

DOES GOD EXIST? - CAN WE TELL IF WE ONLY BASED THIS QUESTION UPON THE APPARENT RANDOMNESS OF EVERYTHING?

Jeremy Tan ¹

Independent Researcher

0. Abstract

Excluding scientific, archaeological and other evidence that God exists, I play a 'what if' scenario where the existence or non-existence of God rests solely on the apparent random events that took place in all of history. The seemingly random events that happened in our personal lives and so on. It examines the rise and collapse of empires, political regimes, warfare, illness, reported miracles, and the failure of many perpetrators to receive earthly justice. The evidence does not establish that these events are literally random; many have identifiable biological, political, or social causes. Nevertheless, their outcomes frequently appear non-monotonic and morally indiscriminate, with no consistent relationship between moral character and health, longevity, safety, prosperity, or political success. Naturalism interprets this pattern through impersonal causation and probability, whereas biblical theology appeals to human agency, regular natural processes, hidden providence, suffering, and delayed judgment. Apparent randomness therefore creates an evidential difficulty for expectations of continuously visible divine control, but it does not independently prove or disprove God because the same observations remain compatible with competing metaphysical interpretations.

1. Empires Of World History (B. C.)

During the course of history, a battle rages on between good and evil. Political history does not exhibit an obvious, continuous, or monotonic movement toward morally preferable outcomes. Sometimes good wins, while sometimes evil wins. Here is a summary in which people don't realize. There was a balance between good and evil events in recorded history. There seems to be no tilt or no significant tilt of good triumphing over evil. It's as if they are both tied. For purposes of this comparison, "balance" does not mean that good and evil can be assigned numerical values or demonstrated to occur in an exact ratio. No comprehensive historical measurement presently establishes that morally good and morally evil outcomes are equally distributed. The argument concerns the absence of an obvious monotonic moral trajectory, not a mathematically equal distribution of good and evil.

Let me give examples. During Biblical times or during ancient times, evil empires and tyrants ruled more often than good empires or kingdoms. Notable evil or hostile empires include the

Romans, Babylonians, Egyptians and Assyrians (*Ashurnasirpal II's annals describe flaying and impaling the defeated*).

These characterizations need not rest entirely upon modern moral judgment. Some ancient rulers described extreme coercion themselves. In the royal inscription of Ashurnasirpal II, the Assyrian king boasts of flaying rebellious nobles and placing captives on stakes. Egyptian and Mesopotamian warfare likewise produced large numbers of captives who could be enslaved, while the Neo-Babylonian conquest of Judah involved the forced deportation of part of its population. Roman imperial society provides another well-documented example: historian Garrett Fagan describes an imperial “ideology of dominance,” accompanied by mass slavery and a social order in which violence reinforced rank and status. Thus, conquest, forced population movement, enslavement, and spectacular violence were not exceptional features invented by later moral critics, but documented components of several major ancient imperial systems (Fagan, 2020).

Other ancient civilizations are more difficult to classify morally. Greek civilization produced influential political, philosophical, and legal traditions, yet Greek societies also practiced extensive slavery; indeed, modern scholarship explicitly analyzes ancient Greece as a “slave society” (Hunt, 2018). The Persian Empire likewise combined imperial conquest with comparatively flexible forms of local administration. These mixed cases illustrate the difficulty of assigning entire civilizations to simple categories of “good” and “evil.” Good kingdoms notably were the kingdom of David and his son Solomon. For example: According to the Bible, King Solomon ruled a “good” and golden kingdom marked by 40 years of peace, immense wealth, and great wisdom. Peace and Safety: Israel had no major wars during his rule, allowing people to live safely. Great Wealth: Trade routes brought in massive amounts of gold, silver, and valuable goods. Famous Wisdom: Foreign leaders traveled great distances to hear his wise advice. Sadly only near the end of his reign heavy taxation split the kingdom (1 Kings 12). The biblical portrayal of David and Solomon demonstrates this same moral complexity. First Kings describes Solomon as extraordinarily wise and prosperous and reports that Judah and Israel lived in security during a significant portion of his reign (1 Kings 4:20–25). Nevertheless, the same account records Solomon’s use of conscripted labor for major building projects (1 Kings 5:13–18; 9:15), the appearance of political and military adversaries late in his reign (1 Kings 11:14–25), and complaints that his government had imposed a “heavy yoke” upon the population (1 Kings 12:4). The kingdom divided after Solomon’s death when Rehoboam rejected requests to reduce these burdens (1 Kings 12:13–20). Consequently, even a reign remembered for wisdom, prosperity, and relative peace cannot be classified as entirely good without ignoring the coercive policies and political instability also described by the biblical narrative.

