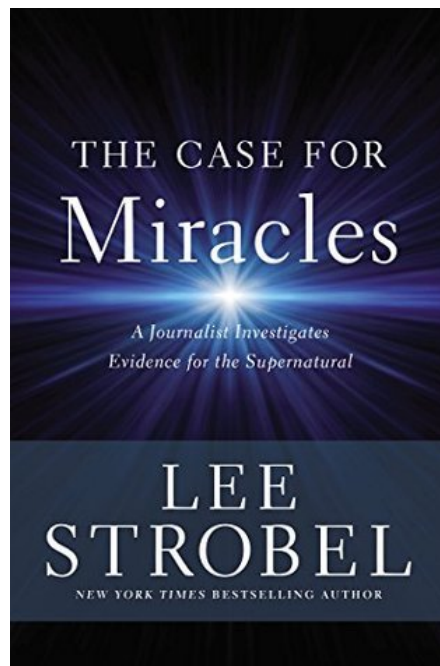




The Case for Miracles: A Journalist Investigates Evidence for the Supernatural

Lee Strobel

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The Case for Miracles: A Journalist Investigates Evidence for the Supernatural Lee Strobel

New York Times bestselling author Lee Strobel trains his investigative sights on the hot-button issue of whether it's credible to believe God intervenes supernaturally in people's lives today.

This provocative book starts with an unlikely interview in which America's foremost skeptic builds a seemingly persuasive case *against* the miraculous. But then Strobel travels the country to quiz scholars to see whether they can offer solid answers to atheist objections. Along the way, he encounters astounding accounts of healings and other phenomena that simply cannot be explained away by naturalistic causes. The book features the results of exclusive new scientific polling that shows miracle accounts are much more common than people think.

What's more, Strobel delves into the most controversial question of all: what about miracles that *don't* happen? If God *can* intervene in the world, why doesn't he do it more often to relieve suffering? Many American Christians are embarrassed by the supernatural, not wanting to look odd or extreme to their neighbors. Yet, *The Case for Miracles* shows not only that the miraculous is possible, but that God still does intervene in our world in awe-inspiring ways. Here's a unique book that examines all sides of this issue and comes away with a passionate defense for God's divine action in lives today.

The Case for Miracles: A Journalist Investigates Evidence for the Supernatural Details

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From Reader Review The Case for Miracles: A Journalist Investigates Evidence for the Supernatural for online ebook

Mark says

I picked this one up based on the author's reputation. Lee Strobel's story as an ardent atheist before conducting formal journalistic investigations of Christianity has always fascinated me, so I was curious what his thoughts were on supernatural signs and wonders, as well as his research. He cites a Duke scholar (I'm a current Duke student at the time of this writing, so seeing my school in published works always makes me happy) and countless others and includes a solid bibliography for further research. In the interest of fairness that seems characteristic of Strobel's work, he dedicates the first chapter of the book to Michael Shermer, founder of The Skeptic Society, and lets the reader sort through the hard, blunt, skeptical questions that Shermer presents during the interview. Shermer addresses Hume, who has long been considered to have presented a "knockdown" argument against supernatural intervention within the world. After the skeptical viewpoint, Strobel continues the book with interviews from academics who have studied the miraculous, those who have stories relevant based on fieldwork that they did, and makes a subsequent case for the miracles and supernatural interventions. He closes the book by addressing the times when miracles simply don't happen.

I found the most compelling part of the book to be the dissection of Western Christianity. Strobel points out that many churches across the world are more familiar and expectant to see Christ do miraculous things in the world- healings, visions, etc - but within the Western Hemisphere, Christians tend to pay lip service to those things while fully expecting those things to *not* occur for various reasons. This is consistent with conversations I've had with Christians of various backgrounds, and it resonated with the things I have been told to believe about the way Jesus Christ works throughout the world.

Vance Gatlin says

Easy to read and very clear. Lee starts by interviewing skeptic Michael Shermer to build a case *against* miracles. Then he interviews people to build the case for miracles, even touching on when prayers aren't answered.

Overall a very good book.

