

Did God really communicate to man through the Bible?

A review of
Did Adam and Eve Really Exist? Who They Were and Why You Should Care
by C. John Collins
Crossway, Wheaton, IL, 2011

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For such a moderately short book (only 136 pages, plus three short appendices, a bibliography, and two indices), one could focus on any number of aspects in reviewing *Did Adam and Eve Really Exist?* This review focuses primarily, though not exclusively, on the natural conclusions that the average reader could easily draw from it.

Who is the audience?

Collins indirectly states the intended audience for *Adam and Eve* when he writes:

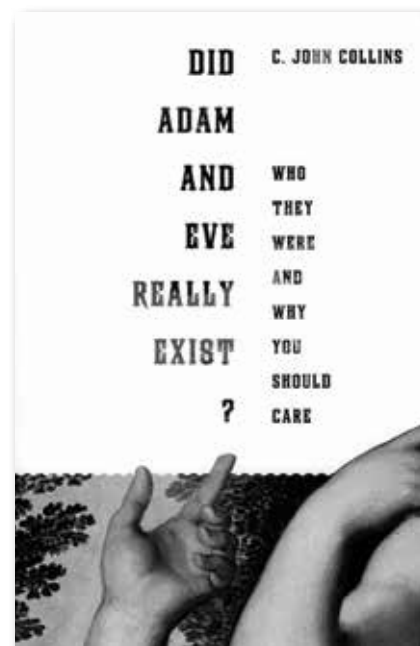
“My goal in this book is to help you think these matters through for yourself. I am not assuming that you are up to speed on all the arguments and on all the details of the Bible and theology. I will do my best to clarify the issues for you, using technical language only when I have to. One thing I will not do is dumb down the whole discussion for you; I hope you do not want that. So please be patient with the process as I try to help you do responsible critical thinking” (p. 20).

Given the above statement, as well as the title and subtitle, Collins seems to intend this book for the thoughtful, inquisitive, patient reader. This reader is not likely an expert

in either theology or science but has enough knowledge or curiosity about both to ponder the actual existence of Adam and Eve. The reader, either lay Christian or perhaps even secular, may have a fleeting impulse that the issue could be important. So what would be some logical conclusions for such a reader to draw after reading *Adam and Eve*?

Many *Journal of Creation* readers already know that Collins rejects the standard young-earth interpretation of Genesis 1–11, allowing for (if not outright believing in) the long ages inherent in modern geological and astronomical theories.¹ Collins affirms his position on young-earth thinking in *Adam and Eve* when he writes, “Since I consider the insistence on young-earth science to be based on a misinterpretation of the Bible, I do not agree that it actually is employing biblical authority!” (p. 111, footnote 8), and in other similar, less explicit statements.

However, a reader from the implied intended audience will have to wade through 80% of the main body of the book, or perhaps even into the first appendix, before he clearly understands Collins’ position on young-earth interpretations. Certainly Collins chides Douglas Kelly² for too ‘literalistic’³ a reading of the early chapters of Genesis, which therefore “leads to a very poor interpretation of the creation story” (pp. 33–34). But Collins immediately goes on to say, “but that is not my point here.” For the reader who picks up *Adam and Eve* off the bookstore shelf or orders it online after being attracted by the title, these are crucial, foundational points that must be addressed, clearly even if only briefly. Exactly what is Kelly’s interpretation? How, exactly, is it poor? Such a reader will not likely put



down *Adam and Eve* in order to seek out and digest Kelly’s book or any of Collins’ previous works on the subject just so he can get beyond Collins’ second chapter here. The requirement for extensive outside reading in order to understand foundational points and logical conclusions occurs throughout much of the book. Thus it comes off as incredibly confusing and difficult to follow, sometimes bordering on incoherent.

