I found Brand's exploration of the role of pain to be the most poignant. As a physician who has treated thousands of leprosy patients, Brand knows, *really* knows, the function of pain and how wrong things go when we lose the ability to feel pain. Pain warns us that a body part needs special attention. We avoid constant re-injury because of pain, so that a body part can heal. Similarly, Brand reminds us that it is important to pay attention to the parts of the Body of Christ that are suffering. "I can read the health of a physical body by how well it listens to pain … Analogously, the spiritual Body's health depends on whether the strong parts attend to the weak" (p. 187). How the church needs this lesson today!

In the early chapters of this book, Brand describes his unexpected call to medicine. He was raised in India by his missionary parents and planned a career in construction with intentions of using it back in India. He had seen firsthand how expertise in construction could improve the lives of the people of India. He tells the story of how he was drawn reluctantly to medicine when he witnessed a blood transfusion bring a patient back from near death. He altered his path and trained as an orthopedic surgeon, specializing in the hand. When Brand describes how he came to work with patients who suffer from leprosy, he shares his surprise with the reader when he realized that both his construction and his medical training were critical in caring for those who could no longer feel their limbs. Brand treated the disease (medicine) but also designed shoes (construction/engineering) that avoided the development of pressure sores that form when a leprosy patient fails to shift their gait the way those of us with feeling in our feet do, without even thinking about it.

I hope that my students, worried about choosing a major and a career while trying to discern God's will for their lives, will find comfort and wisdom in Brand's winding path to uncovering God's will when they read this book. I'm using the book's discussion questions as prompts for student journals. The responses so far have been uniformly positive. Students who began reading with dread—another book a professor wants them to read—found themselves deeply engaged. All readers, not only anatomy students, will find a message for them in this book.

The discussion questions make this book easily accessible for small groups or adult Sunday school classes and for any member of the Body of Christ who needs a reminder of what that membership really entails. All will benefit from *Fearfully and Wonderfully*.

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Φ Philosophy

SINCE THE BEGINNING: Interpreting Genesis 1 and 2 through the Ages by Kyle R. Greenwood, ed. Grand Rapids, MI: Baker Academic, 2018. 308 pages. Paperback; $27.00. ISBN: 9780801030697.

Anyone familiar with the exegetical history of the first two chapters of the Bible knows that dealing with this topic in a single book is an impossible task. There have been more attempts to understand Genesis 1 and 2 than any other biblical chapters, and there has never been a wider range of differing and conflicting interpretations. Yet despite this situation, Old Testament scholar Kyle Greenwood has assembled a fine team of academic specialists from various disciplines, and they offer in this book a remarkably informative and insightful set of chapters/papers introducing readers to this challenging topic.

Most of the chapters follow a four-part rubric: (1) the interpretation of the days of creation in Genesis 1, (2) the cosmology or structure of the world, (3) the creation of humans and their status, and (4) the Garden of Eden (p. xxi). In the preface, Greenwood makes an important qualification regarding the use of the term "literal" in biblical hermeneutics. For some, it means "a plain-sense reading of the text." But for others, literal "refers to the text's intended usage given the word's context and the genre of the literature in which it appears" (p. xxiii). In this way, Genesis 1 and 2 can be read Christologically, eschatologically, allegorically, typologically, metaphysically, philosophically, midrashically, or scientifically.

In the opening chapter, Greenwood points out that there are very few direct references to Genesis 1 and 2 in the rest of the Old Testament. Notably, Adam rarely appears after Genesis 5 and Eve is never mentioned after Genesis 4. At best, Greenwood suggests that there are what he terms numerous "echoes" or "reverberations," alluding to these opening chapters (p. 21). For example, typological allusions to the Garden of Eden appear with the expressions "the garden of God" (Ezek. 28:13; 31:8–9) and "the garden of the Lord" (Gen. 13:10; Isa. 51:3). Greenwood concludes that these echoes and reverberations are subtle evidence that the biblical authors were not concerned with the order of creative events or the time frames in Genesis 1, in contrast to the desires and assumptions of many Christians today.

Michael D. Matlock examines Jewish interpretations of Genesis 1 and 2 during the Second Temple period (roughly 587 BC to 70 AD). Exegetical practices were influenced by Hellenistic philosophical categories. Even the translation of the Old Testament into Greek (Septuagint; LXX) features, in places, Platonic con-

cepts. For example, Genesis 1:2 refers to the earth being "empty" (NIV), but in the LXX this adjective is rendered "invisible" or "unseen" (Greek: *aoratos*) and points back to Plato's invisible pre-existing world of ideas (p. 30). In an important development in the history of exegesis, Philo of Alexandria champions allegorical interpretations and even spurns literal readings of the six days of creation in Genesis 1 (p. 42). This approach later makes its way into Christian biblical interpretation.

