created the entire universe in six days, less than 10,000 years ago, and points out some surprising models from this approach; then evolutionary creationism, also called theistic evolution, with God as being fully involved in sustaining the universe through the scientific processes of the Big Bang and evolution. The author postulates that, before God started the Big Bang, God planned out the entire progression of the universe through the development of planets, life, and its evolution to human life. Finally, old-earth creationism (a view Keathley admits to holding) claims that the universe was created 13–14 billion years ago, and everything evolved with God's help using hypernatural means as needed.

Keathley ultimately discusses old-earth creationism and evolutionary creationism in tandem commenting that the only real difference between the two is seen when God employs hypernatural activities, versus *when* "special divine action" occurs (p. 119). In evolutionary creationism, all adjustments occur before the Big Bang, and in old-earth creationism the adjustments are made as time passes. From a human point of view, these two ideas can be distinguished, but since God exists outside of time, one can imagine God looking at the consequences of each and adjusting things, making the difference between these two views potentially quite miniscule from God's viewpoint. Keathley makes a point that these two approaches possess many similarities. Perhaps using hypernaturalism to explain God's working in the world helps those Christians who remain uncomfortable with the idea of evolution.

Finally, Keathley emphasizes that the concept of *Sola scriptura* proves vital. He asserts that the Bible tells us everything we need to know about theology's major themes. God created the universe, humankind sinned, and God's common grace "works in tandem with God's general providence to enable damaged, dysfunctional humans to still reflect flashes of the One who created them" (p. 129). However, science remains congruent with Christian faith and provides an important way of learning about God's creation.

As a theologian, Keathley is sometimes lacking in scientific detail. In his discussion of the complexity of the cell, he observes that the more we learn about the cell, the more complex it becomes, and therefore he is not certain we will ever totally understand the workings of the cell. However, as science progresses, it is possible that humans will fully understand cells. Regardless, such discoveries should not affect a Christian's faith; God still created cells, hypernaturally according to Keathley, and God sustains cells through general providence.

In a similar vein, Keathley asserts that "the fossil record does not support gradualism" (p. 113) and this perspective serves as one reason why the author believes that God acted in hypernatural ways to create the many life forms on Earth. However, scientists have discovered transitory species. For example, Francis Collins concludes, "The distinction between macroevolution and microevolution is therefore seen to be rather arbitrary."[1] One cannot rely on a lack of current scientific knowledge to make a place for God. Keathley would agree with this view but could state more strongly in his book that new scientific discoveries do not negate God acting through general providence *and* hypernaturally.

Although *PSCF* readers may be familiar (and perhaps disagree) with the concepts addressed by Keathley, this book nevertheless provides a readable review of the science-faith relationship and may be especially relevant for those needing a nonthreatening introduction to this topic. Christians can understand that the two fields prove to be complementary, telling us different things about our world, and we should accept and study both to understand God's good creation.

Note

[1]Francis Collins, *The Language of God* (Free Press, 2006), 132.

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GLOBAL PERSPECTIVES ON SCIENCE AND CHRISTIANITY by Mike Brownnutt and Keith R. Fox, eds. Langham Global Library, 2024. 296 pages. Paperback; $26.99. ISBN: 9781839739880.

Global Perspectives on Science and Christianity offers a timely and compelling contribution to the science-and-faith discourse—a field long dominated by Western voices and paradigms. The editors, both respected figures in science-religion scholarship, have assembled contributors from six continents, each addressing specific intersections of science and Christianity from within their cultural and institutional settings. This review assesses editorial vision, thematic coherence, methodological insight, and the book's contribution to both academic theology and church praxis.

The volume opens with a foreword by historian David N. Livingstone, who introduces the idea of the "glocal" turn—a conceptual framework that critiques the universalizing tendencies of both science and theology. Instead of treating either domain as monolithic, Livingstone outlines a guiding triad that structures the

volume: the imperative to "localize the global," "transcend boundaries," and distinguish between "fields of battle" and "sites of exchange" (pp. x–xvi). These categories frame the central motif of the collection: although both science and Christianity are global in scope, they are encountered, contested, and embodied in local cultural, political, and ecclesial contexts.

