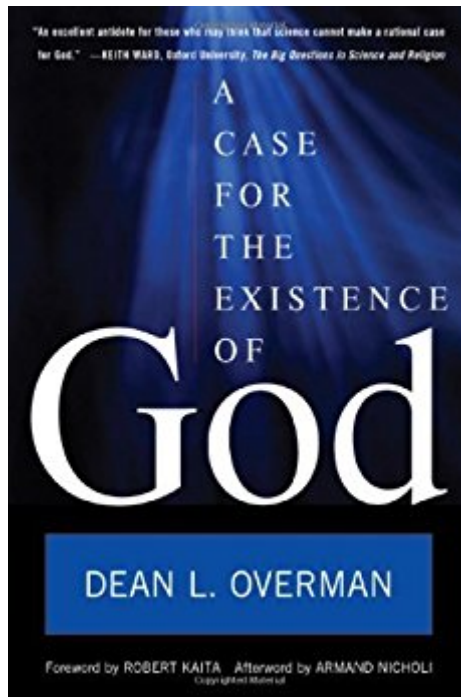


The book was found

A Case For The Existence Of God



Synopsis

Some of the brightest scientific minds of our time, from Albert Einstein to Stephen Hawking, have made incredible insights into the earliest origins of the universe, but have failed to ultimately discover why there is something rather than nothing—why we exist. In *A Case for the Existence of God*, Dean L. Overman examines the latest theories about the origins of the universe and explains why even the most sophisticated science can only take us so far. Ultimately we must make a leap of faith to understand the world, and Overman argues that a leap into theism provides the most satisfying conclusions. Overman explores fundamental questions about why our world exists and how it functions, using principles of logic, physics, and theology. In a time when religion and science are often portrayed as diametrically opposed, *A Case for the Existence of God* presents a refreshing view of the interplay between science and religion and makes a compelling case for the existence of God and his role in our world.

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Customer Reviews

Former international law firm head Dean Overman wrote *A Case Against Accident and*

Self-Organization, which was published in 1997. Now, 12 years later he has not only updated that classic, but extended his argument from a general one in favor of theism to a particular one supporting belief in God. Concise but written with the clarity and attention to detail of an attorney, Overman's new classic may be the clearest and most comprehensive apologetic in print. Borrowing from Overman's concluding main chapter: "The existence of God explains why there is something rather than nothing; it explains the intelligibility and order in the universe; it explains the continuing existence of the universe; it explains the beginning of the universe; it explains the inherently mathematical nature of the universe; it explains the existence of laws of nature; it explains the beauty in the universe and the relationship between mathematical beauty and truth; it explains the existence of information; it explains the existence of free will and the ability to recognize good and evil; it explains religious experience; it explains the fine-tuning in the astrophysics of the universe that allows for conscious life; and it explains why thoughts have the capacity to produce true beliefs." One might expect a primarily rational argument from an attorney; the surprise here, however, is the way in which Overman combines the accounts of nine credible individuals of their encounters with the spiritual with what is otherwise a rational and empirical argument.

Dean Overman's *The Case for the Existence of God* is a book that I was highly anticipating before reading it. It is endorsed by both Keith Ward and John Polkinghorne, so I almost knew that it would be formidable. In this first part of the book, Overman spends time presenting Adler's modified version of Aquinas's cosmological argument from contingency. After arguing that everything that exists is either contingent or necessary, Overman argues that the universe is contingent and because it is contingent, it requires a cause. In the next portion of the book, Overman documents the intelligibility of the universe and how this seems to cry out for an explanation. He also notes the numerous cases of apparent fine-tuning: in the formation of carbon (60), the balance between the explosive force of the Big Bang and gravity (61), the strong and weak nuclear forces, electromagnetic force (62), and so on. Overman then goes on to show how the fact of evolution does not negate the existence of a Creator - a very important point seeing how so many New and lay atheists make a disproportionately big deal out of evolution as a justification for their atheism. In this section of the book, Overman also provides a refutation (as if one was needed) of Dawkins' dreadful argument against God as given in his book *The God Delusion*. Overman shows how it is ultimately question begging as a result of employing circular logic: "To reach his desired conclusion Dawkins begins with materialism in order to arrive at materialism. He tries to define God under a materialist definition of complexity that includes improbability in order to arrive at his conclusion"

(71). Via Plantinga, the author also shows how God is, also contra Dawkins, a very simple being.

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