



Endnotes for *The Lost Word, and the Lost World*

Winter 2017 *Bible and Spade*

¹ John H. Walton, “Human Origins and the Bible,” *Zygon* 47, n. 4 (December 2012): p. 889.

² John H. Walton, “Reflections on Reading Genesis 1–3: John Walton's World Tour, Part 2,” BioLogos Foundation (September 18, 2013), <http://biologos.org/blog/john-waltons-world-tour-part-2>.

³ Walton's perspective on the Hebrew echoes that of Paul Seely's articles in the *Westminster Theological Journal* in 1991, which Seely wrote as a critic of the evangelical doctrine of inerrancy.

⁴ Hepp Valentine, *Calvinism and the Philosophy of Nature* (Grand Rapids: Eerdmans, 1930), p. 162.

⁵ *The Chicago Statement on Biblical Inerrancy*, Article XII. <http://www.alliancenet.org/the-chicago-statement-on-biblical-inerrancy>.

⁶ WCF 1.9, “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.” WCF 1.10, “The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, and opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.”

⁷ Richard Averbeck, “The Lost World of Adam and Eve: A Review Essay” in *Themelios* 40 (2015) 2:235.

⁸ See William VanDoodewaard, “What Difference Does it Make?” in *The Quest for the Historical Adam* (Grand Rapids: Reformation Heritage Books, 2015), pp. 281–312, for a fuller engagement with the issues created by adopting a historical Adam and Eve of evolutionary origins.

⁹ Cf. Walton, pp.98–115, 128–139, 140–148.

¹⁰ Carl Trueman, “Original Sin and Modern Theology” in Hans Madueme and Michael Reeves, eds., *Adam, the Fall, and Original Sin* (Grand Rapids: Baker, 2014), 167–188. A number of the other essays in this volume provide helpful material in engaging current departures from the doctrine of original sin.

¹¹ Editor's Note: For further in-depth discussion of the Hebrew term *raqia'*, see also “Genesis 1 and the *Raqia'*” on the ABR website, <http://www.biblearchaeology.org/post/2009/08/05/Genesis-1-and-the-Raqia.aspx>. In addition, see the Fall 2010 *Bible and Spade* article, “The Influence of the Ancient Near East on the Book of Genesis,” online at <http://www.biblearchaeology.org/post/2011/03/24/The-Influence-of-the-Ancient-Near-East-on-the-Book-of-Genesis.aspx>.