

Annotated Bibliography

NOTE: This bibliography could have been much longer, but we have limited the list to a few essays and/or books that we think represent notable perspectives and are of interest to evangelicals. They are listed alphabetically. These works represent a wide spectrum of views and are best read critically, with prayer and discernment.

1. Denis Alexander, *Creation or Evolution: Do We Have to Choose?* (Monarch, 2008). This noteworthy book is written by Denis Alexander, president of the Faraday Institute at Cambridge. He is a well regarded scientist with a PhD in neurochemistry; he has written extensively on issues in science and evangelical faith. In this book he argues that there is no ultimate conflict between evolution and Christian theology; he also offers a significant proposal for how to reinterpret the doctrine of the fall.
2. R. J. Berry and T. A. Noble, eds., *Darwin, Creation and the Fall: Theological Challenges* (Apollos, 2009). A collection of essays by significant evangelical scientists and theologians from the UK and the United States. All the chapters explore different aspects of the doctrine of the fall in light of challenges presented by Darwin's theory of evolution. The essays, as a whole, are generally sympathetic to theistic evolution.
3. Henri Blocher, *In the Beginning: The Opening Chapters of Genesis* (trans. David G. Preston; InterVarsity, 1984). In this well-known book, Blocher develops a very sophisticated "literary" or "framework" approach to the early chapters of Genesis. There is an appendix, though now dated, that deals with some of the scientific debates. Several of the chapters are relevant to the debate about the historicity of Adam and Eve.
4. Henri Blocher, *Original Sin: Illuminating the Riddle* (InterVarsity Press, 1995). This book was one of the first volumes in D. A. Carson's NSBT series (*New Studies in Biblical Theology*). Blocher offers a biblical-theological defense of original sin. Although he adopts an evolutionary pre-adamite view, it is not the focus of this book. He offers a new exegesis of Romans 5 that has not been widely adopted by theologians or biblical scholars; yet it remains a creative if controversial proposal for understanding original sin.

5. C. John Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (Presbyterian & Reformed, 2006). Collins offers a very engaging exegetical and theological interpretation of these early chapters of Genesis. He has a keen eye for exegetical detail but also pays attention to wider theological and philosophical questions.
6. C. John Collins, *Did Adam and Eve Really Exist? Who They Were and Why You Should Care* (Crossway, 2011). In this important book, Collins approaches the question of Adam and Eve from the perspective of a Hebrew linguist with interest in science-faith questions. He not only argues for the importance of the historicity of Adam and Eve, but he also shows why Adam explains the longing in our hearts and our deep sense that there is something wrong with the world.
7. Francis Collins, *The Language of God: A Scientist Presents Evidence for Belief* (Free Press, 2007). Francis Collins is a world famous medical geneticist, former head of the Human Genome Project, and now director of the National Institutes of Health (NIH). He is also the founder of BioLogos, a Christian organization that seeks to bridge science and Christian faith. The name "BioLogos" first appeared in this book and means "Science and Faith in Harmony" or "theistic evolution" (see chapter 10). BioLogos is Collins' own preferred way of relating science and theology. This book displays one of the world's top scientists wrestling with questions of Christian faith and modern science (he addresses the historicity of Adam and Eve on pp. 206-10).
8. Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Baker Academic, 2012). In this new book, Enns shows why he thinks the biblical teaching about Adam is not inconsistent with mainstream evidence from evolutionary science. In many ways, this volume develops some of the arguments first presented in *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* [Baker Academic, 2005].
9. Darrell Falk, *Coming to Peace with Science: Bridging the Worlds Between Faith and Biology* (InterVarsity, 2004). Darrell Falk is a professor of biology and the present director of BioLogos. This book explains the interesting journey of how he has reconciled his Christian faith with the claims of science. His firm conviction is that Bible-believing Christians can be committed to Scripture as well as the best scientific evidence. He endorses theistic evolution and argues that evangelicals should allow more diversity on the question of Adam and Eve's historicity (see pp. 222-23).

10. Paul Garner, *The New Creationism: Building Scientific Theory on a Biblical Foundation* (Grace Distribution, 2009). Paul Garner is involved with the UK young earth creationist ministry, *Biblical Creation Ministries*. He is widely published in origins research and in this recent book offers a summary of the best young earth creationist research of the past 20 years. While the focus of this book broader than the debate over Adam and Eve, he does address the evolutionary (and paleoanthropological) questions.
11. Karl Giberson and Francis Collins, *The Language of Science and Faith: Straight Answers to Genuine Questions* (InterVarsity, 2011). These two scientists, both formerly of BioLogos, have partnered together in this accessible book that seeks to address questions of science and Christian faith. Along the way, they explain why they see no conflict between theistic evolution and Christianity.
12. Reinhard Junker, *Is Man Descended from Adam? Evidence from Science and the Bible* (Biblical Creation Society, 2000). This 40-page booklet was originally published in German by Hänssler-Verlag, Neuhausen-Stuttgart; this English rendition is a translation by Steven J. Robinson and collaborators. Junkers analyzes the evidence for the evolutionary development of human beings. His conclusions are consistent with a young earth and the traditional doctrine of the fall.
13. Timothy Keller, “Creation, Evolution, and Christian Laypeople.” Well known PCA pastor and one of the leaders of the Gospel Coalition, Pastor Keller wrote this white paper during the early phase of BioLogos. He argues as someone who firmly believes in the fall and the historicity of Adam and Eve. But he also believes in the importance of science as a means of general revelation. In the article, he is sympathetic to the conservative, pre-adamite theistic evolutionary position suggested by Derek Kidner and John Stott. This essay is online: http://biologos.org/uploads/projects/Keller_white_paper.pdf.
14. David Livingstone, *Adam’s Ancestors: Race, Religion, and the Politics of Human Origins* (Johns Hopkins University Press, 2008). In this academic book, David Livingstone traces the historical adventures of the idea that Adam had pre-adamite ancestors. He shows how this idea had many interesting political, social, theological, and other ramifications. One of the provocative arguments of the book is that while the pre-adamite thesis was a heresy in the 17th century, it was soon defended as the new orthodoxy by conservative theologians in the late 19th century (in the wake of