In a chapter entitled, "New Testament Appropriations of Genesis 1–2," Ira B. Driggers deals with the well-known fact that New Testament (NT) writers tore Old Testament (OT) passages completely out of their original context. But he notes that this hermeneutical approach was "commonplace in Second Temple Judaism" (p. 48) and that "NT writers do not engage Genesis (or any other OT document) as a way to preserve its 'original' meaning, much less to verify the historicity of past people and events, but rather they draw out the implications of the central Christian claim that Jesus Christ is risen Lord" (pp. 73–74). In other words, the Old Testament was not used to affirm concordist readings but rather for rhetorical and theological reasons affirming the Christian faith.

Eisegetical eccentricities are further revealed in Joel S. Allen's essay, "Early Rabbinic Interpretations of Genesis 1–2." The rabbis assumed that scripture was "omnisignificant," in that every biblical detail leads to "a never-ending world of interpretive possibilities" (p. 80). As Allen notes, there was not one meaning for a passage, but "a hundred million possible meanings" (p. 94)! This hermeneutical approach is often referred to as "midrash." To offer a striking example from the Genesis Rabbah (first to fourth century rabbinic interpretations on Genesis), the Bible begins with the Hebrew letter *bêt* (equivalent to English "b"). This letter is shaped basically like a square with the left side open: ב. Since Hebrew is read from right-to-left, Genesis Rabbah 1:10 argues that

> it isn't permitted to investigate what is above [the upper line, i.e., the heaven], what is below [the lower line; i.e., the underworld] and what is before and what is behind [to the right of the vertical line; i.e., the past]. But from the day the world was created and thereafter (it is permitted) [the open side of *bêt*]. (p. 82)

In a chapter on the Ante-Nicene fathers, Stephen O. Presley notes that they were engaged in countering Greco-Roman philosophical concepts, such as the eternity of the world. As a response, a well-developed doctrine of *creatio ex nihilo* emerged through the work of Justin Martyr, Tatian, Theophilus, and Irenaeus (p. 108). These fathers approached Genesis 1 and 2 with a hermeneutical balance between literal and spiritual meanings. The latter included a range of literary categories such as allegory, typology, tropology, and eschatology (p. 102). In dealing with the Nicene and Post-Nicene fathers, C. Rebecca Rine observes that they maintained the Ante-Nicene trend of responding to Platonic, Aristotelian, and Manichean philosophies by appealing to Genesis 1 and 2. St. Augustine was a leading critic of the Manicheans. These fathers also continued to read scripture both literally and allegorically, and Rine notes that they held a trivium of exegetical concerns: recognition of human authorial intention, consonance with fundamental church teachings, and sanctification of the reader and listeners (p. 128). Yet cosmological questions related to Genesis 1 and 2 were not far from the minds of these fathers. For example, they asked why the four elements (fire, wind, water, earth) are not *all* mentioned in the first chapter of scripture, or why are there no details about the shape of the earth and its circumference (p. 142). Concordist proclivities seem to be an inevitability in the human mind.

Jason Kalman, in "Medieval Jewish Interpretation of Genesis 1–2," notes that a "revolutionary change" in rabbinic hermeneutics arose during the eleventh and twelfth centuries (p. 149). A trend began with contextual readings of scripture, known as "peshat exegesis." Biblical scholar Rashi was a leading proponent. However, exegetical polysemy continued. Famed philosopher Maimonides, in attempting to resolve philosophical and scientific conflicts with scripture, came to believe that the Bible "communicates on multiple levels according to the reader's intellectual ability. Simple people could read narratives in a straightforward manner [being unaware of a conflict], while the intellectuals [being aware of a conflict] could read them as parables intended to reveal philosophical truths" (pp. 150–51). A sense that cosmological issues were incidental to religious truths also emerged. Rashi's grandson Rasham argued that the purpose of Genesis 1 was not to reveal how God created the world, but instead this first biblical chapter was symbolic and intended to promote observance of the Sabbath (p. 158).

In contrast to their Jewish colleagues, medieval Christian scholars, according to Timothy Bellamah,

> took for granted that the creation narratives provided a historical record of some sort, and they took it as part of their task to ascertain the chronology of events on which they commented, doing this for the sake of establishing a *comprehensive history of the world*. (p. 187; my italics)

In this way, concordism became deeply embedded because these Christians assumed that the Genesis narratives could be aligned with the philosophy and science of the day. Debates arose on whether all things in the world were created simultaneously, or whether

they were made over a period of time, such as six days (pp. 175–76). But Thomas Aquinas put discussions about God's creative method in perspective. He writes in his *Commentary on the Sentences*, "[T]here is something belonging to the *substance* of faith, namely that the world began at creation … By what mode and order it was made, however, belongs to the faith only *accidentally*" (pp. 1254–55, my italics). In other words, the message of faith in Genesis is *that* God created, but *how* he created is incidental.

