of simple creatures—bacteria, slime mold, fungi, and plants—that use signal transduction and cellular learning processes to predict and manage future events based on current conditions.

Garte circles back to the origin of life in chapter 5, where he carefully and accurately describes what science does and does not know about abiogenesis. He briefly covers energy requirements for life, the RNA world hypothesis, and more, and includes problems with the hypotheses that attempt to explain how life first came to be. Here the author accurately points out that science is missing a lot when it comes to explaining abiogenesis—most notably laws and theories that explain the transformation of chemistry into living cells. Discovering these laws and theories will require new scientific approaches, but even then, science may fall short of providing a complete explanation for the origin of life, demanding acknowledgment of the existence of a divine designer. In this respect, Garte comes close to, if not fully, embracing a "God of the gaps" argument.

In chapter 6, Garte explores emotions, thoughtful reflection, humor, creating and appreciating art, and nonkin altruism as aspects of human behavior—aspects that cannot be explained by evolution, but by a loving, divine Creator God who made humans in his own image. He also suggests that a clue to consciousness lies in the human propensity to tell stories. After exploring the soul and the mind-body problem, Garte ends this chapter with a discussion of love. He connects love to story, emotions, and beauty and says the existence of love is enough to point us to a divine Creator. Although he mentions artificial intelligence in his discussion of consciousness, a deeper exploration in the context of his argument would have been fascinating.

Garte ends his book with a story to draw his arguments together, attempting to move away from a "God of the gaps" argument by encouraging us to forget about the gaps. He urges scientists to continue to explore "both books": scripture and the book of the natural world. Garte's writing is accessible and his tone generous; he deliberately avoids overly technical jargon and provides an appendix with technical details, as well as a glossary for non-scientists who want more information. The author is deeply committed to both his Christian beliefs and to evidence-based science, inviting both believers and skeptics to follow the evidence wherever it leads. His theological framing could, at times, be stronger, but he readily admits he is not a theologian.

I admire his willingness to take on difficult questions and recommend this book to anyone who wants to hear how a respected scientist uses good, current science, scripture, and theology to explore interesting, provocative questions at the intersection of science and faith. Readers may want to be on the alert to see if Garte's prediction—that biology is on the verge of major breakthroughs that will incorporate ACT and design into its foundational theories—comes true.

Notes

[1]Andreas Wagner, *Arrival of the Fittest: Solving Evolution's Greatest Puzzle* (Current, 2014).

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FRIGATEBIRDS, SEA LIONS, & DARWIN: Musings on Evolution, Creation, and Ecology by David B. Schreiner. Wipf & Stock, 2025. 140 pages. Paperback; $27.00. ISBN: 9798385203178.

According to the two books model of revelation, God can communicate theological truths through both scripture and the created world. Experiencing nature can therefore stimulate questions about biblical interpretation we might not otherwise have entertained. In *Frigatebirds, Sea Lions, & Darwin*, David B. Schreiner, Associate Professor of Old Testament and Inductive Biblical Studies at Asbury Theological Seminary, recounts several trips to the Galapagos with his wife, daughters, and biologist brother. His family's encounters with the beauty and savagery of nature challenged some of his presuppositions about evolution. The double-edged sword of ecotourism in the Galapagos as both a source of conservation revenue and pressing environmental destruction challenged his understanding of humans as stewards of a land in need of taming. Presented as a mix of travelogue, musings, and biblical hermeneutics, the author has sought to provide "reflections and thoughts…as an inroad to a conversation that remains very difficult" (p. 16). Rather than try to convince through systematic biblical analysis or persuasive rhetoric, his hope is to share his experiences to "possibly produce similar reflections in the minds of my readers" (p. 9). This book is therefore more conversational than many in the science-faith realm, akin to *The Fool and the Heretic* by Todd Charles Wood and Darrel R. Falk (Zondervan Academic, 2019), or *How I Changed My Mind About Evolution,* ed. Kathryn Applegate and J. B. Stump (IVP Academic, 2016) rather than to more systematic treatments of science and faith. Its success, therefore, depends on how thought provoking you find his experiences and reflections.