Chris says

Had a very hard time rating this book, and generally coming to a conclusion about the thoughts presented. I am a Christian, but some of the ideas were hard to swallow. Certainly don't mean that God couldn't do everything presented, but this book didn't feel nearly as researched as past books.

Certainly some good points, but other items just didn't seem as full. There were a few questions (presented in summaries) that weren't discussed in the book, or if they were, no conclusions were made. Perhaps I expected too much from the book. Or perhaps my heart has been hardened to certain things. I don't know.

I certainly would recommend this book, but if you are looking for a conclusive argument or answers (or at

least a good discussion) to some of life's most difficult questions, you'll find yourself wanting more.

Josh says

I enjoy all of Strobel's books. This one explores the evidence for modern day miracles as he interviews top scholars. As with everything else that Strobel does, this book is first rate apologetics. One of the really edifying things to me about this book was discussing what miracles are and some of the studies which have been done in miracles. Strobel begins the book by interviewing a skeptic but as he talks with other scholars, Strobel discusses how skeptics are often close minded to the existence of miracles and make thresholds for miracles that are impossible to satisfy. But there are things which happen that are totally unexplainable and where the simplest conclusion is that it was a miraculous intervention.

Steph says

Some intriguing cases mixed in with a few trivial "coincidence miracles"

But does God have anything to do with them?

Strobel recounts a few stories at the beginning of the book where people experienced some interesting events. One included a pastor who was healed while talking about a passage in the Psalms where healing was mentioned. Well, OK. But the Bible contains many passages about God healing, comforting, or intervening in people's lives. How many times had the pastor gone over some of those other passages and nothing happened? And if he had read, say, a different healing or miracle passage and been cured, it seems likely the event would have been interpreted as a miracle as well. So nothing here strikes me as particularly remarkable. Much wilder events have happened than this. And plenty seemingly devoid of religious context. Plus, how many times have things like this (reading a situationally relevant passage from the Bible) happened and nothing at all occurred? And to people who arguably were in need of a miracle even more?

There is also no guarantee that there was no "funny business" involved in any aspect of this and many of the other miracle accounts in the book. Human beings are extraordinary rascals. They get things wrong, they lie, and they deceive themselves. They are afflicted by numerous, devastating cognitive biases.

Further, we don't fully grasp the complex workings of the mind and body; e.g., how they interact with, and are affected by, reality and each other. The fundamental nature of human beings and the world is (quite obviously) not a settled issue. Moreover, these miracle stories provide no good evidence that an omnipotent and wholly good god was involved. The problem of evil—especially the evidential problem—is surely a formidable barrier to accepting a traditionally conceived god as being the answer. A lesser god-like being (or beings) could have been responsible, a spiritual or impersonal divine realm that humans are occasionally able to tap into could have been responsible. Even very powerful interdimensional beings that are keeping a close watch on us and are pulling the strings from behind the scenes could be involved in these and other anomalous phenomena (e.g., UFO's). Hell, even New Agers could be on to something. Quantum mechanics and all that. The possibilities are (nearly) endless.

Given the horrendous suffering in the world, it strikes me as implausible that an orthodox god was involved in any of the miraculous/inexplicable events that are documented in this book. I take the Fine-Tuning and Kalam Cosmological Arguments to provide virtually no support for God or (even especially) Christianity. The KCA is ably taken apart by Pearce et al. in Did God Create the Universe from Nothing?: Countering

William Lane Craig's Kalam Cosmological Argument; see also Wes Morriston, "Doubts about the Kalam Cosmological Argument" (available at his website). The FTA is strongly challenged in a couple of articles by Aron Lucas at The Secular Web ("Naturalism, Fine-Tuning, and Flies" and "Examining the Hidden Value Judgment of the Fine-Tuning Argument"). See also his treatment of the argument in his recent review of The Blackwell Companion to Natural Theology, which is also available at The Secular Web. Wai-hung Wong's article "The Cosmic Lottery" is also worth reading. On Local Fine-Tuning, see David Darling, *Life Everywhere: The New Science Of Astrobiology*, Ch. 6, and David Grinspoon, *Lonely Planets: The Natural Philosophy of Alien Life*, pp. 143–48.