Concordism and the literal interpretation of Genesis 1 and 2 find their zenith in the Protestant reformers Martin Luther and John Calvin, both of whom were young-earth creationists (pp. 195, 197). Jennifer Powell McNutt underlines that "overreliance of allegorical readings" in earlier generations and belief in the "primacy of literal interpretation" led to the "hermeneutical lens of historicity" being applied throughout early Protestantism (p. 190). Luther fully depicts this method in his 1536 *Lectures on Genesis*. "[W]e assert that Moses spoke in a literal sense, not allegorically or figuratively, i.e., that the world, with all its creatures, was created within six days, as the words read" (p. 195). Luther and Calvin also accepted the cosmic fall. The latter contended that "corruptions" and "deformity of the world" were more the result of the "sin of man than the hand of God" (p. 197). Yet both reformers had an "appreciation for the doctrine of accommodation," which "allows the [biblical] text to speak truth to the common person without disproving the natural philosophy [i.e., science] of the period" (p. 204).

In his chapter entitled "Post-Darwinian Interpretations of Genesis 1–2," Aaron T. Smith discusses the wide range of exegetical approaches and reactions to the theory of biological evolution. He notes that Christians in Darwin's generation, such as the Baptist theologian Augustus Strong and the Anglican priest Charles Kingsley, were comfortable with absorbing evolution into their theology. Yet others, like Presbyterian theologian Charles Hodge, viewed Darwin's reductionist theory as "atheistic" (p. 262). The twentieth century saw a similar range of views. Seventh-day Adventist George McCready Price inspired fundamentalists Henry Morris and John Whitcomb to write *The Genesis Flood* in 1961, which ushered in the modern young-earth creationist movement. Baptist theologian Bernard Ramm attempted a concordist harmonization between scripture and geology with his "trinitarian progressive creation" (p. 252). Movements away from concordism also arose from both liberals, such as Rudolph Bultmann, and conservative Christians, such as Karl Barth.

David T. Tsumura in his chapter reveals that archeological discoveries in the ancient Near East (ANE) have significant implications for the interpretation of Genesis 1 and 2. Beginning in the late nineteenth century, this evidence sets the historical and intellectual milieu during which the inspired biblical authors wrote their creation accounts. For example, the terms "image" and "likeness of god" were applied to ANE kings (p. 230). But in a radical polemical move, Genesis 1:26 NASB states, "Then God said, 'Let us make man in our image, in our likeness, and let them rule.'" In other words, *all* humans are like earthly kings representing the Creator. This "royal designation" assigned to men and women to rule the world was in sharp contrast to the ANE belief that they are merely slaves of the gods. Notably, Tsumura takes to task the theologically fashionable idea that Genesis 1 reflects a cosmic temple. He argues that "one cannot say that the cosmos, let alone the Garden of Eden, was made for Yahweh to dwell in" (p. 229). Tsumura appeals to 1 Kings 8:27 NIV, "But will God really dwell on earth? The heavens, even the highest heavens, cannot contain you. How much less this temple I [Solomon] have built!" He then adds that Isaiah 66:1 views the heaven as God's throne and the earth as his footstool.

To conclude, this book is a "biopsy" of the wide range of interpretive approaches to Genesis 1 and 2 throughout the ages. The days of Genesis 1 have been understood as literal 24-hour days, symbolic and allegorical days, and geological periods hundreds of millions of years long. Cosmological interpretations have included concordist attempts to align scripture with geocentricity, heliocentricity, geology, and evolution. The Garden of Eden has been viewed as a literal historical place, or viewed figuratively and allegorically. And the *de novo* creation of a historical Adam has proven to be quite resistant to reinterpretations over time. I suspect that further exploration of ANE creation accounts and an appreciation of their ancient understanding of living organisms (biology) will free the church from this last concordist stronghold.

This is a very good book. It is very well documented, quite readable for a general audience, and offers a wide range of valuable insights by leading scholars into the various hermeneutical approaches to Genesis 1 and 2 throughout history. This is an important contribution, and I very much recommend that it be added to your library.

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ON THE ROAD WITH SAINT AUGUSTINE: A Real-World Spirituality for Restless Hearts by James K. A. Smith. Grand Rapids, MI: Brazos Press, 2019. 256 pages. Hardcover; $24.99. ISBN: 9781587433894.

Science and philosophy originate from the human quest for knowledge. "Science" derives from the Latin