This framing is exemplified in Brownnutt's opening chapter, "Global Perspectives: Less Like Big Macs, More Like Rice," which cleverly contrasts the homogenizing logic of fast-food globalization with the locally adapted diversity of rice dishes. He critiques the "McDonaldization" of science-faith discourse, in which Western frameworks are simply exported worldwide, and proposes instead a model that recognizes both universality and contextual diversity. Through vignettes—such as contrasting attitudes toward vaccines in Nigeria and the UK—Brownnutt illustrates how facets of trust, colonial history, and political power shape public engagement with science and how Christian communities must respond. This chapter serves as both a methodological primer and a theological warning: readers expecting tidy systematic solutions may find the volume's epistemic humility and cultural specificity unsettling—yet therein lies its strength.

Chapter 2, co-authored by Andrew Halestrap, Keith R. Fox, and Paul Ewart, presents a historical survey of the UK-based Christians in Science (CiS) network. It traces the group's development from its roots from 1944 in the Inter-Varsity Fellowship through its growth as a charitable organization engaged in public theology and church partnerships. The chapter serves as an institutional genealogy, showing how science-faith dialogue can be sustained over decades through lay networks, academic publications, and committed theological reflection.

Chapters 3 through 8 offer regionally grounded insights. Brownnutt's second contribution (chap. 3) investigates the epistemic boundaries between science and religion in Asian contexts, particularly through Chinese medicine and Confucian cosmology. Drawing on examples such as acupuncture and the concept of qi, he challenges the rigid Western dichotomy between empirical and metaphysical domains. His analysis invites Christians to consider not only the content of science, but also the culturally embedded structures-of-knowing that shape how science and religion are conceived.

Chapter 4, authored by Brazilian theologian Guilherme de Carvalho, explores how Pentecostal spirituality, political turbulence, and postcolonial identity affect science-faith dynamics in Brazil. He critiques both scientific positivism and anti-scientific populism, proposing the formation of "transversalist communities" (p. 78) as networks that cross institutional and epistemic boundaries to bear Christian witness through justice, integrity, and public dialogue.

Chapter 5, by Kostas Tampakis and Efthymios Nicolaidis, turns to Greece and the Orthodox Church's historical reception of Darwinism. Rather than theological resistance per se, opposition to Darwin's theory is shown to be rooted in political associations with Marxist ideology and foreign cultural pressures. This essay is particularly valuable in illustrating how resistance to scientific ideas can reflect complex interactions between national identity, Westernization, and ecclesial authority.

The African context is addressed in chapter 6 by Bernard Boyo, Samuel M. Karenga, and Peter G. Kirira. They highlight the holistic character of African worldviews in which science, religion, and culture are deeply integrated. The essay reflects on vaccine skepticism, traditional medicine, and the church's role in mediating biomedical trust. The authors align with the volume's broader thesis: decolonizing science-faith discourse requires more than importing Western apologetic frameworks—it demands reimagining categories, relationships, and the communal nature of knowledge.

In chapter 7, Nicola Hoggard Creegan explores the science-religion landscape of New Zealand, a secular and post-Christian society. She notes the absence of mediating institutions (unlike CiS in the UK) and the marginalization of theology in academic spaces, which have led to polarized views of science and faith. Nonetheless, she sees promise in the Māori cultural paradigm, with its integrated ecological and spiritual worldview, as a potential seedbed for renewed public theology.

Chapter 8 takes a narrative turn, offering biographical portraits of Canadian scientists, theologians, and policymakers engaged in creation care. Authors Henry Brouwer, Edward Berkelaar, John Wood, and David Clements use these vignettes to reflect on environmental science as a "site of exchange" where Christian ethics and scientific practice can converge (p. 151). This chapter is particularly compelling for its integration of personal vocation, theological vision, and public advocacy.

