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It begins with an inspiring discussion of the connections between humankind's technological hopes and dreams and our ultimate hope in our Maker. Historical accounts and personal stories by each author will surely be an encouragement to young people who are curious about technology from a Christian perspective. Indeed, this book would make a good text for a university-level "Introduction to Engineering" course. The book continues with an insightful survey of how technology relates to the biblical story. This includes a discussion of humanity's first great commission to steward the earth, as well as the influence of fall, redemption, and re-creation on our engineering enterprises.

It gets even more interesting (and philosophical) as the authors next address the popular false narrative that all technology is inherently neutral. Several examples help to expose myths about the universal usefulness and neutrality of tools, the ends justifying the means, and forms of technological determinism. This is followed by a discussion of what constitutes responsible and discerning design, including technological mediation and unintended consequences. This naturally leads into the real "meat" of the book, which deals with design norms, or guiding principles that designers should seek to follow.

The authors extend the original list of norms in *Responsible Technology* to include categories of analytical, cultural, clarity, social, stewardship, harmony, justice, caring, and faithfulness. Common ethical frameworks are then presented that build on these design norms. This is excellent background knowledge that will greatly benefit engineering students, as well as practitioners. Although a Christian worldview pervades the entire book, it is explicitly addressed in "Modern Towers of Babel" (chapter 6) which explores the results of sin on engineering and resulting technologies. A helpful distinction between finiteness and fallenness illuminates this discussion.

The engineering of electric vehicles provides a fascinating example of how important historical context and past industry contribute to understanding in current designs. With this background, the design norms are then applied to envision the responsible development of a future electric vehicle. A chapter on technology and the future follows, with discussions of technological optimism, pessimism, and transhumanism. A biblical view of the future of technology concludes this section by framing it all in a Christian perspective. I imagine this section will be exciting for young engineers as they envision how God is calling them to use future technologies to influence the world for good and not for ill..

However, I found the second-to-last chapter (on technology for evangelism and missions) to be the most interesting. Here we are reminded that technological work is a legitimate Christian calling, since "Our worship does not start and stop with the formal service in a church building … worship can and should be an ever-present mindset and continuous act" (p. 175). And training as a technologist not only enables one to use technology in serving others physically, but it also provides access to the technological community where one can have an even more profound influence. The authors emphasize that "While Christians from a wide variety of vocational backgrounds can serve as missionaries in developing countries, only those with a highly technical education can serve as missionaries to this corporate mission field. Technical expertise opens doors" (p. 168). Readers are encouraged to develop their own unique and creative ways to use technology to love their neighbor. But this is about as close as the authors get to discussing what may be an important calling for many Christian engineers, that of the evangelist/apologist. I would like to have seen more discussion on how the expertise of engineers enables them to answer questions on science and faith apparent disagreements, questions asked by both skeptics and believers. Engineers are uniquely qualified to serve as mediators and peacemakers in the science and faith conversation, and unfortunately, perhaps due to size constraints, this aspect was not mentioned in the book.

Finally, I hope that readers make it to the last chapter since I found it particularly meaningful. It consists of a series of emails between a young engineer and his former engineering professor and mentor at a Christian university. Although the letters are fictional, they raise many questions that often arise within the first years of an engineering career. And the good professor dispenses his wisdom with keen insight and grace. Overall, I found this book to be a much-needed addition to the conversation on technology and Christian faith. And I think it should be widely considered as required reading in the first year of engineering programs at Christian universities. The questions for reflection and discussion at the end of each chapter are very thoughtful and provide a helpful resource in this regard.

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THE LIFE WE'RE LOOKING FOR: Reclaiming Relationship in a Technological World by Andy Crouch. New York: Convergent Books, 2022. 226 pages, including notes. Hardcover; $25.00. ISBN: 9780593237342.

In *The Life We're Looking For*, subtitled *Reclaiming Relationship in a Technological World*, author Andy Crouch examines modern Western life given the ubiquity of and our dependence on technology. This is not a book about technology—you will not learn anything

new about the Internet, your cellphone, or AI. Instead, you will be asked to examine life in this modern age rife with loneliness, how we got here, and what we can do about it.

