

Fischer does not claim that the Stroke Case definitively establishes that death could be a harm to the one who dies but the weaker conclusion that “death might well be a bad thing for the individual who dies” (p. 59). This careful fairness is a hallmark of Fischer’s work and complements the “middle way” approach that he adopts in *Death, Immortality, and Meaning in Life*. It also ensures that this volume is an exemplar of how to do philosophy: Follow the arguments where they lead, take care to be as charitable as possible to those whose positions you criticize, and recognize that the conclusions should only be advanced as confidently as the arguments allow. But what of Fischer’s occasional swiftness of argument? This should be construed as a feature of this volume rather than a bug. Some who recognize the ellipses in some of Fischer’s arguments will thus be spurred further to engage in the debate. To facilitate this at the end of each chapter Fischer provides annotated suggestions for further reading. This volume should thus be considered to be a provocative introduction to a series of interlinked conversations about these issues—conversations to which Fischer has been one of the (if not *the*) most important contributors.

Death, Immortality, and Meaning in Life is a wonderful and accessible complement to Fischer’s earlier work on these topics, especially the seminal essays collected in *Our Stories* (Oxford 2009). It should not only be read by all who are interested in its subject matter but by anyone who would benefit from engaging with some of the most fundamental questions concerning “what it’s all about” (p.1). As such, this is thus one of those rare books that should be read by almost everyone.

WILLIAM ABRAHAM

Southern Methodist University

Jeffrey Koperski, *Divine Action, Determinism, and the Laws of Nature*. London and New York: Routledge. 160pp.

The debate about the relation between religion and science has become somewhat passé. Theologians have moved on to deal with challenges from postmodernity and social justice; popular religious culture is awash with concerns about politics. Yet there is still much to ponder. Jeffrey Koperski has

shown why in this splendid volume. One of its great virtues is his thorough knowledge of work in the philosophy of science (a great gift to us all) and his sensitivity to theological themes.

As the title suggests, the book takes up the topics of divine action, determinism and the laws of nature. The opening two chapters deal in general terms with scene-setting, tracing the connection between philosophy and divine action and then mapping the terrain by laying out schematically the main options canvassed in the literature: interventionism, Thomism, panentheism, pneumatological naturalism, emergence, and quantum indeterminism. Chapter three brings out deftly the difficulties in the turn to quantum mechanics and chaos to resolve questions about special divine action. That research agenda is exhausted. Chapter four takes a historical turn by reviewing the understanding of laws of nature across the modern period. This paves the way for the normative philosophical work on how to handle the relation between the various options in the philosophy of science and laws of nature. The debate between those committed to laws of nature and those committed to an ontology of causal powers is very helpful. So too is his brief appendix on intelligent design theory. In turn the last three chapters deal with determinisms, neo-classical divine action (an effort to secure non-violational special divine action), and four salient objections.

There are parts of this volume that will be a serious stretch for theologians who are not immersed in the nuts and bolts of scientific theory. However, such readers should not be discouraged from working through the work as a whole. Koperski is not just wonderfully clear, his work is elegant and to the point. It is especially pleasing to see him take up the contribution from Pentecostals to the debate. His sympathetic treatment of Robert Boyle is also refreshing. One surprise to many readers will be the turn to occasionalism by Alvin Plantinga; one could have wished for a longer treatment of this move, but this would have undone the balance of the book as a whole.

I am left with fresh confirmation of my own views on the debate about divine action. To be sure, the ground covered is important and Koperski is a sure-footed guide. However, it is not at all clear how much of this helps us theologically. Certainly, on the relation between scientific thinking and creation and miracle, there is much to learn. Two ancillary issues require mention. First, it is never clear in what sense 'special divine action' is really special. "Special with respect to what criterion of demarcation?" Often special

divine action becomes simply a placeholder for issues related to miracles. Second, suppose we grant all that is said here and elsewhere about divine action, how does this really help us on the host of divine actions that show up in the Jewish, Christian, and Islamic faith? Generic talk about divine action is all well and good but what about divine forgiveness, or divine grace in the Christian life, or divine promising, and the like? No generic account of divine action will help us sort out what to make of these notions. Yet much if not the whole of the debate to date has been predicated on holding that general descriptions of action applied to divine action is what we need. Even if we had a necessary and sufficient account of action (with J.L. Austin and others, I am deeply skeptical of this possibility), this would not help us on the crucial particular actions that are central to the great faiths. Once we pick up a particular action of God, say, incarnation, then we are knee deep in theology; there is no evading the shift into theology proper. Koperski helps us to see that we will need to bring our philosophical training in play when we do so. This is but one more merit in a volume that deserves patient attention.

FERHAT YÖNEY

Istanbul Medeniyet Universiti

Craig, William Lane, Wielenberg, Erik J., Johnson, Adam Lloyd, ed. *A Debate on God and Morality: What is the Best Account of Objective Moral Values and Duties?*. New York: Routledge, 2020. xii+234 pp.

A Debate on God and Morality comprises the 2018 public debate between William Lane Craig and Erik J. Wielenberg and five other authors' chapters as responses to the debate on specific points. Both parties agree on the existence of objective moral facts, their being knowable by any agent regardless of his religious belief but they diverge about the metaphysical nature of objective moral facts. Craig, who is known for his popular instead of scholarly work on the problem, defends divine command theory (DCT) according to which moral facts are ultimately explained by facts concerning God. The other party, Wielenberg, who is known for his scholarly work on metaethics, defends moral non-naturalism according to which moral facts exist as autonomous,