Getting back to the book . . .

In any of the cases did an angel or Jesus visibly come down from the sky or materialize instantaneously and heal or save someone? In front of numerous witnesses? With solid, photographic evidence? Do we have good, verifiable miracles on the same scale as many of those seen in the Bible? It seems the answer to all these questions is "no." Why can't we have the kind of evidence that the original followers of Jesus allegedly had? Or that the followers and enemies of YHWH had? Regardless if believers think it would be futile for Jesus/YHWH to show unbelievers this kind of stuff, the fact is that it would cost God nothing to at least try (at least in terms of power). This follows from his omnipotence, obviously. And aren't our souls on the line here? If traditional Christianity is true, this is a matter of grave importance.

People are healed (assuming for the sake of argument) *yet we don't actually see who or what does the healing*. Or precisely *how* it takes place. That's a big problem. Is it the prayers themselves that are actually doing the work here? Perhaps in conjunction with the beneficiary's mind/body, at least in some cases? And remember the possibilities mentioned above, which may play a role; possibilities I think we should give just about as much credence to as the god hypothesis. Is it necessary to bring a god into the picture? Is a god really the best explanation, given all the facts we are aware of?

Everything said above is problematic for all the miracle accounts in this book, even assuming they all happened exactly as described. Moreover, it is undeniable that folks from different religions claim that their gods healed them and intervened in their lives at just the right moment. Visions, "miracles," whatever. In a similar vein, Charles T. Tart ("The End of Materialism") says this of human healers:

"[S]uccessful healers come from all traditions, so spiritual healing can be real, but it doesn't prove the truth of any particular religion compared to other religions. [The healings provide] support for spirituality in general but happens among followers of all sorts of religions and spiritual traditions, so there's no point in getting caught up in a 'My religion's miracles are better than your religion's miracles!' kind of mind-set."

It seems, then, that rather than taking all of these so-called miracles as pointing to a particular god—especially a personal orthodox god—we should take seriously that we are missing a sizable piece of reality. A mysterious element of the world may be waiting to be discovered.

For those interested in why I think this may be the case (and for references and further reading) see:

- * Irreducible Mind: Toward a Psychology for the 21st Century
- * Beyond Physicalism: Toward Reconciliation of Science and Spirituality
- * Theism and Explanation
- * Divine Intervention: Metaphysical and Epistemological Puzzles
- * The Improbability Principle: Why Coincidences, Miracles, and Rare Events Happen Every Day

- * Atheism and the Case Against Christ, Ch. 9
- * Resurrection and Reception in Early Christianity
- * The Resurrection: A Critical Inquiry
- * Evolutionary Religion
- * Surviving Death: Evidence of the Afterlife
- * UFOs and the National Security State 2: The Cover-up Exposed 1973-91
- * UFOs: Generals, Pilots and Government Officials Go on the Record
- * Chittaranjan Andrade and Rajiv Radhakrishnan, "Prayer and healing: A medical and scientific perspective on randomized controlled trials"
- * Jörg Stolz, "'All Things Are Possible': Towards a Sociological Explanation of Pentecostal Miracles and Healings"
- * Epiphenom, "A truly dreadful study into the effects of prayer" (On Brown's Mozambique prayer study.)
- * Robert Todd Carroll, "Healing Prayer (HP) & Distant Healing (DH)" (On the prayer studies of Byrd and Harris [among others—2 parts].)
- * Leo Igwe, "A Tale of Lies, Deceit, and Fraud" (On the raising of Daniel Ekechukwu.)
- * Marshall Brain, "Chapter 5 - Why won't God heal amputees?"
- * Matthew Wade Ferguson, "Why Scholars Doubt the Traditional Authors of the Gospels"
- * Matthew Wade Ferguson, "Knocking Out the Pillars of the 'Minimal Facts' Apologetic"
- * Richard Carrier, "The Problem with Miracles and the Shaky Groundwork of Corduan and Purtill"
- * Richard Carrier, "Clark's Survey of Other Religions"
- * Klaas Landsman, "The Fine-Tuning Argument: Exploring the Improbability of Our Existence"
- * Nicholas Tattersall, "The Evidential Argument from Evil"
- * Niclas Berggren, "Does the Free-Will Defense Constitute a Sound Theodicy?"