The author provides three major contributions to the science-faith conversation. First, questions about evolution naturally came to mind when he was confronted by the same species Darwin observed. Schreiner, therefore, spends some time reflecting on his own theological journey within a fundamentalist context, and how major findings in the Ancient Near East and a strong

understanding of literary, linguistic, and cultural context create ways of reading the Genesis text that can reconcile scripture with Darwin. For example, reflecting on Genesis 1:24 ("God said, 'Let the earth produce living creatures …'"), the text records a Hiphil stem (used in Hebrew to express causative action) to the verb translated "produce," implying that it is the earth causing the production of life. Schreiner writes,

> I will never forget the moment when I realized the potential of these statements … To put it bluntly, the semantic framework of the biblical text allows for the attribution of agency upon the created order. By implication, in my mind, the concept of evolution is something that need not be antagonistic to the Christian faith. (p. 62)

However, he is quick to add that God must be the source of Earth's creativity. Failing to recognize this is "one of the severe deficiencies of Darwin's ideas of natural selection" (p. 62). I would suggest the author take a closer look at the frontispiece of *The Origin of Species*, especially later editions, in which Darwin takes great pains to suggest natural selection is not in opposition to, but requires, divine agency. Nevertheless, such statements from a conservative theologian make space for more robust discussion around evolution and faith.

Schreiner's second contribution is a significant and strong rebuttal of young earth creationist rhetoric. He quotes in full, across several pages, a social media post written by Ken Ham of Answers in Genesis. He slowly and methodically exposes the rhetorical strategy Ham employs, and then he shows why a faithful conservative Christian could reject Ham's approach and still be faithful to scripture.

Evolution is only a small portion of this book. More space is given to ecological considerations, Schreiner's third contribution. The Galapagos revealed both the profound harm humans can bring when trying to do good (e.g., invasive species, climate change exacerbated by tourism) as well as the profoundly good (e.g., the success of Galapagos tortoise conservation). The author suggests that this tension can be explained theologically by the concept of the image of God (our capacity for good) and our fallen nature (thus, the brokenness in our solutions). He goes further than I am comfortable with, explaining all interspecies hostilities as a product of the fall. I found this position difficult to reconcile ecologically with scriptures that celebrate God's active participation in feeding the carnivore (e.g., Ps. 104:21). Nevertheless, I can celebrate Schreiner's conclusion "that Christians should not only be concerned with their ecological context, but they should advocate for policies and practices that curb the unnecessary degradation of their ecological contexts and unbridled consumerism" (p. 92). I wish he had engaged more with the negative outcomes of well-intentioned stewardship, but I am glad to hear another conservative voice add to the call for Christ-centered conservation.

Unfortunately, the value of this book is hampered by obvious errors and poor editing: "like" instead of "think" (p. 95), two separate uses of "that" instead of "than" (pp. 50, 51), "guilt" instead of "guilty" (p. 39) are but a few examples. One chapter is entitled "Seal Lions Bites and Frigatebirds"—I assume it should be "Sea Lion Bites" or "Sea Lions' Bites"; this mistake is replicated on the page headers. Furthermore, some of the language in the book is off-putting; for instance, at one point Schreiner says that scientists believe Christians are "ideologically retarded"—given the context, I cannot tell if he is using that term to mean "halted in growth" or as a pejorative that should be excised from his language.

Nevertheless, the conversational nature of this book may be a breath of fresh air for students who were raised in a fundamentalist household and who need to hear a conservative theologian offer the very questions they have been asking, without fear of undermining the inerrancy of scripture or losing one's salvation. I would be curious to hear where these thoughts take Schreiner in the next few decades. I just hope there is a better editor to help him articulate these important conversations.

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THE REFORMATIONS OF MEDICINE: Early Modern Beginnings and Contemporary Possibilities by Ekaterina N. Lomperis. Fortress Press, 2025. 250 pages. Paperback; $44.00. ISBN: 9781506491172.

What does Martin Luther have to say to Christians about medical care and suffering in the body today? Ekaterina Lomperis, Richard B. Parker Associate Professor of Theology and Wesleyan Thought at George Fox University, argues that Luther's medical theology offers a surprisingly rich resource for spirituality and contemporary health care. Her book seeks to retrieve and develop Luther's dialectical approach to physical suffering, which she notes hasn't received enough scholarly attention despite the depth of scholarly interest in divine suffering or the "theology of the cross."

Lomperis argues that "for Luther, while internally recognizing the inevitability of afflictions and welcoming their spiritual benefits, Christians also ought to resist suffering by piously utilizing available means" (p. 51). Through close readings of Luther's lectures on the Old Testament, she develops a Lutheran theology of medicine that accepts suffering, not as satisfaction for sin