The book is divided into three sections: six chapters identifying the problems of the modern age, a one-chapter "intermission," and five chapters identifying solutions to the problems. The problems of this world can be summarized by the subtitles of the first six chapters: "The Loneliness of a Personalized World," "What We've Forgotten about Being a Person," "How We Trade Personhood for Effortless Power," "The Ancient Roots of Our Tech Obsession," "How Impersonal Power Rules Our World," and "Why the Next Tech Revolution Will Succeed—and Also Fail."

One of Crouch's major themes is that our modern conveniences promise us superpowers. This sounds like a good thing, but in reality it is not. Cars, trains, and planes allow us to move great distances quickly with little effort. Our cell phones give us the ability to translate languages, access vast amounts of information, and communicate almost instantaneously with people around the world. Even our household devices allow us to clean our house without any effort. How these devices work is, for most of us, indistinguishable from magic. Yet, having these abilities leaves us without the need for relationships, and without the need for long-term investment in a project or craft—such as learning a foreign language or learning to play an instrument. We lack the need (and ability?) to love with our full heart, soul, mind, and strength. We are allowed to skim across the surface of life instead of diving deep into it.

Another major theme of the book is Crouch's definition of Mammon. In Matthew 6:24, Jesus says, "You cannot serve both God and Mammon." Crouch expands Mammon from a concept to a being. Mammon is the demonic creature that rules the world. "… What [Mammon] wants, above all, is to separate power from relationship, abundance from dependence, and being from personhood" (p. 76). Mammon and money are closely related, for money makes possible "the ability to get things done, often by means of other persons, without the entanglements of friendship" (p. 72). Crouch then ties in technology: "What technology wants is really what Mammon wants: a world of context-free, responsibility-free, dependence-free power measured out in fungible, storable units of value" (p. 78).

In the "intermission" chapter, Crouch takes us to the table of Gaius, in Corinth, in the second century AD. Around the table are seated wealthy and powerful men, scribes, slaves, and women, and, notably, Paul the apostle. These people share a meal together as equals. They pray and sing together. This is radically counter-cultural. Their actions acknowledge that all people are recognized as persons—image bearers of God.

To solve the problems highlighted in the first part of the book, the author proposes that we need to influence the world, not impact it. "Impact" implies applying a great force for a short period of time. "Influence" implies relationship, patience, and a slower pace. We should seek to use and create technology as an instrument that enhances personhood, does not promise short-term, instant gratification, and elevates and dignifies personhood.

Crouch identifies the promises made by technology: (1) "Now you'll be able to …," and (2) "You'll no longer have to …" (p. 139). He encourages us to think carefully about what these promises are and how true they are. He then identifies the negative consequences of adopting a given technology: (3) "You'll no longer be able to …," and (4) "Now you'll have to …" He then illustrates these promises and consequences with music, available ubiquitously now due to smartphones and the internet, and listened to on earbuds or headphones: (1) Now you'll be able to listen to anything, anywhere. (2) You'll no longer have to listen to others' music in a shared space. (3) You'll no longer be able to make time to practice an instrument so that you can make your own music. (4) Now you'll have to keep upgrading your phone/device/provider so you can get all the best music (p. 140).

To address the epidemic of loneliness, Crouch proposes we should all live in "households". Households are not just families, which may live thousands of miles apart. Households are groups of people sharing life together in community—living, eating, "doing life" together. A household means knowing where each person is and how each person is feeling that day. Crouch goes further, suggesting that we should stop seeking the "blessed" life, which he renames the "charmed" life, free from suffering and burden. Instead, we should include in our communities the "unuseful" person—the person who cannot contribute as much to the financial support of the community, due to age, (dis)ability, or health. To do so will change our hearts from desiring a charmed life to desiring to be a blessing. Moreover, it will radically acknowledge the full personhood of these others.

Andy Crouch gives compelling evidence for what he sees is wrong with life in Western society today. The book is full of wise observations—I have highlighted a sentence or two, if not a full paragraph, on most pages. I found his advice for positively influencing our world to be compelling and practical. His "treatment plan" for addressing loneliness was the most challenging for me. As an introvert, I like and need alone time. I'm not sure

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I could live under one roof with many other unrelated people. Still, the idea is noble, if perhaps impractical for many people.