In other theologically substantive and even semi-technical literature,⁴ a reader can expect to follow the main theme and any important conclusions in a straightforward manner. References to other literature, while perhaps copious, tend to be reserved for the simple sake of good reference, for highly technical discussions, or for the reader to pursue true rabbit trails on his own. Rarely does one see so many references to other literature for the sake of clarifying, or even outlining, foundational points and important conclusions for the non-academic reader.

That the academician appears to be the *practical* intended audience for *Adam and Eve* (contra the *implied* intended audience noted above) is hinted at in Collins’ discussion of various commentaries on Paul’s belief

in Adam as a real, historical person. Collins notes:

“These are the commentaries that seem to get the most notice in the academic literature. I do not mean to suggest that such commentaries as John Stott’s or Thomas Schreiner’s are unworthy of notice, as they certainly are worthy” (p. 85, footnote 75).

So, while *Adam and Eve* may attract, and be intended for, the uninitiated reader, *in practical terms* it appears to be much more aimed at the academician.

A substantial disconnect

In Collins’ blog response⁵ to previous blog reviews of this book, he has taken umbrage at two things especially. First, Collins accuses reviewers in general of “explain[ing] to me all manner of things about my beliefs and inner life, things I never knew before. Of course all I can do there is ignore such divinations.” Consequently, this review will not attribute to Collins motives or beliefs that he has not directly stated.

Second, Collins chides Richard Belcher⁶ specifically for ignoring Collins’ stated goals for what he wanted to accomplish through *Adam and Eve* and what he was not trying to accomplish. The following two paragraphs of Collins’ response to Belcher are actually quite instructive, though perhaps not in the way Collins intended:

“I ... hope that the reader who has worked through my apologetic, and my discussion of the sciences, would consider that this position actually does the best job of explaining our daily experience of living. Whether Professor Belcher saw this goal of mine I cannot be sure; he certainly found enough things he did not like that he didn’t make much of this.

“I had to wonder whether the problem was my own bad writing—which is a shameful failing, though not one that undermines

Biblical authority.⁷ However, I was emboldened by Fred Zaspel’s review He managed to see pretty well what I was trying to do ... so the ‘bad writing’ explanation can’t be all there is.”⁵

In the above paragraphs, Collins unwittingly admits the more academic focus of *Adam and Eve*. The reader must work through Collins’ entire apologetic, which, as noted above, requires digesting more than one of Collins’ previous works. Collins also seems to expect the reader to be content that one notable theologian (Zaspel) “managed to see pretty well” what Collins was trying to accomplish. What about the reader who comes to the book without Zaspel’s expertise?

Ironically, later in the same response, Collins almost scolds Belcher for calling Belcher’s own essay a ‘Review’ when Collins considers it a ‘Word of Warning’.⁵ As John Starke helpfully notes, a wide gulf exists between a seminary-style review and reviews that people will want to read.⁸ Furthermore, in defining this non-seminary review genre, Starke emphasizes two points that illustrate exactly what Belcher accomplished in his review:

1. Answer the questions everyone is asking about the book (for example, in this case, Did Adam and Eve really exist? Why should we care?); and
2. Show the consequences of an idea.⁸ What Belcher has done, perhaps in a manner that passed Collins by, is show some of the important logical consequences of the ideas in, and the methodology behind, *Adam and Eve*. Collins’ view of the ‘Review’ genre appears to be unhelpfully constrained by his seminary environment.

Man-centred presentation

As noted above, one of Belcher’s major complaints⁶ was that Collins’ arguments (and the presentation of those arguments) undermined the nature and authority of Scripture. Collins took

offense at this suggestion,⁵ as well as at Belcher for not approaching Collins personally before writing publicly.⁹ Let us first examine the presentation of Collins’ arguments to see how a reader might logically conclude that Scripture was undermined (whether Collins intended this or not).

