

## ***Resource Guides on Genesis 1–2 and Science: Kevin L. Spawn***

### **4. Resources**

*This guide consists of selected resources to help the reader take the discussions above to the next level. Resources are categorized according to major topics. Selected titles have been annotated. A handful of advanced studies are mentioned.*

#### **The Ancient Near Eastern Backgrounds of Creation Narratives of Genesis 1-3**

Hayes, Christopher. *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and Ancient Near East*. WJK Press, 2014.

Walton, John. [\*The Lost World of Genesis One: Ancient Cosmology and the Origins Debate\*](#). IVP, 2009.

\_\_\_\_\_. [\*Genesis 1 As Ancient Cosmology\*](#). Eisenbrauns, 2011.

\_\_\_\_\_. [\*The Lost World of Adam and Eve: Genesis 2-3 and the Human Origins Debate\*](#). IVP, 2015.

#### **The Literary Artistry, the Genre and the Reading of the Early Chapters of Genesis**

Averbeck, Richard E. “Ancient Near Eastern Mythography as It Relates to Historiography in the Hebrew Bible: Gen 3 and the Cosmic Battle.” Pages 328–56 in [\*The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions\*](#). Edited by James K. Hoffmeier and Alan Millard. Eerdmans, 2004.

DeRouchie, Jason S. “The Blessing-Commission, the Promised Offspring, and the *Toledoth* Structure of Genesis.” *Journal of Evangelical Theological Studies* 56 (2013): pp. 219-47.

Richelle, Matthieu. “La structure littéraire de l'histoire primitive (Genèse 1,1–11,26) en son état final.” [\*Biblische Notizen\* 151 \(2011\): pp. 3-22](#). Richelle discerns three levels of overlapping structure in Gen 1–11 that he labels *a primitive history as genealogy*.

#### ***Advanced Resource:***

Lowery, Daniel DeWitt. [\*Toward a Poetics of Genesis 1–11: Reading Genesis 4:17-22 in Its Ancient Near Eastern Background\*](#). Bulletin for Biblical Research Supplement 7. Eisenbrauns, 2013.

## **Biblical Theology of Creation**

Fretheim, Terence E. [\*God and World in the Old Testament: A Relational Theology of Creation\*](#). Abingdon, 2005. Based upon his development of “a relational theology of creation” in the OT, Fretheim constructs a portrait of human and nonhuman vocation.

———. [\*Creation Untamed: The Bible, God, and Natural Disasters\*](#). Theological Explorations for the Church Catholic. Baker Academic, 2010.

### *Advanced Resources:*

Keel, Othmar and Silvia Schroer. [\*Creation: Biblical Theologies in the Context of the Ancient Near East\*](#). Trans. by Peter T. Daniels. Eisenbrauns, 2015.

Schmid, Konrad, ed. [\*Schöpfung\*](#). Themen der Theologie, 4. Mohr Siebeck, 2012.

Stinglhammer, Hermann. [\*Einführung in die Schöpfungstheologie\*](#). Wissenschaftliche Buchgesellschaft, 2011. In Part III, Stinglhammer concludes his theology of creation with systematic reflections on a Christian doctrine of creation in the context of current scientific thought and the disputes regarding the belief in creation and evolutionary theory.

## **Biblical Anthropology**

Beck, James R., and Bruce Demarest. [\*The Human Person in Theology and Psychology: A Biblical Anthropology for the Twenty-First Century\*](#). Kregel, 2005.

Brown, William P. [\*Wisdom's Wonder: Character, Creation, and Crisis in the Bible's Wisdom Literature\*](#). Eerdmans, 2014. Brown's dual focus on creation and character formation develops creative anthropological observations of the wisdom literature of the Old Testament.

### *Advanced Resources:*

Doak, Brian R. [\*Consider Leviathan: Narratives of Nature and the Self in Job\*](#). Fortress, 2014. The theme of creation is mined in the book of Job to chart new insights into ecology, anthropology and theology.

Janowski, Bernd. [\*Arguing with God: A Theological Anthropology of the Psalms\*](#). Trans. by Armin Siedlecki. WJK Press, 2013.

Krüger, Thomas. [\*Das menschliche Herz und die Weisung Gottes: Studien zur alttestamentlichen Anthropologie und Ethik\*](#). Abhandlungen zur Theologie des Alten und Neuen Testaments, 96. TVZ, 2009. The nature of the cosmos and the role of humanity in it are featured themes in this collection of Krüger's studies of OT texts.

Remus, Martin. [\*Menschenbildsvorstellungen im Ijob-Buch: Ein Beitrag zur alttestamentlichen Anthropologie\*](#). Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 21. Lang, 1993. Joban anthropology is presented as profoundly theological since humanity in the book of Job is understood by God alone and only in relation to him.

van Oorschot, Jürgen. “Menschenbild, Gottesbild und Menschenwürde ein Beitrag des Hiobbuches.” Pages 320–44 in [\*Menschenbild und Menschenwürde\*](#). Edited by Eilert Herms. Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie, 17. Gütersloh, 2001.

