have to have a body. This is unacceptable to the authors since this makes the Creator too much in the likeness of a creature.

The issue of purpose and meaning in relation to evolution is examined. Building upon emergent probability, they refer to Lonergan's notion of "finality" to characterize the dynamic, "upwardly directed" but "indeterminate" nature of the evolutionary epic. Recall that Lonergan views natural process as having an inbuilt capacity for self-assembly in which schemes of recurrence pyramid and yield ever greater systems of complexity and intricacy. While nature possesses this dynamic tendency, it is "open ended," that is, it does not have a predetermined goal and does not imply "automatic progress" (pp. 71–73). Thus, finality implies direction and flexibility.

In the final chapters, the authors consider theodicy and related questions of suffering, evil, and ethics. God wills the entire universe of emergent probability and it is governed by God's providence, but such providence does not sequester us from suffering. Furthermore, our sufferings may lead us to develop virtues that the absence of suffering may never have called forth. God has created us free, and the good of freedom is so great that God "risked" making the sort of beings who could abuse their freedom by sinning.

Emergent probabilities for human beings do not pertain solely to the physical constituents of survival, but also to the survival of meaning and purpose. They contrast an "ethic of control" with an "ethic of risk" (p. 110). An ethic of control implies a belief in the sovereignty of the agent and his ability to achieve "clear results" (p. 110). An ethic of risk accepts a more limited, situated agency and is "committed to the struggle over the long haul" (p. 111). The authors endorse the ethic of risk as more effective in "shifting probabilities for change" (p. 110) and as more respectful of others and God's creation.

Crysdale and Ormerod conclude their book by reiterating their claim that the eternal, transcendent God of classical theism is a personal God and that this conception of God, alone, can do full justice to the Christian conception of creation, salvation, and redemption. Throughout the work, excellent examples are provided to clarify and illustrate. The book is highly recommended for undergraduate courses in science and religion.

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As space permits, *PSCF* plans to list recently published books and peer-reviewed articles related to science and Christian faith that are written by our members and brought to our attention. To let us know of such works, please write to patrick.franklin@prov.ca.

Science & Biblical Studies

THE LOST WORLD OF ADAM AND EVE: Genesis 2–3 and the Human Origins Debate by John H. Walton. Downers Grove, IL: InterVarsity Press, 2015. 255 pages. Paperback; $17.00. ISBN: 9780830824618.

Walton approaches the creation accounts in Genesis theologically. It is his belief that these chapters are not giving a description of the actual origins of the universe. His interpretive method is characterized by perspectives found in the literature of the ancient Near East, for the simple reason that human language can only function within the perspectives and presuppositions of its culture. The account of origins therefore has to do with order, function, and roles rather than the material universe. The order that God created inaugurated sacred space in the cosmos. God intended a place for people created in his image where he would be in relationship with them and present among them.

Genesis 2 is the establishment of a terrestrial center of sacred space in what is identified as a garden. Adam and Eve are commissioned as priests in this sacred space, mediating revelation of God and access to God. This is in keeping with biblical theological themes. Walton developed the concept of the Genesis account describing a cosmic temple in his *NIV Application Commentary: Genesis* (Zondervan, 2001). Temples in ancient Canaan were images of creation, so it is natural that the creation story of Genesis be told in temple terms with temple functions. In "Equilibrium and the Sacred Compass" (*Bulletin for Biblical Research* 11, no. 2 [2001]: 293–304), Walton develops this concept from the book of Leviticus. The temple is a reminder that creation is God's sacred space. The objects of the Hebrew verb "atone" (*kāpar*) are those of the sanctuary, not the people. Leviticus ritual is focused on sacred space; individuals are the beneficiaries in that their status is restored because of the cleansing that has taken place on their behalf. Walton's hermeneutics of Genesis has a solid basis, not only in its cultural setting, but especially in biblical theology. The confessional rituals of Israel make the functional interpretation of the creation accounts the only one that is biblically justifiable.