Since Collins is a full professor and Chairman of Old Testament¹⁰ at Covenant Theological Seminary, the national seminary for one of the most theologically conservative denominations in the US, the Presbyterian Church in America (PCA), Collins publicly professes a belief in, and adherence to, the Westminster Confession of Faith and Catechisms. The present question is not whether Collins has professed anything different but whether his presentation in *Adam and Eve* would reasonably lead the non-expert reader, lay or secular, to conclude something different.¹¹

In the entirety of Collins’ *Adam and Eve*, a reader never finds even one single clear presentation of the Bible as God’s special revelation to mankind, wholly separate and distinct from other literature. Collins likely professes and believes this, but the average reader would never know it.

Consider the following statements:

“... if literary and linguistic studies point to a way to read the whole production coherently, we do well to pay heed” (p. 53).

“... Pascal ... has captured the experience of many all over the world who become Christian believers, and who has provided a way of relating this nostalgia to human life in such a way that answers [Leon] Kass’s contention that, ‘Read as history, the text fails to persuade the skeptical reader.’ With all due respect to Kass, if we *fail* to read the Genesis story as some kind of history, we fail to persuade the perceptive reader, because we fail to do justice to this nostalgia [emphasis in original]” (p. 103).

“... we must never forget that the Biblical writings are coherent

texts in Hebrew, and not simply instantiations of things we find elsewhere. The supposed Near Eastern parallels need to be evaluated for how they fit into the Hebrew context—the Hebrew words, sentences, paragraphs, and texts—and not the other way around” (p. 139).

Not one of the above statements, in itself, undermines biblical authority. But taken as a whole, and with the entire book containing these types of statements, one would never guess that the Bible itself has any truth value and explanatory value because of its wholly unique nature: God-breathed revelation, as per 2 Timothy 3:16–17. The approach comes across, intentional or not, as completely man-centred.

Contrast this man-centred feel with the following statement by Douglas Kelly (whom Collins chided, as noted above), at the very beginning of the second chapter of Kelly’s *Creation and Change*:

“God in His Word has given us information concerning creation that we could have received in no other way than by divine revelation, for no one was there to observe it, and it cannot be repeated as an experiment in a laboratory.”¹²

The lack of such a statement anywhere in *Adam and Eve* could easily lead the average reader to conclude that the Bible is merely another piece of ancient Near Eastern literature with no more importance than our collective intuitions and nostalgia, despite Collins’ occasional vague hints that he thinks more highly of the Bible than that.

The average reader could also easily conclude that the Bible has no more authority than the Apocrypha. Collins analyzes the Apocrypha in the middle of an analysis of other time periods of actual Bible literature (pp. 73–75), with no more warning than that one must use ‘discretion’ when analyzing the overall category of Second Temple Jewish Literature.

Contrast that with the following statement from the Westminster Confession of Faith (§1.3.):

“The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.”

Collins might argue that he has indeed not used the Apocrypha in any way other than as human writings, but again, nowhere in *Adam and Eve* is the Bible clearly set apart as God’s special revelation and God’s clear desire to communicate with mankind, wholly unique from all other human writings, including the Apocrypha. The average reader is not likely to draw a conclusion that includes clear thoughts about Scripture’s inspiration.

Kelly’s one simple declaration serves an additional clear purpose: to set apart God’s special revelation, the Bible, as unique and greater in authority than not only all other literature, but also greater in authority than man’s interpretations about science. The Bible speaks of a time before there were recorded observations, and it speaks of the past, which cannot be presently repeated.

Again, contrast Kelly’s with the following statements by Collins in *Adam and Eve*:

“Recent advances in biology seem to push us further away from any idea of an original human couple through whom sin and death came into the world Most recently, discoveries about the features of human DNA seem to require that the human population has always had at least as many as a thousand members” (p. 12).

“I am not sure whether Genesis is really insisting that its flood was worldwide, or that it at least affected all existing *human* life, any more than the Mesopotamian flood tradition did [emphasis in original]” (p. 152).

