

Adventist Church in Tanzania. I recommend this valuable resource for both undergraduate and graduate studies in the disciplines of missions, history, and ecclesiology.

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Lennox, John C. *God and Stephen Hawking: Whose Design Is It Anyway?* Oxford: Lion Hudson, 2011. 96 pp. Paper, \$5.95.

John Lennox, Oxford mathematician and philosopher, is well known for his public debates with prominent atheist scientists such as Richard Dawkins and Christopher Hitchens. In the book, *God and Stephen Hawking*, Lennox presents the arguments he would use if it were possible to debate physicist Stephen Hawking. Lennox uses careful reasoning and logical argumentation to show the fallacies in Hawking's assertions that science has proven that the universe has no Designer.

To put this discussion in context, we need to start with Albert Einstein. Einstein, the most famous physicist of the twentieth century, is quoted as saying, "I want to know God's thoughts; the rest are details." Einstein was referring to his search for a fundamental, unified theory of physics that would explain in a single expression the laws that determine how the physical universe operates. According to him, in understanding how the universe is put together, one is in some sense "thinking God's thoughts after Him."

Hawking, who has claimed Einstein's mantle as the most famous living physicist, has expressed a similar sentiment. In his first book, *A Brief History of Time* (Bantam, 1988), Hawking concludes his discussion regarding the search for a unified theory of physics with a statement referring to what we should do after we discover this ultimate theory. The physicist will have explained the "what" and the "how." Then the philosopher and the physicist will need to get together to address the question as to "why" the universe exists. When that question is answered, according to Hawking, we will "know the mind of God" (*Brief History of Time*, 175).

Twenty-two years later, Hawking has changed his mind. His latest book, *The Grand Design* (Bantam, 2010), written with coauthor Leonard Mlodinow, presents Hawking's current thoughts on this topic. He begins by claiming that "philosophy is dead" because philosophers have not kept up with recent advances in physics. Thus it is entirely up to scientists to carry "the torch of discovery in our quest for knowledge" (*Grand Design*, 5).

Although physicists are not yet close to discovering a complete unified theory of physics, Hawking now concludes that no Designer is necessary for the universe: "Because there is a law of gravity, the universe can and will create itself out of nothing" (*Grand Design*, 180). Thus, in contrast to his

earlier book, Hawking now claims there is no need for a Designer, and rejects the notion that the physicist is “thinking God’s thoughts after Him.”

Lennox challenges these conclusions in his short, 96-page book. While Hawking is a brilliant physicist, Lennox shows that Hawking’s understanding of both philosophy and theology is flawed and that Hawking’s philosophical and theological conclusions are unfounded. Piece by piece, Lennox examines Hawking’s assertions and shows where they are lacking.

Lennox starts by showing that many of the fundamental questions that Hawking asks cannot be answered within the realm of science, but rather necessitate philosophical thought. This is not to put down science, which Lennox has great respect for, but is simply an admission that some questions such as “Why is there something rather than nothing?” are philosophical questions that science cannot answer. While Hawking may be correct that most philosophers do not understand recent advances in physics, it is still necessary to use philosophical reasoning to address these questions.

Lennox then addresses the central theme of Hawking’s book, that “the universe can and will create itself out of nothing” because the laws of physics are the way they are. Lennox shows there are fundamental logical fallacies with this statement, because something that doesn’t exist cannot create itself, and the laws of physics such as gravity, that purportedly caused the universe to create itself, cannot themselves precede the existence of the universe.

Lennox explains that Hawking’s view of God as a “god of the gaps” is an inadequate view of the monotheistic God of the Judeo-Christian tradition. Rather than God appearing only where scientific explanation is lacking, Lennox writes, “God does not conflict or compete with the laws of physics as an explanation. God is actually the ground of all explanation, in the sense that he is the cause in the first place of there being a world for the laws of physics to describe” (37).

Lennox concludes with a chapter on the rationality of belief, and in particular, why one can be scientifically minded and believe in miracles. He shows that there is objective evidence to allow one to rationally believe in the bodily resurrection of Christ. By contrast, it is Hawking’s denial of the possibility of miracles that is an irrational position to hold.

Throughout the book, Lennox uses careful reasoning and logic to show the fallacies in Hawking’s assertions. According to Lennox, it is actually more logical to believe in a God who created the universe and can perform miracles within the universe, than it is to believe that science is everything. And contrary to Hawking’s assertion in *The Grand Design*, modern science is far from proving that there is no Designer. Rather, what we have recently learned about the laws of physics provides evidence that supports a belief that the universe is designed.

I would highly recommend this book to anyone who is familiar with Hawking’s writing or who is interested in the arguments regarding what science

can (and cannot) say about God. Lennox gives a fair portrayal of the issues. However, it should be noted that this book is an argument against Hawking's atheist position, and as such, is not intended to give a general presentation of the relationship between science and religion.

One point that both Hawking and Lennox miss in their respective discussions on whether "philosophy is dead" is that recently there has been considerable interest in the philosophical implications of modern physics, specifically quantum mechanics. Bernard d'Espagnat won the Templeton Prize (the equivalent of a Nobel Prize for the advancement of understanding between science and theology) in 2009 for his work on the philosophical implications of quantum mechanics (*On Physics and Philosophy*, Princeton, 2006). Another recent book, intended for the nonscientific reader, is *Quantum Enigma* (2d ed., Oxford, 2011), by Bruce Rosenblum and Fred Kuttner. The authors show that quantum physics is philosophically compatible with freewill and may provide objective scientific evidence for human consciousness, both concepts that Hawking would deny.

In conclusion, I agree with Lennox that "Hawking's fusillade will not shake the foundations of an intelligent faith that is based on the cumulative evidence of science, history, the biblical narrative, and personal experience" (95). We need not fear that recent advances in the understanding of physics will make God irrelevant. Rather, the process of understanding the physical laws by which the universe is governed may help us to better understand our Designer/Creator and Savior.

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Macy, Jonathan. *In the Shadow of His Wings*. Cambridge: Lutterworth, 2011. 183 pp. Paper, \$30.00.

Outside the scope of theology, philosophy, and the Scriptures, numerous books abound on angelic phenomena that make for interesting and even sensational reading. However, these may strike the more analytic mind as fanciful and the Bible-centered person as pagan. Jonathan Macy's book, *In the Shadow of His Wings*, is a necessary addition to the current body of literature on angelology. Though not unique in its general contents, the book is nuanced by his pastoral interest as an Anglican priest and motivated by his sense of a need for answers as he ministers to people with mental-health difficulties. The book itself is the practical outgrowth of his Ph.D. dissertation, "Angels in the Anglican Tradition (1547-1662)." While not much has been published on the subject in the academy, Macy's work supplements previous works by Charles and Annette Capps (1984), Mother Alexandra (1987), Mortimer Adler (1993), and Robert J. Morgan (2011). These provide solid theological, philosophical, and biblical perspectives on the subject of angelology.