

“Everything Happens for a Reason”

Most *Creationists* believe that:

- 1) **God *controls* everything;**
- 2) **“Everything happens for a reason;”** and,
- 3) **God “*causes all things to work together for good to those who love God,*”
cf. Rom.8:28.**

Without doubting the *omnipotence, omniscience, omnipresence*, or the *goodness/justice* of God (cf. Psa.139:1-16), **why then did eight people die here in Indianapolis last Thursday evening?** If God ***controls everything***, and has a ***reason/purpose*** for everything, why didn't He prevent such a tragedy? Are we to conclude that there must be some **“greater good”** that God has in purpose for this tragic event? Or are we forced to believe that because He allowed such a tragedy to occur that none of those who lost their lives *“loved the Lord,”* and were thus left *unprotected*? Is it only *believers* who have *guardian angels* cf. Matt.18:10? Some may fall back to “God works in mysterious ways” and “has a plan for everything” but that such things are unknowable to us in the absence of specific revelation, cf. Deut.29:29. This is certainly true, at least in part, but does it provide any resolution or solace in such cases?

Additionally, what is the “reason” and where is the “good” in *natural disasters* that kill both the unbeliever and believer without discretion (the 2004 Indian Ocean earthquake and tsunami killed a reported 227,898 in Indonesia, Sri Lanka, India, Thailand, and Somalia). Indeed, is there likewise “good” or “reason” for the death of infant or innocent- let alone hundreds of them, cp. Matt.2:16-18?

I have no idea of a “reason” for the murder of 8 people last Thursday, nor do I see how any “good” can come of it- for those who lost their lives, or for those left to mourn them. Indeed, “good” is hard to see, let alone explain an adequate “reason,” in such situations.

However, returning to our title question, *Atheists-* especially *Evolutionists*, tend to fall into two divergent camps on the point. One segment still holds to the belief that “everything happens for a reason,” they just ascribe “the reason” to a combination of *random chance, vast amounts of time, beneficial mutations, and natural selection* aided by an explosion. The other atheistic faction seems to ignore the question of *origins* completely, and subscribe to the *complete randomness* of everything- in essence, that “everything happens for **no** reason at all.”

Points of Consideration:

- First of all (and for believers), Rom.8:28 must be kept in context. The “*all things*” is limited by those *things* mentioned in the context, *i.e.* what Christ *has done and is doing*, vv.1-10; what the Holy Spirit *has done and is doing*, vv.11-17; *intercession and prayer*, vv.26-27; and the *foreknowledge, predestination, calling, justification, and glorification* of God, vv.29-30. These are the “*all things*” of the context. What is done by the Devil and his agents are certainly done for a *reason*, but that reason is not “*for good,*” v.28. The *lust of the flesh* and of *the pride*, and *boastful pride* are indeed the motives for many things but produce nothing “good”! Context. Context. Context.

- *Deism* is “the belief, based solely on reason, in the existence of God as the creator of the universe who after setting it in motion abandoned it, assumed no control over life, exerted no influence on natural phenomena, and gave no supernatural revelation,” Second Edition of The American Heritage Dictionary; p.377; copyright, 1982. This is, unfortunately, where most people who say they “believe in God” actually reside in their convictions. **I do not believe this concept of God because it denies and contradicts the Bible**, cf. Acts 14:15,17; 2Pet.2:5-10.

However, neither do I believe that God is *somehow* responsible for all the “bad” things that happen, cf. Acts 14:16 (He provides of the *free moral agency* of man) and Gal.6:7-8 (those who *sow to the flesh*, from the flesh *reap corruption- evil fruits* from *evil seeds*). Job’s friends believed God was punishing him for sin (or lack of confession and repentance). Was this actually the case? Though God surely *allowed* Job’s tragedies, He was not the “reason” for them, Job 1:12; 2:7.

- The atheistic evolutionists’ effort to provide *reason* through *random chance* is illogical, for there is no *reason* in either *randomness* or *chance* (to illustrate: How many times a coin flip has previously turned up “Heads” has absolutely no input on the result of the next flip as each one is completely *random*.)
- Infant and “innocent” deaths? *Disease* and *death* are in the world because of man’s sin and the violation of God’s will, Gen.2:17; 3:4-19.
- *Natural disasters* didn’t exist prior to the Great Flood- and what was the *cause* of that again, Gen.2:5-6; 6:5-7?

Conclusions:

1. I have no idea *why* a gunman took the lives of those eight souls Thursday evening. But I do know that such *evil* or *derangement* is not of God, cf. John 10:10; 2Tim.3:1-5,13.
2. I also know, because God said so, that “*the one who sows to his own flesh*” rather than “*to the Spirit*” will “*from the flesh reap corruption*,” Gal.6:7-8. Unfortunately, their decisions and actions can also destroy the lives of others- *sowing evil seeds* produces *evil*, and often *tragic, fruits*.
3. And finally, I further know (again, because God said so) that God is *patient* and does not *wish* “*for any to perish but for all to come to repentance*,” 2Pet.3:9; but that His *patience* with mankind and his *evil ways* and their outcomes is NOT *without end*, 2Pet.3:10. We cannot always *understand why* things happen the way that they do. We cannot *control* or *prevent* evil and its consequences in the world. We can control ourselves, 2Pet.3:11-18.