“The standard young earth creationist understanding would have Adam and Eve as fresh, *de novo*, creations, with no animal forbears. Some old earth creationist models share this view, while others allow for God to have refurbished a preexisting hominid into Adam. For the purposes of this work I do not intend to make this an issue” (p. 122).

Collins makes these pronouncements about history with no apparent understanding that science cannot tell us anything about the past apart from the scientists’ underlying axiomatic assumptions. The content of the assumptions necessarily directs the present interpretations.¹³

So Collins’ presentation of modern scientific pronouncements as equal in authority with (or even above) Scripture could clearly lead the average reader to logically conclude that the Bible has no more authority than modern scientific conclusions, just as the reader could easily take Collins’ socio-linguistics presentation to mean that the Bible has no more authority than other similar Near Eastern texts, regardless of Collins’ intentions.

Shaky arguments

Not only are Collins’ methods highly questionable, his arguments themselves leave much to be desired. Again, regarding the Bible with respect to science, Collins baldly asserts the following:

“... we should appreciate the way in which Genesis tends to speak of the phenomena that the sciences study. Certainly Genesis does not use technical language: a ‘kind’ is not the same as a ‘species’. . . . it is probably a mistake to read Genesis 1 as talking about the kinds of plants and animals in a taxonomic sense (or even as implying that the kinds are fixed barriers to evolution). Rather, the passage makes plenty of sense if we consider the perspective of an ancient Israelite: such a person already knew full well that if you want to grow wheat or



Figure 1. The use of ‘rhetorically high’ language in Gen. 3:14–19 should not hinder us from believing that God pronounced an actual physical curse on the serpent, just as He pronounced actual physical curses on Eve and the creation as a whole.

barley, you plant wheat or barley seeds; if you want more sheep, you breed them from other sheep. The point of Genesis 1 is not to ‘teach’ these facts, but instead to put these already-known facts into a proper worldview context: the world works this way because it is the good creation of a good and magnificent Creator” (p. 110).

There are so many flaws in this single paragraph, it is difficult to know where to stop in pointing them out. First, the concept of a species was first scientifically examined by the creationist scientist Carolus Linnaeus in the 18th century; *taxonomy as a science was the direct result of Linnaeus’s specific attempt to determine the created kinds mentioned in Genesis*, that is, to determine what animals could interbreed.¹⁴ Linnaeus first identified the level ‘species’ in his taxonomic system with the created kinds, but after later hybridization experiments, he thought that his ‘genus’ level corresponded better with the created kind.¹⁴ Even

today zonkeys (zebra/donkeys), ligers (lion/tigers), wholphins (killer whale/dolphins), and more such hybrids continue to speak of a created kind that goes beyond the modern ‘species’.

Also, creationist scientists before Darwin, such as John Wilkins (1614–1672), founding secretary of the Royal Society, and Athanasius Kircher (1602–1680), “master of a hundred arts”, taught that there must have been variation and even what we now call speciation. They deduced this from the observation that there were more extant animal varieties than were on the Ark, and there must be continuity between them because God had finished creating. By contrast, Darwin’s Bible-rejecting mentor Charles Lyell taught

‘fixity of species’.¹⁵

Second, a wealth of creationist literature already admits the Bible nowhere describes a complete taxonomy.¹⁶ But just because the Bible is not exhaustive about a subject does not mean it does not speak truthfully about that subject, nor does it mean God had no intention of communicating anything about that subject even if He didn’t do so exhaustively.¹⁷

Third, it is simply bare assumption by Collins that the Bible intends not to teach such information. While Collins makes this assumption consistently in *Adam and Eve* (see also p. 148), he gives no convincing reason for doing so. His approach, whether he intends it or not, presents the idea that God *could not* reveal any such information to us in the Bible, *even if such concepts may not be the primary purpose behind a passage*.¹⁸ Is it not just as plausible that mankind, in the study of taxonomy, is merely discovering specifics about the created world that God already knows, and that God has given us the building blocks in His Word as a starting point?

