

questions, which could help provide a more satisfying response.

What applications can Christians consider from this book? There are at least two. First, if Susskind's prediction of machines performing many jobs traditionally done by humans is accurate and unavoidable, then Christians need to reconsider what work means and how our concept of work may need to evolve. Due to a lack of available positions and the difficulties of acquiring the skills needed, not everyone will be able to enter the field of technology work. While the existence of much traditional work may disappear due to automation, we still need to understand what it means to pursue a calling.

Second, Christians should be part of the philosophical and ethical discussions surrounding computer and AI progress. As the technological field continues to progress at a rapid rate, questions regarding the moral status of machines and their ethical implications for humanity will naturally rise to the forefront. The worldview that shapes these important discussions will have a profound impact on how future technology is designed and created.

Overall, Susskind's book is a welcome addition to the growing literature on AI technology concerns. He helpfully points out the potential future consequences of AI technology from an economic standpoint. I would recommend this book as a resource for thinking through the potential future ramifications of an increasingly automated world.

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**DIGITAL LIFE TOGETHER: The Challenge of Technology for Christian Schools** by David I. Smith, Kara Sevensma, Marjorie Terpstra, and Steven McMullen. Grand Rapids, MI: Eerdmans, 2020. 377 pages. Paperback; \$29.99. ISBN: 9780802877031.

All of us who are invested in Christian education, parents, administrators, building committees, boards, and especially teachers, have struggled with the role that digital devices should play in our schools and in the lives of our children. For this reason, *Digital Life Together* is a gift to the Christian education community in North America. This book is a careful, detailed, and comprehensive look at how a couple of Christian schools chose a 1-1 device-to-student strategy and lived with the technology in this intensive way. Regardless of where one falls on the spectrum, from full adoption to complete rejection of digital technology in schools, this book will broaden and deepen your discussions.

The authors chose a Protestant Christian school system with approximately 1,500 students (labeled "Modern Christian Schools" for purposes of anonymity) across several campuses that had a mature 1-1 device-to-

student approach to technology as the primary focus of their study. For comparison, they also looked at another Midwestern Protestant Christian school system from the same tradition and also surveyed graduates of Christian schools at a nearby Christian liberal arts college. Classroom observations, surveys, focus groups, case studies, and document analysis were used to "shed light on lived experience and changing beliefs and practices of members of a Christian school community embracing new technologies" (p. 26). An appendix on the research methods is included for those interested.

In order to get specific, the bulk of the book is divided into five sections: mission, teaching and learning, discernment, formation, and community. More detailed questions are raised to broaden and deepen the observations of how technology affected students at these schools. These questions are the anchors for the relatively short chapters that comprise the book.

As is befitting such an exploration, the authors are appropriately agnostic about both the wisdom and the efficacy of the intense use of technology in education. They highlight where there are successes from the school's perspective. For instance, they relay an example in which the mission-driven rationale for adopting the technology has made its way into the mind of a student (p. 46). Likewise, graduates from the focus schools indicate that the "technology program at Modern Christian Schools may be having some positive impact in terms of helping students manage their screen time" (pp. 166-67). Failures are also observed and noted. Most surveyed students acknowledged that the technology allowed them to find answers without really understanding them and led them to look for easy answers to problems. More than one third of them agreed that the technology encouraged them to skim over material rather than reading deeply (p. 128). The technology was also observed to promote unhealthy practices of task completion. Students were inclined to get work done quickly and then shop online, or use class time to shop in the anticipation that they would complete the work later (p. 132). Many other examples of positive and negative outcomes could be cited.

Perhaps one of the most intriguing lines of questions for administrators was how overtly Christian mission statements that were central in the adoption of technology could be co-opted by non-Christian aspirations as one moves out from the administration to the broader school community. "The way the mission was understood in the wider community was also shaped by broader social aspirations and implied stories about success" (p. 53). In reference to literature sent to the alumni community, the authors note that, "Appealing to existing community desires and values, including those focused on material advantage, was a way to build support for the program ... The focus group data suggest that this strategic communication choice left its mark" (p. 59). In the case of Modern Christian Schools,

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this uncomfortable mission slippage had to do with technology, but the same phenomena could occur with other program launches.