[P.S. On the STEP study, see the comments of the one star reviewer SundayAtDusk.]

Patti Whitson Stephenson says

Lee Strobel's books are always well-researched. Being an investigative journalist, he knows how to look at a subject from all angles. He knows the right questions to ask. He's respectful and never antagonist toward

those he interviews on both sides of a subject. He knows how to take a complex subject and share it with in a readable manner, yet never “dumbing it down” to achieve that readability.

This book is fascinating reading. I appreciated the fact that he addresses that there have been prayers that were answered and miracles occurred, but that there are also times when prayers were sent heavenward and miracles did not happen. This is a challenging, encouraging faith-building book. You’ll be glad you read it.

I received a copy of this book from the publisher. This is my honest opinion about the book. I was not required to give a positive review.

Vicki says

In this book, “The Case for Miracles” author Lee Strobel takes a look at miracles. Are they the work of God, the creator? Or are they merely coincidences, spontaneous remissions, fleeting moments of seeming recovery, or even worse, the work of charlatans.

Mr. Strobel’s investigation is what one would expect from a good and hard-hitting journalist. While he is now a Christian, he once was a committed atheist and skeptic. Because of that and his experience of years as a journalist, the tone and style of the book is uncommitted and leaves the reader to decide for themselves.

For me, the evidence was overwhelming. As I read through Mr. Stroble’s interview with noted skeptic, Dr. Michael Shermer, I noted that the Dr. Shermer’s viewpoint was favorably portrayed and explained well. If one were on the fence and stopped reading after that first chapter, you would walk away without a belief in miracles.

As I am a Christian, I read further and found that chapter and chapter, case after case presented a portrait of a loving God.

The miracles included reach beyond those that are physical healings. The most important miracle of all is covered in depth. That is the death and resurrection of Jesus. I was aware of some of the historical background surrounding this momentous event but was very happy to read of more supporting information.

In the end, do I believe in miracles? Yes, I do. Have I had a miracle in my life? Yes, I have. That I am alive today can be attributed to a number of miracles, not the least of which was having second and third degree burns over much of my body at age 2. Not only did I live, I don’t have a single scar.

However, God doesn’t always provide a miracle. I watched my son struggle with leukemia, thought we had a cure in a bone marrow transplant and then watched him die from a simple yeast infection. There is a chapter in this book which deals with when a miracle doesn’t happen.

So, undoubtedly, because of my own personal experiences, I was biased in one direction as I read through the book. Some, like me, will believe and others will not. Some will be seeking with an open mind. I think that the arguments in the book as well as the study guides at the end, will be a valuable resource for those individuals.

In addition to the hard copy version of this book that I purchased on Amazon, I was provided a digital advance reader copy of this book by the publisher via Netgalley.

Becky B says

Lee Strobel starts off his investigation into whether or not miracles happen, and whether or not it is reasonable to even believe they happen, by addressing the case against the miraculous with an interview of the editor of *Skeptic* magazine, Dr. Michael Shermer. Strobel then goes on to explore the opposing view, that miracles do happen, with interviews of other experts from a variety of faiths, including scientists, theologians, missionaries, and detectives. Along the way Strobel seeks to establish how a miracle can be well-documented, why some people - even Christians - are reluctant to believe in the supernatural, and what to do with miracles that don't happen despite many prayers.

