No work is perfect, especially one that attempts such a grand undertaking as Meader does. But in the final analysis, this book is well worth reading. Indeed, *Resurrection* accomplishes an amazing double: It provides an excellent summary of the burgeoning area of *probabilistic apologetics* for the curious outsider *and* simultaneously offers a remarkable novel contribution for the knowledgeable insider. I have never read anything quite like it, and I hope it inspires a generation of Christian apologists to use probability theory to honestly explore—and defend—our faith.

Notes

[1]For example, Lucian Gideon Conway III and Alivia Zubrod, "Are US Presidents Becoming Less Rhetorically Complex? Evaluating the Integrative Complexity of Joe Biden and Donald Trump in Historical Context," *Journal of Language and Social Psychology* 41, no. 5 (2022): 613–25, https://doi.org/10.1177/0261927X221081126.

[2]For a summary, see Lucian Gideon Conway III and Mark Schaller, "How Communication Shapes Culture," in *Frontiers of Social Psychology: Social Communication,* ed. K. Fiedler (Psychology Press, 2007), 107–27.

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TECHNOLOGY

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TEACH LIKE A HUMAN: Playful Practice and Serious Faith in the Age of AI by David J. Mulder. Wipf & Stock, 2025. 170 pages. Paperback; $27.00. ISBN: 9798385258413.

Are the machines taking over the classroom? In *Teach like a Human*, David Mulder answers that anxious question with neither panic nor naïve enthusiasm, but with something rarer: a theologically grounded, pedagogically wise, and gently playful invitation to rethink what it means to teach as embodied, image-bearing humans in an age of artificial intelligence. Written for Christian educators navigating the rapid rise of AI tools, the book goes beyond tips and warnings to reshape readers' imaginations about technology, humanity, and education.

The author is a professor of education at Dordt University and writes from nearly three decades of experience in Christian schooling and educational technology instruction at the university level—this dual background shows. The book sits at the intersection of classroom practice, theological reflection, and technological literacy. It joins a growing body of Christian engagement with AI and digital culture, yet distinguishes itself by its sustained focus on teaching and by its insistence that the central question for educators is not what can AI do, but what kind of humans are we becoming as we teach with these tools?

The book unfolds in eight parts that move from cultural analysis to biblical theology, and then from technical explanation to classroom application. Early chapters explore the stories that shape our fears and hopes about AI, drawing on familiar cultural touchstones such as *2001: A Space Odyssey*, *The Terminator*, and *The Matrix*. These chapters are not pop-culture detours; they serve to surface the imaginative lenses through which educators interpret new technologies. Are machines our rivals, our servants, or our saviors? The author argues that before we can use AI wisely, we must recognize the narratives already discipling us.

From there, the book turns to consider AI in light of "the big story" of Scripture. Mulder asserts that Creation, Fall, redemption, and restoration provide the theological backbone for a Christian understanding of humanity and technology. Within this framework, human beings are not reducible to information processors. Because teachers and students are not computers, teaching and learning are not simply matters of data transfer; rather, they are relational, formative practices involving bodies, emotions, moral agency, and worship. In this sense, the book resonates strongly with Christian scholarship that frames education as formation rather than mere information transmission.

The book's middle chapters demystify artificial intelligence in clear, accessible prose. Chapters on neural networks, machine learning, and large language models avoid both technical overload and oversimplification. The author emphasizes the probabilistic and pattern-matching nature of AI systems; this helps explain both their impressive fluency and their profound limitations. This portion of the book will be especially helpful for educators whose fears are fueled by the unknown; by showing how AI "thinks" very differently from humans, the author clears conceptual space for more measured ethical discernment.

The heart of the book lies in its treatment of teaching and learning as distinct but related activities. AI, the author suggests, may assist with certain teaching tasks—drafting questions, generating examples, organizing materials—but cannot replace the slow, embodied, and often frustrating process by which students actually learn. The book contrasts "arriving" with "becoming": education is not about efficiently reaching correct answers, but about forming persons who can love God, truth, and their neighbors. In this light, the book's call to "playful practice" names a posture of experimentation, humility, and joy that resists both technocratic control and despairing withdrawal.