The next two chapters shift focus from regional to thematic issues. In chapter 9, Ah Chung Tsoi and Martin Ester examine Christian responses to artificial intelligence (AI) across continents. They engage ethical

concerns related to autonomy, surveillance, and technological determinism, while calling for theological responses that are sensitive to both local political contexts (e.g., China's social credit system) and global developments.

Ruth Bancewicz closes the volume with a practical guide for engaging churches in science-faith dialogue. Drawing on her experience at the Faraday Institute, she offers strategies for supporting Christian scientists in congregations, equipping clergy to speak meaningfully about science, and fostering curiosity within church communities. Her chapter serves as a capstone, reminding readers that theology and science are not only academic pursuits but also pastoral responsibilities.

The value of the book does not lie in the depth of any single essay, nor in exhaustive coverage of its topics, but in how each chapter serves as a case study rooted in particular places and experiences. Together, they form a mosaic that resists the temptation of abstraction in favor of grounded engagement. Thus this volume marks an important shift in the field of science and religion. It moves beyond the well-worn Anglo-American debates over evolution and cosmology to foreground issues such as public health, environmental stewardship, political distrust, and indigenous knowledge. In doing so, it reframes theology, not as a systematic adjudication of "faith versus science," but as a contextual, embodied, and relational witness.

The book is especially commendable for its editorial coherence, despite the diversity of voices. Brownnutt's concept of "glocality" proves remarkably fertile, enabling readers to make thematic connections across culturally disparate chapters. Appendices listing relevant journals and organizations enhance the book's value as a resource for students, researchers, and practitioners alike. As a whole, the volume is instructive in illuminating how science and theology interact in complex social and ecclesial ecosystems, while maintaining an optimistic outlook for integration among church, academy, and laity.

Nevertheless, some limitations are apparent. Although the book covers six continents, South and Southeast Asia receive minimal attention. Future volumes could engage more deeply with gendered, indigenous, and interfaith perspectives—especially in areas such as land ethics, healthcare, and technology. Moreover, the theological engagement is at times underdeveloped. While many contributors are devout Christian scientists, more systematic theological contributions—drawing from liberationist, ecological, Catholic, or Pentecostal traditions—would have added depth. Readers may also find the breadth of topics and methods disorienting. By allowing each context to set its own agenda, the book offers breadth but sometimes sacrifices analytical depth; the essays are often introductory, bordering on superficiality.

Still, these limitations do not diminish the book's value as a rich and thought-provoking resource. *Global Perspectives on Science and Christianity* is an excellent introduction for theologians, scientists, clergy, and students seeking to understand how Christian faith can thoughtfully engage scientific inquiry in a pluralistic world. Its central insight—that both science and Christianity are global and local—pushes the field forward, opening space for conversations that are intellectually rigorous, culturally sensitive, and theologically hopeful. In an age marked by epistemic fragmentation and institutional mistrust, this volume invites the church to listen, learn, and bear witness anew in the many theaters of human knowledge and suffering.

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DIVINED EXPLANATIONS: The Theological and Philosophical Context for the Development of the Sciences (1600–2000) by Paul Allen and Flavia Marcacci, eds. Brill, 2024. xiii + 370 pages. Hardcover; $183.00. ISBN: 9789004701885.

This volume asks us to stop narrating the old melodrama of "science versus religion" and to watch, instead, how theories actually get made—inside a lived matrix of metaphysics, theology, institutions, and metaphors. Its case studies are admirably concrete: Descartes's "instituted" truths, Franciscan classrooms that stitched Newton to Aristotle, eighteenth-century quarrels over generation, Bolzano's theologically anchored infinities, thermodynamics disciplined by Duhem, Darwin disentangled from "social Darwinism," Einstein's *logos*-piety, Lemaître's primeval atom as generative hypothesis, Planck's causality and order, Wittgensteinian limits and quantum strangeness, Gödel's modal experiment, and Wheeler's "law without law." The theme is persuasive: images and doctrines are not after-the-fact varnish; they are cognitive engines and guardrails.

The editors begin with Reijer Hooykaas's tart epigraph—"An open mind is not the same as an empty mind"—and then set about filling the mind with history