I can't say enough how much I appreciate the way Lee Strobel has laid out this book. There are other books on miracles out there, but I feel like this is the most honest, respectful, well-researched, and yet easily readable text on the topic. (Obviously, Dr. Craig Keener's monstrous two volume book on miracles is THE book on miracles out there, but I wouldn't exactly call something that required two volumes easily readable. Strobel interviews him in this book, so you can get the super abridged version here.) Most books on miracles just relate stories of miracles that the author has heard about and are largely limited to the author's acquaintances. Few if any will include comments on the reliability of the stories. Few will have the guts to talk to someone who genuinely doesn't believe in miracles and have a civil conversation about why. But Strobel does. He approaches this more from a research perspective, and the modern miraculous stories that are included are largely shared by the interviewees and all are well documented. He also gets deeper into the heart of the issue. Is it reasonable? Is there precedence? What about the miracles in the Bible? Is every "miracle" really a miracle? Probably the most powerful chapter in the entire book is the final one talking about why God wouldn't bring about a miracle in certain cases. (A box of tissues is advisable for this chapter.) And then Strobel closes by weighing the two sides, admitting his persuasion, but ultimately acknowledging that he cannot make up anyone's mind for them. The reader must decide what to believe. Highly recommended to anyone but especially the curious, the natural skeptics, Christians who want their faith built or to have answers when they get questions on this topic, and those struggling with why a prayer has gone unanswered. Definitely purchasing copies of this when it comes out.

I received an ARC of this title from the publisher through NetGalley in exchange for an honest review.

Janet Cline says

Excellent book. a great refresher.

Beth Withers says

I enjoyed this book as much as I enjoyed *The Case for Christ*. I had not thought much about miracles, even though I go to church often and consider myself a Christian. This book made me rethink how strongly I believe when I find myself praying for healing or to guide the hands of doctors but not for a miracle. Miracles do still happen, and it's interesting to note where they happen the most and how a willingness to believe in the supernatural plays a part in seeing miracles when they happen. There are many examples of miracles, but this book is not a list of modern miracles. It is more a book to make us think about what we

believe God is capable of doing and why we would want to limit Him as we tend to do in the Western world.

Tom Burkholder says

In the book *The Case for Miracles*, author Lee Strobel, takes us on a journey to discover if miracles are real. Strobel interviews unbelievers and believers about miracles. This is truly a wrestling book. Strobel does not shy away from the tough questions like: if God does work miracles why are so many not healed? This is an excellent, well researched book as Strobel's *The Case* series always are. This is a resource for Christians and those that are seeking answers! The interview with Douglas R. Groothuis, PhD, whose wife has a rare form of dementia, is worth buying the book. I would highly recommend this thought provoking book. I received a copy of this e-book from the publisher via NetGalley in exchange for an honest review.

Peter Ackerman says

Any book by Lee Strobel is worth reading, and thus I lift this work up with high regard for the author and his other apologetic work. Where this one falls a bit short of the others is that there is so much thrown at the reader at once. For instance, wherein his "Case for Christ" the reader enjoys a bit of the ride as a newshound uses his vocational detecting skills to slowly, piece by piece, unveil the reality surrounding Jesus and his miracles, this work does not fit that same pattern.

Instead the reader is slammed, like water coming from a fire-hose, with miracle story after miracle story. On the one hand, I love the fact that the author provides so many modern examples of miracles still happening around us. On the other hand, as I refer to above, the author's style, from previous books, is something I enjoy, and I found with that element gone, this work was poorer for it.

Still, as I say, any book by Strobel is worth reading, and this one is as well.

Tim Chaffey says

If you've read the *Case for Christ*, *Case for Faith*, *Case for a Creator*, or *Case for the Real Jesus* (now titled, *In Defense of Jesus*), then you know the format and approach Strobel uses in this book. He interviews a group of experts on a given topic, and with his easy-to-read style and investigative approach, he is able to take important and sometimes complex issues and bring them down to the level of the average person. I really appreciated Strobel's first interview in this book. He sits down with Michael Shermer, the publisher of *Skeptic* magazine and asks him to build his best case against miracles. They seem to have had an excellent conversation, and Strobel treats him with genuine respect instead of belittling him for his unbelief. The second interview is with Dr. Craig Keener, the author of a massive two-volume treatment on miracles. I think this was my favorite interview in the book. Keener dismantles David Hume's popular philosophical argument against miracles before citing plenty of examples of genuine documented miracles in recent years that he compiled for his work on the topic. The interview with Tom Doyle about the large number of Muslims coming to faith in Christ after having vivid dreams about Him is also a fascinating chapter. Overall, I really enjoyed the book. The only negative for me was the interview with Michael G. Strauss. I've got nothing against Strauss personally. I don't think the interview fit well in the book, and I disagreed with

