



**UNSHAKABLE FOUNDATIONS: Contemporary Answers to Crucial Questions about the Christian Faith** by Norman Geisler and Peter Bocchino. Minneapolis, MN: Bethany House, 2001. 413 pages. Paperback; \$16.99. ISBN: 0764224085.

Packed with countless gems of fact and logic relevant to science and Christian faith, this book offers “credible reasons as to why Christianity is intellectually sound.” It emphasizes first principles of logic and reveals the fallacies of relativistic pluralism that teaches all views are true even if they oppose each other, even alleging every religion is equally valid when Christianity affirms evil is real and Hinduism claims it is illusion. Three world views with different assumptions about God, reality, humanity, and evil that bias observations and produce incompatible conclusions are a major focus—atheism, theism (represented by orthodox Christianity), and pantheism (represented by the New Age), which affirms that God is the universe. The authors repeatedly show how theism fits all facts and first principles. Whenever Christianity is challenged, they recommend shifting the burden of proof by asking rational questions about world views and first principles. Subjective emotional diatribes “spouting off answers or obnoxiously stumping for the Christian faith will not help ...” (p. 61).

Five chapters on physical and biological sciences focus upon the cosmos, the origin of life, macroevolution, and intelligent design. When applied to cosmology, cosmogony, the origin of life, and evolution, the law of noncontradiction and second law of thermodynamics reveal the false views of reality in atheism and pantheism and expose the philosophical fallacies of prominent scientists who commingle science and metaphysics. Among fascinating topics succinctly addressed are the radiation echo, black holes, the big bang, quantum cosmology, imaginary and real time, DNA molecular information, intelligent design, information theory, punctuated equilibria, fossils, microevolution, and the biblical age of the earth and humanity.

The authors show that belief in universal moral laws is credible and views of creation, law, and government logically connected. Natural law inherent in humans is central to discussions of nihilism, utilitarianism, evolution[ism], postmodern legal theory, moral relativism, positive law theory, human rights, similarities of Nazism to current education, defense strategies in criminal justice, and relationships of legal theory to personal morality. Because government-created laws are self-centered, promoting their creators’ interests, only natural law emanating from the *Imago Dei* and emulating God’s moral attributes can protect human rights.

The fact that evil troubles atheists “logically leads to a standard of good or justice beyond the world, ... [while pantheists] offer neither substantial explanation for the problem of evil nor intelligent justification for calling evil an illusion” (p. 231). Things are not evil; evil is a corruption of what ought to be, not a created substance. God could eradicate evil only by eliminating freedom and thus precluding love, the greatest good.

Kushner’s explanation of why bad things happen to good people presumes an evaluative standard beyond God to evaluate his actions, but we cannot know all of God’s purposes for suffering. Pain has purpose. Many disasters (floods, tornadoes, earthquakes) are necessary in the natural world. Others result from people’s freedom, while birth defects and cancer verify the universal law that everything in the universe deteriorates.

Historical questions include whether miracles are possible. They are outside laboratory tests, possible only if there is a God who can act. *Operation science*, which concerns observable causes and effects in the present physical world, is limited to discovering secondary natural causes for regular patterns of events. It cannot deal with non-repetitive phenomena like the singularities no longer happening that are the subject of *origin science*. “How can science prove that something does not exist outside of nature when ... science cannot go beyond nature?” (p. 64).

Evidence from tests for the reliability and authenticity of historical documents and rules for the credibility of authors fully satisfy the historicity of the Bible and claims for the deity of Jesus (chapters 12–13). Ethics and moral law are addressed in Chapter 14 and the Appendix on “First Principle Responses to Ethical Questions” (abortion, euthanasia, cloning, assisted suicide, and other biomedical issues). Two chapters (15 and 16) cover the ultimate meaning of life, heaven and hell. Eternal separation from God is fair because people choose it and God never forces love on unwilling people.

One might quibble about details, like the assumption that theistic evolution precludes God’s continuous intervention (which they label “progressive creation”) after his first cause, calling folkways *mores*, and treating human drives as instincts, yet this is an excellent survey of Christian apologetics. It is well-written, easily understood, and packed with macro- and micro-aids for defending the Christian faith, including a bibliography, index, and Scripture index.

*Reviewed by David O. Moberg, Sociology Professor Emeritus, Marquette University, 7120 W. Dove Ct., Milwaukee, WI 53223.*