

least discuss the widespread belief among biblical scholars that the Genesis flood story bears the marks of originally different stories that have been stitched together and reworked before taking a final form as a single story in the theological history of Genesis 1–11.

Fourth and finally, since the book insists that the Genesis flood story refers to real events in a real past, and since Longman and Walton show themselves highly alert to the concerns of evangelical and fundamentalist Christian readers, it is surprising that there is not a more direct and thorough discussion of human ancestry. Many Christian readers in the target audience will believe that all humans today have descended from Noah. If they are to entertain a different reading of the flood story, whereby a local flood is rhetorically and theologically reworked, then how should they go about rethinking the story of Noah's descendants, which is itself part of the flood story?

These criticisms notwithstanding, *The Lost World of the Flood* is a recommended read. It fills a niche in the library of Christians who care about Bible-science relationships. It educates in accessible ways. It models humility, inquisitiveness, and open-mindedness. It acknowledges complexity and elucidates nuance. It is ideal for Christian readers who see themselves as Bible-believers, but who need guidance that is wise and sound, at once committed to Christian faith and truthful with scientific findings. This reviewer has gained much in the way of content knowledge, resources, and theological insights. Readers are fortunate to be beneficiaries yet again of Tremper Longman and John Walton's ongoing work in the important field of science and Christian faith.

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## Letter

### Know, Believe, Understand

As a member of the Atheist Society of Denver, I would like to comment on Walter Bradley's article, "The Fine Tuning of the Universe: Evidence for the Existence of God?" (PSCF 70, no. 3 [2018]: 147–60), and the letters to the editor that it triggered. The argument from nature for the existence of design and hence a Designer, is an argument I almost always use as a starting point, to drive home the fact that atheists are not willing to go where the evidence leads them. This is articulated by the former atheist Antony Flew in his book *There Is a God: How the World's Most Notorious Atheist Changed His Mind*.

The quote Bradley used from John 20, where Jesus emphasizes the signs he performed to lead skeptics to accept his words, can be expanded further by checking on a few more scriptural references that address the question of which comes first, faith in God followed by confirmation of his existence using arguments such as the fine-tuned universe, or using arguments from design in nature, to whet the interest of an unbeliever for considering faith in God. Isaiah 43:10 reads, "... that you may know and believe me and understand that I am he." Also, the more commonly quoted passage of the same is Romans 10:14. Both imply that knowledge comes before faith, which then leads to faith, and eventually to understanding who God is. This is an important sequence (know-believe-understand) to get an unbeliever to start thinking.

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How, then, can they *call*  
on the one they have not believed in?  
And how can they *believe*  
in the one of whom they have not heard?  
And how can they *hear*  
without someone preaching to them?

~Romans 10:14