much of it. The first chapter of that interview focused on the big bang and how it supposedly proves the existence of the Creator. If true, it might demonstrate the universe had a beginning, it would certainly not prove the God of the Bible, since the big bang contradicts Scripture on a number of points. Strauss states that he thinks denying the big bang is akin to believing in a flat earth. The second chapter with Strauss is only slightly better. Here, they discuss the fine-tuning of the universe, but unfortunately, most of the discussion still centers on belief in the big bang. So nearly all of the statistics and probabilities and other factors Strauss discusses are contingent upon an anti-biblical model of cosmology. He claims that to have life, you need to have a third generation star like our own because first generation stars produced only hydrogen and helium, while second generation stars created heavy elements like carbon, oxygen, silicon, etc., and third generation stars have enough material to create rocky planets like earth. This is one of the many reasons I said that the big bang is an anti-biblical model of cosmology. The Bible plainly teaches that God created the earth on the first day and the sun on the fourth day, yet the big bang has the sun (and apparently two more generations of stars) prior to the earth. Dozens of other differences in the order of events could be listed. So if one wants to hold to the big bang, then Genesis 1 needs to be ignored. Sorry, I'm not willing to do that.

I said that this interview didn't fit well with the book. Well, if your writing a book on miracles, why would you include an interview that promotes the naturalistic explanation for the universe and then just add God to it? Did God just use a bunch of naturalistic processes to bring the universe and life into existence? That's not what the Bible teaches. It states that He created things miraculously over the course of six days.

This has been may main concern with some of Strobel's books in the "Case for..." series. I loved Case for Christ and the Case for the Real Jesus. I thought much of the Case for Faith was very good, except it also included a conversation that focused attention on the big bang. And I thought the Case for a Creator was the weakest in the "Case for..." books because so much of it depended on the big bang (there were a couple of good chapters that were not on that topic).

I could go on about that subject, but I don't want to belabor the point. Again, overall, with the exception of the one interview, the Case for Miracles was very good and I definitely recommend it with the above caveat.

George P. says

On Pentecost Sunday evening, 1981, a young woman walked down the aisle of Wheaton Wesleyan Church in Wheaton, Illinois. Church attendance wasn't uncommon in that city, which housed the headquarters of many evangelical institutions, including Wheaton College. And yet, this young woman's steps elicited gasps from those in attendance.

Why? Because Barbara — that was the young woman's name — had been diagnosed with progressive multiple sclerosis 16 years earlier. She hadn't been able to walk for seven years. Indeed, at that point, the progression of her illness was so severe that she was in hospice care at her home, with a life expectancy of six months.

What accounted for the change? A prayer request for Barbara had been communicated to Moody Bible Institute's radio program. Over 450 people wrote letters to her church, indicating they were praying for her. As Barbara's aunt read some of those letters to her at her bedside, Barbara heard a man's voice say, "My child, get up and walk." And she did. She's been free of MS ever since and now lives with her husband, a pastor, in Fredericksburg, Virginia.

Lee Strobel recounts Barbara's story in his new book, *The Case for Miracles*. Strobel was the award-winning legal editor of *The Chicago Tribune* and an atheist before coming to Christ in the early 1980s. Since then, he has written *The Case for Christ* and other books investigating evidence for the truth claims of Christianity.

Christianity is an inherently supernatural religion. Among its supernatural truth claims are the existence of

God, the creation of the world, the inspiration of the Bible, the incarnation of Jesus Christ, and Christ's resurrection from the dead, among many other miracles. In the modern world, under the influence of science, many have come to doubt the reality of the supernatural.

To understand their doubts, Strobel interviews Michael Shermer, a well-known atheist and editor of *Skeptical* magazine. Shermer agrees with the critique of miracles outlined by the Scottish philosopher David Hume in his essay, "On Miracles." Hume defined a miracle as a violation of the law of nature. He believed that claims of miracles come from uneducated persons in less advanced societies, people and places unaware of how the world works. And he argued that, in any case, it was more likely that there was a natural explanation for an event than a supernatural one. Shermer considers this the best argument against the miraculous.