The only reason Collins does not accept this possibility is that he has ruled it out *a priori*, as he has stated, because of his misunderstanding of the nature of origins science.

Clear as mud

Collins’ arguments themselves come off not only as fallacious, but also as just plain confusing. Because of his *a priori* elimination of the young-earth perspective, he claims that Kelly and other young-earth creationists are taking the biblical genre of history and historical narrative too literally (pp. 33–34). Logically, Jesus and the Apostles must have also been guilty of that. Collins’ approach yields a newfound genre (“known from elsewhere in the ancient world”⁵) that he calls protohistory, which allows him to conceive of a ‘historical core’ in the Genesis creation account. Belcher rightly points out that the question immediately arises, “Who decides what is the historical core?”⁶ Collins, in his response to Belcher, fires back that he addressed that issue on pp. 16–19, but Collins misses the obvious point that few if any readers can figure out any consistency in Collins’ hermeneutic. Is God’s Word so confusing that even most of today’s most theologically conservative Bible scholars cannot understand it (except a select few like Collins), not to mention most of the host of Bible commentators throughout history (especially going back before the 18th century, before the popular advent of uniformitarianism)? If even such well-trained theologians cannot make head or tail of Collins’ hermeneutic here (in a *specifically consistent* fashion), would not the average reader logically conclude he has no hope of consistently understanding the Bible?

So not only does Collins unintentionally undermine the inspiration and authority of Scripture for the average reader, it also appears he undermines yet another key doctrine of the church regarding God’s Word, the clarity of Scripture.¹⁹ The Westminster Confession outlines this doctrine in §1.7.:

“All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”

Collins may object that this issue of the historical core is not “necessary to be known, believed, and observed for salvation”. However, Grudem gives a much less restrictive definition of the clarity of Scripture:

“The clarity of Scripture means that the Bible is written in such a way that its teachings are able to be understood by all who will read it seeking God’s help and being willing to follow it.”²⁰

Even if one uses the Westminster Confession’s more restrictive definition, Collins’ argument for affirming Adam and Eve as real people in history (yes, he does actually affirm that) contains the standard argument from the Apostle Paul that connects the sin of Adam with the death of all men, and also therefore connects all men with a need for Christ’s Atonement. One could easily argue that Collins’ confusing historical core argument actually impedes the understanding of this crucial doctrine regarding all mankind’s need for a saviour and thus obscures something “necessary to be known, believed, and observed for salvation”.

Figuratively speaking

Collins’ confusing approach to Bible genres seems to be furthered by another key misunderstanding. Collins insists that what is commonly called historical narrative can still consist of figurative elements, symbolism, poetic imagery, and so forth (pp. 17–19, 33). Few young-earth creationists deny figurative imagery in Scripture, even in historical narrative; still, the common understanding of Bible genres centres on consistent hermeneutical

rules within each genre. That is to say, historical narrative may still use figures of speech, but its main purpose is still to present a true narrative. On the face of it, Collins seems to agree with this statement, but he also seems to mix hermeneutical rules, and even word definitions (such as ‘historical’ and ‘true’), in such a seemingly arbitrary fashion that confusion results almost inevitably.

For example, Collins frequently mentions “reading the text well”. In a treatment of particular texts that discuss Adam and Eve, Collins launches into his discussion of figurative imagery in the curses of Gen. 3:14–19. However, because this passage is “rhetorically high (set as poetry in modern Bibles)” (p. 64), Collins rejects nearly any aspect of the curse on the serpent (see figure 1) as actually relating to the physical serpent. The hermeneutical problem jumps out—what about the other curses included within that very passage? Does the curse on Eve have nothing to do with actual child bearing? Does the curse on Adam have nothing to do with the physical ground? The fact that Collins ignores this entirely obvious point makes his hermeneutic seem especially arbitrary, and at best inconsistent. How can any reader apply the Scriptures consistently with this kind of reasoning, without Collins (or some other rare initiate) to guide him?²¹ In contrast, the value of much young-earth creationist hermeneutics is that once a key concept is explained, everything begins to make more sense. Even the untrained scientist and novice theologian can understand how the Bible works together as a whole while still speaking clearly and truthfully (if not exhaustively) on even extremely technical matters.