I highly recommend this book. It is an easy read, and, more importantly, it will make you think.

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GOD, TECHNOLOGY, AND THE CHRISTIAN LIFE by Tony Reinke. Wheaton, IL: Crossway, 2022. 320 pages. Paperback; $21.99. ISBN: 9781433578274.

The ASA has long opposed the myth that science and Christian faith are incompatible. Nevertheless, ASA members differ on all sorts of issues. With little consensus on biblical eschatology, the greatest differences may be on issues related to the future. If so, then Tony Reinke's *God, Technology, and the Christian Life* is sure to be thought provoking, for its focus is the ongoing explosion in scientific knowledge and its applications.

Reinke, a journalist and author of several books, is associated with John Piper and his Desiring God ministry. He adheres to Piper's Reformed theology and trademark "Christian hedonism," which holds that our chief end is to "glorify God *by* enjoying him forever." So Reinke is not only a Christian hedonist, but also a tech hedonist. Today's gadgets delight him, and he looks forward to more wonders in the future. Even so, Reinke's hopes are well placed; he is "optimistic—not optimistic in man, but in the God who governs every square inch of Silicon Valley" (p. 30), a statement that summarizes the entire book.

A concluding section explains the book's origins (pp. 303–4). To write an introduction for *12 Ways Your Phone Is Changing You*, published in 2017, Reinke found it necessary to "catalog" his "meta convictions about human innovation." He went on to develop his convictions, revise and extend his catalog, do more research, and present his findings to several audiences, both in person and online. Finally, he assembled his lectures to produce this text. Unfortunately, it seems that this process left serious style problems. Individual chapters have a stand-alone quality, to the point they seem disconnected from the rest. Chapter-end summaries belabor the book's main points. Overall, the book's repetitive style obscures its connecting logic.

So what does the book argue?

In the Reformed tradition, Reinke seeks to develop a "biblical theology of technology" (p. 30). He begins with God's sovereignty in creation, and continues with God raising up image-bearers to explore nature and invent tools. Finally, Reinke argues that God stands over those that "wield" technology, for both good or evil; even their worst acts (e.g., the crucifixion of Christ) are "hacked" by God to achieve our redemption, which was planned "before the foundation of the world." Technology is a feature of history, but it does not drive it. Instead, history always unfolds in accordance with the divine will.

The book is organized around nine people, nine primary Bible passages, and twelve common myths about technology (pp. 25–29). Some subjects are predictable (e.g., Babel), but others are not, giving some depth to Reinke's analysis. Six chapters broadly address key questions: "What Is Technology?," "What Is God's Relationship to Technology?," "Where Do Our Technologies Come From?," "What Can Technology Never Accomplish?," "When Do Our Technologies End?," and "How Should We Use Technology Today?" In Reinke's repetitive style, chapters conclude with numbered lists of "Takeaways" that summarize, and sometimes extend, main points.

So, does Reinke succeed? Is his "biblical theology of technology" sound? Depending on their theological presuppositions, readers will judge differently.

Reformed readers, like me, will appreciate Reinke's emphasis on God's sovereignty. In this view, nature testifies to God's existence and wonderful character, and so does technology, its wonders rooted in the divine attributes, and produced by image bearers that reflect them. Tech demonstrates God's creation of both nature and human innovators, and it plays important roles in the plan of redemption, all to the glory of God.

Readers from other traditions will differ to the extent they look to human agency to shape history and the future. Surely, mature Christians understand salvation is based in God's grace, but then what? Christians should live out their faith, but to what extent do their choices matter? Ultimately, are God's promises fulfilled by him alone, or are they realized somehow through human action, including work in science and technology? In Alfred North Whitehead's *process theology* or Philip Hefner's created *co-creator ideas*, humanity achieves, to some degree, what God has promised in the eschaton. Indeed, such thinking is common among self-identified *Christian transhumanists*.

In Reinke's Reformed view, such hopes distract from life's purpose, our chief end: the glorification of God. Instead, dreams of human self-sufficiency tend toward idolatry. God, jealous for his own glory, has placed that goal beyond our reach, and in our rebellion against God, its relentless pursuit only displays our depravity.

Yes, but even this view calls for boundaries. Where does our misguided quest for self-sufficiency end, and