Barbara's case provides evidence that Hume was wrong. Here was a modern person, treated by doctors at the Mayo Clinic no less, whose instantaneous healing was documented by her doctors in two separately published books. And that healing took place in the context of a spiritual experience. Those facts indicate that naturalistic explanations — remission, psychosomatic cure, placebo effect, etc. — are insufficient empirically.

And Barbara's case is not the only one Strobel cites. Strobel interviews Craig Keener for further evidence in favor of miracles. Keener was an atheist who became a Christian. He is a well-known New Testament scholar and author of the two-volume book, *Miracles*. While writing a commentary on the Book of Acts, Keener realized that too many scholars believe Acts is unreliable historically because it contains accounts of miracles. Keener decided that if he could provide evidence that miracles happen today, it would buttress the historicity of Acts. He provides documentations for hundreds of modern miracles, including Barbara's.

Strobel goes on to interview other scholars about Christianity's supernatural truth claims: Candy Guenther Brown on the efficacy of prayer and Michael Strauss on the Big Bang and the fine-tuning of the universe, for example. And he summarizes the case for the resurrection of Jesus through an interview with atheist-turned-Christian J. Warner Wallace, a cold-case homicide detective.

Of course, miracles don't always happen. They're exceptions to the laws of nature, not the way that nature ordinarily works, after all. Strobel interviews Christian philosopher Douglas Groothuis (pronounced GROTE-hice) to understand how Christians can remain faithful in the absence of miracles. Groothuis' wife, Rebecca, a scholar in her own right, was diagnosed with primary progressive aphasia, which has slowly robbed her of her ability to speak and to think. It's been agonizing to watch, but Groothuis' faith has helped him. "I'm hanging by a thread," he says. "But, fortunately, the thread is knit by God."

Whether through their presence (Barbara's case) or through their absence (Rebecca's case), miracles are signposts pointing to God. On the one hand, if readers approach miracle claims with an open mind — i.e., one that doesn't rule out miracles because of a dogmatic naturalistic worldview — they might come to believe that there's more to nature than meets even the scientifically trained eye. On the other hand, if they realize that this-worldly suffering poses unavoidable questions of meaning and significance, they might come to believe that they need more out of this life than this life can offer.

Either way, that "more" is God. If you've never thought about the case for miracles or the importance of finding meaning in life, I encourage you to read *The Case for Miracles* and reach your own verdict.

Book Reviewed

Lee Strobel, *The Case for Miracles: A Journalist Investigates Evidence for the Supernatural* (Grand Rapids, MI: Zondervan, 2018).

P.S. I wrote this article for InfluenceMagazine.com. It appears here by permission.

P.P.S. If you found my review helpful, please vote "Yes" on my Amazon.com review page.

P.P.P.S. In my article, "When the Healing Doesn't Come," I wrestle with the problem of miracles that don't happen, based on my own experience with chronic illness.

Carol says

I've read or skimmed all the "Case For" books by Lee Strobel, and I have to say this one is my favorite. Usually with series like these, the first book is great, the second book is good and then the rest are just okay. But Strobel seems to be going in the opposite direction as a writer: gaining strength, courage and power as he goes along. He very expertly and concisely references his earlier works while letting the current work take center stage. I appreciate the skill, humility and consideration for the reader that goes into this kind of writing.

As for the topic itself? As a former atheist who came to Christian faith through an unexpected 'supernatural' happening, I was already pre-sold. I believe God continues to work in the world in ways that accord with physical laws that we don't yet fully understand. So I'm not the best judge of how well this book will serve skeptics. But I can say that I greatly enjoyed the entire book and especially appreciated the final chapters that deal with many people's embarrassment by the supernatural and how to handle it when "the miracle isn't yours." These were written with great emotional sensitivity as well as journalistic integrity. All in all, an excellent, intelligent exploration of a topic that is often swept under the carpet.