At the mercy of his sources

One final point of Collins’ treatment of the subject of Adam and Eve must be mentioned. Despite the extensive bibliography listed, Collins’ research is missing some key contributors to the subject matter. Collins himself notices this trait in another author when he says of theistic-Darwinian molecular biologist Denis Alexander: “... not being a Bible specialist, he is at the mercy of whatever sources he chose to use, and his Biblical resources have, in my judgment, misled him” (pp. 126–127). Collins commits the same error. Regarding genetics, Collins bows to some conclusions of geneticist Francis Collins, who concludes, among other things, that the features of the genome imply that the human population needs to have been a thousand or more individuals, even at its beginning (p. 118). Yet (C. John) Collins readily



Figure 2. While many scholars of ancient history and literature see Mesopotamian creation stories, such as the *Enuma Elish*, which features the Babylonian god Marduk as its hero, as accounts from which the Hebrews drew to write their creation account, those stories are more likely evidence of wicked humanity’s willful rejection of the true creator, the LORD, and His inspired account of the creation in Genesis.

admits he is not sure how to assess the DNA evidence. Why, then, has he not sought out the relevant work of marine biologist and geneticist Robert Carter²² or geneticist John Sanford?²³ To echo Collins' own words, he has placed himself at the mercy of whatever sources he chose to use, and his genetics sources have, in my judgment, misled him.

Final comments

After all that, Collins still affirms "the traditional view of Adam and Eve". Although it is not entirely clear what exactly he means by that, even still the average reader would walk away from *Did Adam and Eve Really Exist?* knowing that Collins believes Adam and Eve were real people. Nevertheless, the thoughtful, consistent reader would most logically wonder why Collins still believes this. Collins' man-centred presentation, confusing logic, and seemingly arbitrary hermeneutics significantly, though unintentionally, undermine all the foundational reasons for believing in a real Adam and Eve, especially the inspiration, authority, and clarity of Scripture.

The book was not without its highlights, however. One small detail I found highly enlightening was Collins' quote of eminent New Testament textual expert F.F. Bruce. It deals with the backdrop of the Athenians' pride of racial superiority for Paul's assertion of the racial unity of all mankind on the basis of descent from one man, Adam (p. 89).

Of Collins' own work, the first appendix, comparing ancient Near Eastern texts with Genesis 1–11, was helpful in its detail of comparison. Especially interesting in its own right was the contrast between the Genesis and Mesopotamian creation accounts (see figure 2) regarding the substance from which the first people were made. While Genesis declares Adam was made from the dust of the ground but with the likeness of God, the Mesopotamian accounts declare the first people to have been made from actual divine substance, the blood, flesh, or spittle of gods (pp. 153–154).

Collins appears to excel in the context of such details. In fact, earlier in the book (p. 51), Collins confesses to constructing his big picture from the bottom up, from the details, while he realizes that other people think in big-picture terms before they consider fine details. This truth appears to have had more impact than Collins realizes. *Did Adam and Eve Really Exist?* presents such a confusing overall picture, it seems Collins should stick to the detailed research in which he excels and leave the big-picture crafting to those who better understand the construction of a coherent big picture and the resulting logical implications.