The final section of the book features practical AI use cases (such as for leveled reading materials, rubric

development, tutoring systems, and iterative writing). These are among the most immediately helpful for the educator who is daily navigating AI in the classroom. Rather than promoting uncritical adoption, each example highlights both possibilities and pitfalls. The question at the heart of these use cases is ethical and theological: Does this use of AI help students do the "right work," or does it tempt them (and us) to outsource the very practices that form wisdom, perseverance, and integrity? The author's concern about an educational technology arms race is particularly apt. In a competitive environment, schools may feel pressure to adopt tools quickly, but this book urges educators to measure success in terms of faithfulness to their formative mission.

One of the book's major strengths is its tone. Discussions of AI often oscillate between utopian hype and apocalyptic dread. Here, however, the mood is hopeful without being glib, and critical without being alarmist. Humor and warmth surface regularly, reflecting the author's conviction that joy is not peripheral but central to Christian teaching. At the same time, the book has limitations. Readers looking for sustained engagement with broader philosophical debates about consciousness, personhood, or the long-term future of artificial general intelligence will not find it here, as the author's focus is on the present-day classroom. In addition, while the biblical-theological framework is clear and pastorally rich, some arguments are asserted more than rigorously defended. Scholars seeking extensive interaction with contemporary science-and-religion literature on AI may wish for more explicit dialogue with that field. Nevertheless, these are less flaws than signs of the book's chosen focus. It is not a technical monograph or a work of speculative theology; it is a guide for working educators who need practical wisdom and immediate discernment. In this, it succeeds admirably.

Teach like a Human offers a grounded example of how science-faith reflection can shape everyday practice. It takes seriously both the technical realities of AI and the theological claims of the Christian story, and refuses to let either float free of the other. By insisting that the deepest questions about AI are questions about what it means to be human before God, the book reminds Christian educators that their calling is not to compete with machines, but to cultivate distinctly human forms of teaching and learning.

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THEOLOGY

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GOD, PANDEMICS, AND THE HOLOCAUST by Clifford Chalmers Cain. Wipf & Stock, 2025. 125 pages. Paperback; $23.00. ISBN: 9798385222896.

No one is immune to the question of suffering. It is perhaps the oldest question in the book: we wrestle with suffering in the creation stories of Genesis and find the struggle ubiquitous amid the visions of Revelation. We remain tempted to think that modern life possesses a unique claim to mass suffering, with the advent of mass communication and rate of information across the globe. A violent death in Cape Town can be live-streamed to New York City, a shooting of a protestor in Minnesota can be protested in Denmark by the next day. Throughout these accounts of suffering the question of God remains ever-present. Why? Why the child? Why the innocent? Why the intensity? Why the diagnosis? These questions reveal the one thing that, as humans, we both share intimately and find difficult to discuss.

Into this deep well of theological wisdom wades Clifford Chalmers Cain—holder of doctorates in both science and religion, professor emeritus at Westminster College of Missouri, theologian-in-residence at First Presbyterian Church (Greenwood, SC), and clergyman—who deftly stakes his footing early in the short volume. The book is written in a post-covid society where mass suffering marked nearly every global community. No one emerged unscathed from the pandemic, and plenty came away with more urgent theological questions. People that may have accepted personal injuries as a part of God's plan still found it difficult to justify the vast expanse of suffering and death in light of an omnipotent, benevolent God.

To address such questions in his short volume, Cain retells theological narratives of four significant times of mass suffering and death: the Bubonic plague, the Spanish flu, the COVID-19 pandemic, and the Holocaust. In each chapter, he discusses how different religious figures interpreted such experiences of suffering. In each historical event, readers can find people that blamed the suffering on the actions of humanity, and in each event, other interpreters appear determined to fit the suffering into God's greater plan.

This pattern holds until Cain's discussion of the Holocaust, where few interpreters can fathom the depth of suffering (p. 63ff). He points to Elie Wiesel's reflections on anger amid belief: "I never divorced God. It is because I believed in God that I was angry with God, and still am … Whatever I say, it's always from inside faith" (p. 66). Cain moves from this observation to Charles Darwin's account of the brutality of nature,