The narrative of Genesis 2 presents the formation of Adam and Eve as archetypes, in keeping with other ancient Near Eastern accounts. They are representatives of a group. All members of the group participate in the actions of the representative archetype. This concept is defended in an interpretation of Romans by N. T. Wright (pp. 170–80). Paul's treatment of Adam has to do with the kingdom of God and the whole creation project rather than salvation from sins. For Paul, the parallels between vocations (functions) of Adam and Israel are

more important than questions of human origins or the origin and transmission of sin. Drawing on Psalm 8, Paul sees the glory that God intended for humanity as already fulfilled in Jesus and shared with those that are one with the Messiah. Unfortunately, the question of cosmic and human origins has become completely muddled with the *soteriological* question as to whether an "original Adam" is necessary for the biblical doctrine of salvation. In biblical theology, the promise to Abraham in Genesis 12:1–3 is the answer to the plight of humanity depicted in Genesis 3–11. The divine answer to the problem of Adam (as explained in Rom. 1:18–3:20) is found in the fulfilment of the covenant with Abraham in the saving work of Christ. Romans 5:12–21 is a summary of how the promise to Abraham deals with the sin of Adam and its effects. Paul is focused on the glory the Creator intended to give his human creatures, their dominion over the world.

While the biblical account has similarities with others of the ancient Near East, there are also significant differences. Other accounts consider the creation of humanity to be *en masse* in order to supply the needs of the gods. The Hebrews had no such concepts of deity. Instead, Genesis emphasizes that humans have mortal bodies empowered to serve in sacred space. Humans serve in the relationship of families. It is for this fundamental reason that their bodies are created as male and female. As an archetypal account, questions of chronology or material origins are not addressed by the narrative in any sense.

Walton distinguishes between concepts conveyed by cultural analogies of language and the theology which they articulate. It is typical in the ancient world to depict the heart (*lēb*) as the center of intellect and emotion. Though biblical writers may have actually believed that to be the case, it has no theological relevance. Translators must decide whether *lēb* should be rendered as mind or emotion in modern terms, but it has no bearing on the biblical understanding of the human person. In the same way, it is not necessary to treat Adam as the sole progenitor from whom the whole human race descended (p. 204). This is no more necessary than a requirement that mental activities must be associated with the human heart. In dealing with theological questions such as that of human origins, language has a greater context than what may be perceived as immediate literary implications. To use a parallel example (pp. 96–101), Melchizedek had human progenitors, a fact certainly believed by the biblical author. But progeny was irrelevant to him serving as a priest. Such a priesthood, in complete contrast to the Levitical priesthood, serves as an analogy for the priesthood of Jesus. The theology of priesthood is critical, not a knowledge of the human ancestors of Melchizedek.

The book is divided into twenty-one propositions which address various modern questions of human origins or interpretation of ancient accounts. The last proposition asserts that humans may be a special creation of God even if there is material continuity with the rest of biological creation. But proposition 11 asserts that Adam and Eve are real people, though their names are representative, in part because Adam is listed in genealogies. This need not require that they be the first human beings (p. 103), but they are the humans that serve as the archetype of all humans.

The book is a concerted attempt to avoid any use of science as a means to interpret the Genesis account. Science is simply unreliable as a guide to absolute or inerrant truth. Science is constantly in process and there is no certainty as to where it may lead. For example, Rajat Bhaduri of McMaster University has joined a growing group of scientists challenging the general theory of relativity which requires that the universe begin with a "big bang." Their model attempts to answer the gravitational question and account for dark matter by a theory in which the universe is retained at a finite size which therefore gives it an infinite age. Biblical accounts simply do not address such questions. Biblical writers are not trying to reconstruct the world that was; they are providing a theology which explains the world that is.

The book is written in a nontechnical style, making it comprehensible to any nonprofessional reader. It does lead the reader to consider Genesis as part of a biblical theology which is surely the purpose and intent of its author. As a complement to Walton's work, I would recommend Mark S. Smith, *The Priestly Vision of Genesis 1* (Fortress, 2010). Smith develops the linguistic significance of the terminology of Genesis which shows the priestly vision of time and space, humanity and divinity.

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THE BOOK OF *GENESIS*: A Biography by Ronald Hendel. Princeton, NJ: Princeton University Press, 2013. 287 pages. Hardcover; $29.95. ISBN: 9780691140124.

Ronald Hendel is a well-respected Jewish biblical scholar who became even more well known in 2010 for writing an essay in the *Biblical Archaeology Review* entitled "Farewell to SBL: Faith and Reason in Biblical Studies" (SBL in his title refers to the Society of Biblical Literature). In his essay, Hendel lamented that this esteemed scholarly society, numbering many thousands of members and devoted to the critical study of the Bible, was now welcoming explicitly religious/ideological points of view. As a result of this change, he withdrew his membership.