*Digital Life Together* is impressive in many ways. It is a careful, detailed account that remains highly readable and intriguing. Its structure, including the questions at the end of each chapter, makes it amenable to individual pondering and to group reading. Although there are detailed endnotes with citations, it would be helpful to have an appendix summarizing further readings on the general topic of technology, and of technology in education more specifically. As an educator, the book leaves me with many more questions—a real accomplishment in my estimation.

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**HISTORY AND ESCHATOLOGY: Jesus and the Promise of Natural Theology** by N.T. Wright. Waco, TX: Baylor University Press, 2019. xxi + 343 pages, including notes, bibliography, and indices. Hardcover: \$34.95. ISBN: 9781481309622.

*History and Eschatology* is the published version of the Gifford Lectures delivered in 2018 at the University of Aberdeen by the prominent New Testament scholar and former Anglican bishop N. T. Wright. Lord Adam Gifford's will stipulated that the lectures bearing his name should treat theology "as a strictly natural science ... without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation." This is one classic and influential way to describe the project of "natural theology." Wright, however, devotes eight chapters (corresponding to his public lectures), over almost 300 pages, first, to questioning the assumptions on which that project—so construed—rests, and, second, to laying the foundations of an alternative.

In chapters 1–2, Wright finds hidden in the background of Enlightenment-inspired natural theology—conceived as independent of the particulars of Jesus as attested in the Bible—as well as in the modern scholarly suspicion of the integrity and historicity of the biblical Gospels, a revived, arbitrarily deist, anti-historical Epicureanism:

European thought, from the mid-eighteenth century onwards, was increasingly shaped by the Epicurean mood ... So the split between heaven and earth, between God and the world, continued to dominate the discussion. (pp. 68–69)

In chapters 3–4, Wright puts forward his own field of expertise, history, as a kind of "missing link" in the study of the "natural" world. In particular, a rigorous, contextually attentive, historical investigation of Jesus—its methods and conclusions resisting the distortions of

chronological snobbery and materialistic metaphysics—deserves a place in the discussion:

Jesus himself was a figure of the real world. The Gospels are real documents from the real world. To refuse to treat them as 'natural' evidence ... looks like the sceptic bribing the judges before the trial. (p. 74)

In chapters 5–6, Wright summarizes some of the results of such an investigation, which naturally build on the conclusions reached in his sprawling published oeuvre on the historical Jesus:

Eschatology has come to life, say the first Christians, in the person of Jesus, and we know it because when we look at him we discern the dawning of the new day in a way which makes sense of the old, and of the questions it raised. (p. 184)

In particular, Jesus's being raised from death to new life gives not only new knowledge but a new way of knowing, what Wright calls an epistemology of love:

The resurrection ... assures us that all that we have known in the present creation ... will indeed be rescued from corruption and decay and transformed ... [L]ove revealed gives birth to an answering love. (p. 212)

In chapters 7–8, Wright seeks to synthesize the threads of his argument into a reconceived "natural" theology: one that takes Jesus' resurrection, in its full historical context and depth of meaning, as determinative (1) of how "nature"—the created world, teleological history, humanity fallen and redeemed—points, brokenly but truly, toward God's kingdom; and (2) of the mission of the Christian church in a world perhaps not bereft but still largely unaware of God's glory:

a celebration of the coming eschaton ... in faith, sacramental life, wise readings of scripture, and mission, will constitute the outworking of ... divine love, the highest mode of knowing ... in and for the world. (p. 277)

As always, Wright's vocabulary and style are refreshingly accessible, almost chatty (although he is not beyond the occasional arcane scholarly or cultural allusion), at times repetitious. His argument—that the modern divisions (not just distinctions) between "natural" and "supernatural," between "rational" empirical knowledge and "non-rational" special revelation, between "accidental truths of history" and "necessary truths of reason," are nothing more than a warmed-over, still-moldy Epicureanism from the third century BC, and that these are brought radically into question by Jesus's resurrection, thought through precisely in light of its ancient Jewish background—is less new than trenchantly and winsomely laid out. And he does not so much interact with the modern traditions of natural theology as suggest that there are more important and interesting fish for theology, running on an epistemology of love, to fry. Indeed, Wright's implication is that natural theology in Lord Gifford's sense suffers from a case of misguided methods and unambitious goals. But it is really an implication, for *History and*