

not networked to the point of potential suffering, in an animal host or laboratory for transplant into a human being to support a damaged brain, or for study, would be welcome.

The likely boundary for evangelicals will be against enhancing the intelligence of nonhuman animals beyond species-typical norms, or conferring human-like cognitive capacities to an entity, because this would cause suffering from a mismatch in the animal, or worse, a locked-in experience to the degree that there is presence of humanity. Scientific research and medical technologies, animal models and sources, building lab tissue models and sources, including neural organoids and chimeras for research, are welcome practices toward understanding, healing, and stewardship, as long as they do not involve killing a fellow human being, or cause an unjustified negative experience for any living creature. This last concern might be met at a *prima facie* level, a subject for a later piece. ⇔

Notes

- ¹Rodney Stark, *How the West Won: The Neglected Story of the Triumph of Modernity* (Wilmington, DE: ISI Books, 2017), 306–12.
- ²Richard Dawkins, *The God Delusion* (Boston, MA: Mariner Books, 2008).
- ³William Lane Craig first stated the full history of this argument in *The Kalām Cosmological Argument* (London, UK: Macmillan, 1979).
- ⁴Walter Bradley, “The Fine Tuning of the Universe,” *Perspectives on Science and Christian Faith* 70, no. 3 (2018): 147–60; and Richard Swinburne, *The Existence of God* (Oxford, UK: Oxford University Press, 2004).
- ⁵Alvin Plantinga, *Warranted Christian Belief* (Oxford, UK: Oxford University Press, 2000).
- ⁶Alister McGrath, *A Scientific Theology*, vol. 1 *Nature* 2001; vol. 2 *Reality* 2002; and vol. 3 *Theology* 2003 (Edinburgh, UK: T&T Clark and Grand Rapids, MI: Eerdmans, 2001–2003).
- ⁷Megan Brennan, “40% of Americans Believe in Creationism,” Gallup Poll, July 26, 2019, <https://news.gallup.com/poll/261680/americans-believe-creationism.aspx>.
- ⁸Luke 10:29–37.

James C. Peterson
Editor-in-Chief

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