Darwin's new theory). Although you will not find theological answers here, Livingstone has offered a fascinating and well-written historical narrative.

15. Ian McFarland, *In Adam's Fall: A Christian Meditation on the Christian Doctrine of Original Sin* (Wiley-Blackwell, 2010). This is a dense, scholarly monograph. It is the most recent academic book to deal with the doctrine of the fall theologically. McFarland is a systematic theologian who does not think we need a historical Adam or a historical fall. But he firmly believes in the doctrine of original sin and total depravity – this book is his stimulating attempt to defend an Augustinian doctrine of original sin without a fall.
16. Terry Mortenson and Thane Ury, eds., *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth* (Master Books, 2008). Fourteen scholars deploy wide-ranging biblical and theological arguments in order to defend a traditional young earth and global flood. They also engage frequent claims that Genesis 1-11 supports an old-earth. Although this book is focused on the debate about the age of the earth, it has obvious implications for the question of evolution and the doctrine of the fall.
17. Norman Nevin, ed., *Should Christians Embrace Evolution? Biblical and Scientific Responses* (Presbyterian & Reformed, 2011). The book, originally published in the UK, contains a number of chapters that respond to evolutionary theory from biblical and scientific perspectives. Michael Reeves has a helpful chapter titled "Adam and Eve" in which he engages critically with Denis Alexander's views on the fall and evolutionary theory.
18. Michael S. Northcott and R. J. Berry, eds., *Theology after Darwin* (Paternoster, 2009). A collection of essays exploring various theological areas from the perspective of theistic evolution. Chapter 7 is by John J. Bimson on "Doctrines of the Fall and Sin After Darwin." Bimson does not think we need a single historical Adam and tries to offer a new interpretation that is fully consistent with evolutionary science.
19. Richard N. Ostling, "The Search for the Historical Adam," *Christianity Today* (June 2011): 23-27. Although this article is written as popular journalism, it offers a helpful window into how the controversy has developed within evangelicalism. Ostling gives space to many theistic evolutionists and their scientific reasons for revisiting the traditional doctrine of the fall.

20. *Perspectives on Science and Christian Faith* (Vol.62, no.3, Sept 2010). This is the Journal of the American Scientific Affiliation (ASA), an organization of evangelical scientists. This theme issue was devoted to the historicity of Adam and Eve, genomics, and evolutionary science. Contributions are from Daniel Harlow, John Schneider, Dennis Venema, and C. John Collins.
21. Andrew Snelling, *Earth's Catastrophic Past: Geology, Creation, and the Flood* (2 vols.; Institute for Creation Research, 2009). One of the arguments against a historical Adam and Eve is the evidence for an old-earth and evolutionary development. In this massive two-volume defense of young earth creationism, Dr. Snelling who is one of the world's leading creationist geologists has written this new standard account of a modern creationist approach to geology. This volume is a highly significant contribution to young earth creationist literature. Originally commissioned by Henry Morris himself, it now replaces *The Genesis Flood*.
22. *Southern Baptist Journal of Theology* (Vol.15, no.1, Spring 2011). This is the journal of Southern Baptist Theological Seminary. This theme issue was devoted to the historicity of Adam and Eve. The article by John W. Mahoney defends the doctrine of the fall from a strong young earth perspective: "Why an Historical Adam Matters for a Biblical Doctrine of Sin" (pp. 60-78). The other contributions are from C. John Collins, Ardel B. Caneday, Thomas Schreiner, and Michael A. G. Haykin.
23. Kurt P. Wise, *Faith, Form, and Time: What the Bible Teaches and Science Confirms About Creation and the Age of the Universe* (Broadman & Holman, 2002). Kurt Wise received his PhD in invertebrate paleontology from Harvard and studied under Stephen Jay Gould, a leading evolutionist. He is now based at Bryan College in Dayton, TN, where he established the Center for Origins Research. In this book, he deals with many questions related to the biblical understanding of creation and modern scientific claims.
24. Todd Charles Wood and Paul Garner, eds., *Genesis Kinds: Creationism and the Origin of Species* (Wipf&Stock, 2009). This recent volume is written by some of the best young earth creationists of our generation. Six scholars examine the origin of species and Genesis kinds. The book covers the history of creationist and Christian perspectives on the origin of species and offers fresh theological interpretations of the Bible's view of kinds. This updated young earth perspective offers an interpretation of modern fossil evidence that is consistent with the historicity of Adam and Eve.