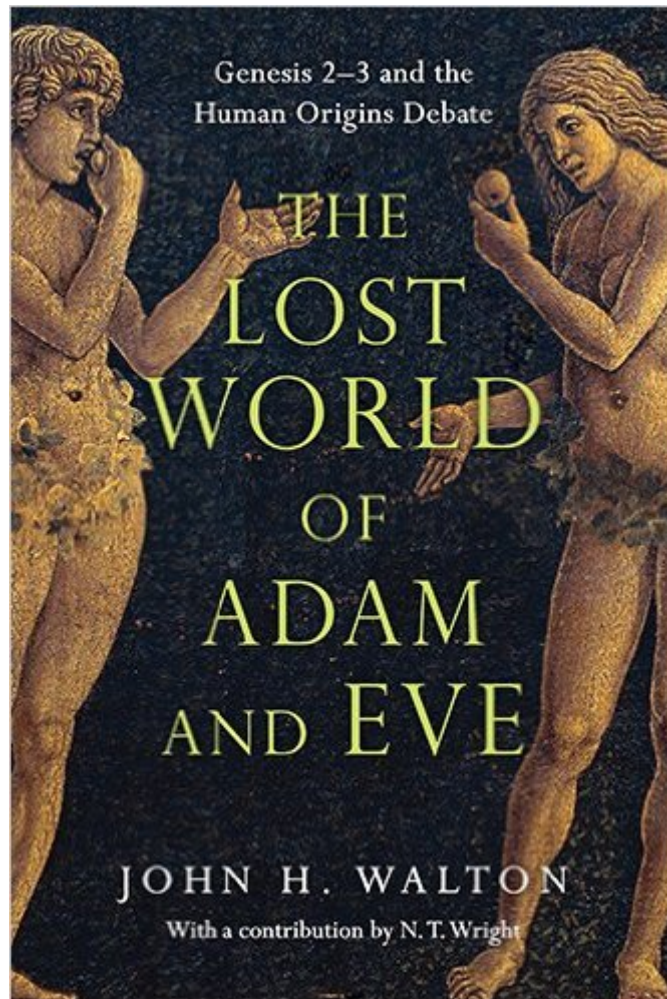


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The Lost World Of Adam And Eve: Genesis 2-3 And The Human Origins Debate



Synopsis

2016 Christianity Today Biblical Studies Award of Merit For centuries the story of Adam and Eve has resonated richly through the corridors of art, literature and theology. But for most moderns, taking it at face value is incongruous. And even for many thinking Christians today who want to take seriously the authority of Scripture, insisting on a "literal" understanding of Genesis 2â3 looks painfully like a "tear here" strip between faith and science. How can Christians of good faith move forward? Who were the historical Adam and Eve? What if we've been reading Genesisâand its claims regarding material originsâwrong? In what cultural context was this couple, this garden, this tree, this serpent portrayed? Following his groundbreaking *Lost World of Genesis One*, John Walton explores the ancient Near Eastern context of Genesis 2â3, creating space for a faithful reading of Scripture along with full engagement with science for a new way forward in the human origins debate. As a bonus, an illuminating excursus by N.Â T. Wright places Adam in the implied narrative of Paul's theology. *The Lost World of Adam and Eve* will be required reading for anyone seeking to understand this foundational text historically and theologically, and wondering how to view it alongside contemporary understandings of human origins.

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Customer Reviews

First off, I wish to thank IVP and John Walton both for this. IVP sent me an advanced copy and John Walton and I have interacted on the book. I consider him a friend and I thank him for his care in discussing these matters with me. *The Lost World of Genesis One* was a book that I considered to

be revolutionary. It's the kind of study of Genesis One that I hope will keep going onward. In fact, nowadays, whenever someone asks me about the age of the Earth, I just tell them to read John Walton. For a long time I had been wondering if I had been reading the first chapter of Genesis wrong and trying to think of how it is that an ancient Israelite would have read it. John Walton's book provided the answer. I was simply thrilled to hear that he had a sequel to the book coming out in the Lost World of Adam and Eve. (Although he tells me that at this point, there are no plans for a Lost World of Noah, but who knows how that could change in the future.) So in this book, we have a focus largely on Genesis 2-3 and it is meant to address a lot of the questions that come up later, such as where did Cain get his wife? In this book, Walton continues the line he was going down in his previous book and emphasizes the account is not about material creation but it is still about what he prefers to call sacred space. In the past, he had used an analogy of a temple, but sacred space is the path he's going now, although we could certainly say that all temples are deemed to be sacred spaces, not all sacred spaces are temples. In Walton's view, Adam is not so much the first man as he is the archetype. This means that Adam was meant to be the one who would represent humanity.

The origins of the cosmos, and more particularly, humankind, has been at the forefront of the Evangelical sphere for decades. In the past it was one of the distinguishing marks, out of several, that defined a person or institution as Evangelical in distinction from mainline Christian denominations. But that differentiating feature is being steadily challenged from within the Evangelical ranks. One of those contesting voices is John H. Walton, Ph.D., professor of Old Testament at Wheaton College and Graduate School and former professor of Old Testament at Moody Bible Institute in Chicago. He has recently produced a 256 page paperback, "The Lost World of Adam and Eve: Genesis 2-3 and the Human Origins Debate," that outlines his opposition to the traditional position of human and cosmic beginnings, proposing to build his case from Scripture itself. And to add weight to his proposal he has enlisted the aid of N.T. Wright, the former Bishop of Durham and now research professor of New Testament and early Christianity at the University of St Andrews, who penned a short, thought-provoking excursus for the book. "The Lost World of Adam and Eve" unfolds through a series of twenty-one constructive proposals, each building on the previous. The author recognizes that some readers may be unfamiliar with his premise, and so in the earlier chapters he walks through material that appears to be in his other compositions to help catch everyone up to speed. Personally, I have only read his contribution in "Four Views on the Historical Adam," and was grateful we were presented with the

â œbackstoryâ • before he brought us to the main point.

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