References

1. See Kulikovsky, A., Sloppy, lazy and dishonest, A review of C. John Collins' *Science and Faith: Friends or Foes?*, *J. Creation* 21(3):37–43, 2007.
2. Kelly, D.F., *Creation and Change, Genesis 1.1–2.4 in the Light Of Changing Scientific Paradigms*, Christian Focus Publications, Fearn, Ross-Shire, UK, 1997.
3. Collins uses the word 'literalistic' because he appears to believe 'literal' has several different acceptable meanings. See the similar challenge with 'historical' and 'true', later.
4. For example, see White, J.R., *The King James Only Controversy; Can You Trust the Modern Translations?* Bethany House, Minneapolis, MN, 2009. But one could choose any number of examples to illustrate this point.
5. C. John Collins Replies to Richard Belcher, Jr., reformation21.org/, accessed 1 May 2012.
6. Belcher, R., *Did Adam and Eve Really Exist? A Review*, reformation21.org/, accessed 1 May 2012.
7. The undermining of biblical authority was one of Belcher's major concerns and is discussed in more detail later.
8. Starke, J., *How to Write a Great Book Review (Or at Least How Not to Write a Bad One)*, thegospelcoalition.org/, accessed 1 May 2012.
9. Collins' misapplication of Matthew 18 was admirably addressed by Phillips, R., *Four Reasons Why Public Critique Does Not Invoke Matthew 18*, reformation21.org/, accessed 1 May 2012. After all, Belcher never complained that Collins sinned against him.
10. See covenantseminary.edu/faculty/jack.collins, accessed 1 May 2012.
11. Phillips addresses a different, though no less important, concern: "When an author happens to be an officer under confessional vows to the Church, writings that impact the application of those standards are a public, not a private

matter." Given Collins' position, his book "cannot help but impact the way confessional standards are applied in ordination exams." Phillips reiterates that while Collins may not directly intend to contradict confessional standards, "the obvious effect of his writing is to make a case to that very effect." See ref. 9.

12. Kelly, D.F., *Creation and Change: Genesis 1.1–2.4 in the Light of Changing Scientific Paradigms*, Mentor, Christian Focus Publications, Fearn, Ross-shire, UK, p. 41, 2000.
13. Creationist literature is replete with fuller descriptions of the contrast between operational science and origins science, but see, for example, creation.com/its-not-science.
14. See Batten, D., *Ligers and wholphins? What next?* *Creation* 22(3):28–33, 2000; creation.com/ligers.
15. Documented in Sarfati, J., *The Greatest Hoax on Earth: Refuting Dawkins on Evolution*, ch. 2, CBP, 2010.
16. See for example Lightner, J.K., *Hebrew Scriptures as an aid to developing a creationist taxonomy*, *J. Creation* 24(1):77–81, 2010; creation.com/Hebrew-Scriptures-creationist-taxonomy.
17. This is the simple rebuttal to the common fallacious retort, "But the Bible isn't a science textbook!"
18. cf. Grudem: "Our choice of topics need not be restricted to the main concerns of the biblical authors, for our goal is to find out what God requires of us in all areas of concern to us today." Grudem, W., *A Systematic Theology: An Introduction to Biblical Doctrine*, p. 32, Zondervan, Grand Rapids, MI.
19. The *clarity* of Scripture has often been called the *perspicuity* of Scripture; the two terms are equivalent; see Grudem, ref. 18.
20. Grudem, ref. 18, p. 108.
21. For a consistent, straightforward, eminently understandable treatment of literary genres in the Bible, along with the accompanying hermeneutical rules, see Lawrence, M., *Biblical Theology in the Life of the Church: A Guide for Ministry*, pp. 44–51, Crossway, Wheaton, IL, 2010. In fact, Lawrence portrays a far more coherent and understandable overall picture of the Bible in general, even though he does not directly address the young-earth/old-earth issue.
22. See, for example, Carter, R.W., *Adam, Eve and Noah vs Modern Genetics*, creation.com/noah-and-genetics; or Carter, R.W., *The Non-Mythical Adam and Eve! Refuting errors by Francis Collins and BioLogos*, creation.com/historical-adam-biologos.
23. Sanford, J.C., *Genetic Entropy and the Mystery of the Genome*, FMS Publications, Waterloo, NY, 2008.