## **Adam and Eve**

Barrett, Matthew and Ardel B. Caneday, eds. [\*Four Views on the Historical Adam\*](#). Zondervan, 2013. Four perspectives in the evangelical discussion of the figure of Adam are debated in this volume, concluding with two pastoral reflections.

Collins, C. John. [\*Did Adam and Eve Really Exist?: Who They Were and Why You Should Care\*](#). Crossway, 2011. Collins makes a case for historical Adam and Eve, answering a range of biblical, theological and scientific questions.

Enns, Peter. [\*The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins\*](#). Brazos, 2012. To remove the tension he perceives between Christian theology and evolutionary theory, Enns argues that Scripture does not require a historical Adam.

## **Method, Hermeneutics, Philosophy and Epistemology**

Clouser, Roy A. [\*The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories\*](#). 2d ed. University of Notre Dame Press, 2005. Clouser contends that the formation of any theory includes a fideistic (belief) element.

Osborne, Grant S. [\*The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation\*](#). 2d ed. IVP Academic, 2006. A graduate-level introduction to both exegesis and the formation of biblical and systematic theologies.

Vanhoozer, Kevin J. [\*Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge\*](#). Zondervan, 2009. Vanhoozer develops a theory of the nature of literary knowledge and epistemology based on the concepts of communicative action, adequate readings and hermeneutical humility.

## Faith and Science

- Brown, William P. [\*Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder\*](#). Oxford University Press, 2010). After the interpretation of seven different perspectives of creation in the OT, Brown presents the concept of “a sense of wonder” as a constructive, integrative concept in the dialogue between faith and science.
- Carlson, Richard F., and Tremper Longman III, [\*Science, Creation and the Bible: Reconciling Rival Theories of Origins\*](#). IVP Academic, 2010. A physicist and a biblical scholar present a way to resolve the problems frequently perceived to exist between scientific and biblical origins.
- Collins, C. John. [\*Science and Faith: Friends or Foes\*](#). Crossway, 2003.
- Greenwood, Kyle. [\*Scripture and Cosmology: Reading the Bible between the Ancient World and Modern Science\*](#). IVP Academic, 2015.
- Harlow, Daniel C. “Creation According to Genesis: Literary Genre, Cultural Context, Theological Truth.” *Christian Scholar’s Review* 37 (2008): pp. 163-98.
- Keathley, Kenneth D., and Mark F. Rooker. [\*40 Questions About Creation and Evolution\*](#). Kregel, 2014.
- Meyer, Stephen C. [\*Darwin’s Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design\*](#). HarperCollins, 2014. Meyer emphasizes the Cambrian explosion of information, including the sudden appearance of animals in the fossil record of that era, to make a case for intelligent design as the most compelling theory of origins.
- Plantinga, Alvin. [\*Where the Conflict Really Lies: Science, Religion, and Naturalism\*](#). Oxford, 2012. “Deep Concord” best describes the relationship between faith and science, in part, because scientific thought emerged from the Judeo-Christian tradition in a special way.

### *Advanced Resource:*

- Langthaler, Rudolf, and Hubert Philipp Weber, eds. [\*Evolutionstheorie und Schöpfungsglaube: Neue Perspektiven der Debatte\*](#). Wiener Forum für Theologie und Religion 1. V&R Unipress, 2013. Following the Darwin Jubilee in 2009, various biblical, scientific and philosophical scholars critically evaluate the contemporary discussion of evolutionary theory and belief in creation, exploring open questions and new perspectives in the debate.

## Commentaries on the Book of Genesis

- Collins, C. John. [\*Genesis 1-4: A Linguistic, Literary, and Theological Commentary\*](#). P & R Publishing, 2005.

Longman III, Tremper. [\*Genesis\*](#). The Story of God Bible Commentary. Zondervan, 2016.

Wenham, Gordon, [\*Genesis 1-15\*](#). Word Biblical Commentary 1. Zondervan, 2014.

Walton, John. [\*Genesis\*](#). NIV Application Commentary. Zondervan, 2001.

### **Perspectival Resources from Various Faith Communities**

Klingbeil, Gerald A. [\*The Genesis Creation Account and Its Reverberations in the Old Testament\*](#). AUP, 2015.

Smith, James K. A., and Amos Yong. [\*Science and the Spirit: A Pentecostal Engagement with the Sciences\*](#). IUP, 2010.

Van Doodewaard, William. [\*The Quest for the Historical Adam: Genesis, Hermeneutics and Human Origins\*](#). RHB, 2015.

Walker, Sherri B., and Thomas Jay Oord. [\*Nazarenes Exploring Evolution\*](#). SacraSage, 2013.