necessary for fair and balanced comparative studies. He does not flag from pointing out where conservatives have over aggressively claimed vindication from certain findings. Nor does he fail to label places where scholarship has overstepped the data in an effort to sustain an anti-conservative agenda.

Westermann, Claus, *Genesis 1-11, A Continental Commentary* (Fortress Press 1994). This massive volume (636 small print, heavily footnoted, and annotated pages) must have been a chore for John Scullion to translate from its original German! Westermann is Professor Emeritus at the University of Heidelberg and is highly regarded in critical circles as an Old Testament scholar. Westermann is not concerned with fidelity to any particular view of inspiration, but he uses the German critical approach (see the JEPD/Graff Wellhausen discussion in the Authorship lesson on Genesis) and integrates many aspects of Hebrew linguistics as well as the findings from Near Eastern studies.