2. Empires of World History (A. D.)

Now let me give examples after Biblical times or during the A.D. period. As Christianity spread throughout the world, good to moderate empires began outnumbering evil empires. Christianity influenced European understandings of charity, law, education, and legitimate government

Although empires aren't flawless, I can say that more or less, and according to historians some empires were considered good (*at least for a while*).

The British Empire is particularly useful as an example of this ambiguity rather than as an empire that can simply be classified as “good.” Britain developed parliamentary and liberal institutions at home while simultaneously governing colonial populations that lacked equivalent political representation. Recent scholarship on British India emphasizes this contradiction and argues that colonial political economy intensified extraction while recurrent famines caused enormous mortality. Bhambra (2025), for example, notes the striking coexistence of Britain's self-understanding as a liberal parliamentary society with the political exclusion of its Indian subjects and the prevalence of famine under colonial rule. The same political system could therefore produce expanding political liberty for some populations while withholding comparable rights from others.

The Catholic church during the Early Middle Ages (*popularly known as the dark ages*) had flaws as well, but not as evil as those empires during Biblical times. Monastic communities became important centers of learning, manuscript transmission, charitable activity, and care for the sick. Historian Elma Brenner describes monasteries as among the most important medieval sites for both medical care and the dissemination of medical knowledge, although the extent of that care varied across periods and institutions (Brenner, 2020).

Now the Crusades were a delayed military response to centuries of Islamic expansion that would attack and conquer peaceful Christian territories. A significant defensive component is historically well supported: *“Byzantine Emperor Alexios I appealed to the West for military assistance while his empire faced continuing pressure following the loss of much of Anatolia to Turkish forces, and historian Ralph-Johannes Lilie describes Pope Urban II's original intention as primarily defensive assistance to Byzantium. Yet the crusading movement also developed religious, political, territorial, and penitential objectives of its own, and later crusades cannot all be reduced to the same cause (Lilie, 1994)”*. Thus, even an institution remembered alternately as defensive warfare or religious aggression illustrates how the moral character of historical events can depend heavily upon period, actors, and perspective.

The historical record does not, on its own, display the directional signature one might expect if history were being steered toward the good. As you can see, if we even use morality as a gauge, sometimes good empires dominate, yet sometimes evil empires dominate. There is balance. Looks like there might be no God in control of the rise and fall of empires. Turchin and Nefedov's quantitative analysis of agrarian societies identifies long-term cycles in which demographic and state expansion are followed by stagnation, sociopolitical instability, state failure, and territorial loss (Turchin & Nefedov, 2009). Their findings identify recurring causal mechanisms rather than chance, but those mechanisms do not produce a continuously improving political order. Their findings are important here precisely because they do not portray history as simply random: they identify recurring mechanisms and oscillations. What they undermine instead is the expectation of a straightforward, continuously improving political trajectory. Societies can expand, stabilize, deteriorate, collapse, and subsequently begin the

process again without history displaying an obvious permanent movement toward morally preferable political conditions.

3. Governments of the 20th Century

The twentieth century provides an unusually clear example of competing political trajectories. Communist governments ruled the Soviet Union, China, much of Eastern Europe, North Korea, North Vietnam and later reunified Vietnam, and several other countries. At the system's peak, approximately one-third of the world's population lived in countries identifying themselves as communist or as members of the socialist world (Gregory, 2008, p. ix). Communist government was therefore not a marginal political experiment but one of the century's dominant systems of government.

Democratic government also expanded substantially during the twentieth century, although the timing and magnitude depend partly upon how democracy is defined. One historical classification estimates that approximately 25% of the world's population lived in democracies in 1950 and approximately 35% in 1980.

A larger expansion followed near the century's end as colonial, authoritarian, and communist systems collapsed or underwent political liberalization (Roser, 2016). Political scientists consequently describe democratization as occurring through waves of expansion, interruption, and reversal, not as a continuous global progression (Gunitsky, 2018).

There seems to be a tilt towards good for governments of the 20th century, but the tilt towards good isn't significantly large as a huge portion of people still lived under oppressive regimes. The randomness is still apparent. You can also argue that the relevant pattern is therefore not randomness but non-monotonic political change.

The rise of the United States in the 20th century was a huge factor in tilting the balance towards good. Yet this tilt isn't very huge. The United States championed Christian morality, democracy and freedom which are good.

To add, Maerz et al. (2024) identify 680 episodes of regime transformation between 1900 and 2019, including movements toward both greater democracy and greater autocracy. Only approximately 32% of those episodes produced a complete regime transition; the others ended before such a transition or involved further change within an existing regime category. Gunitsky (2018) similarly identifies repeated international waves of democratization rather than one uninterrupted march toward democratic government.

The twentieth century consequently presents evidence of genuine political progress alongside dictatorship, reversal, regime survival, and democratic breakdown. If political outcomes alone are treated as evidence of providential direction, the historical record presents an ambiguous rather than unmistakably progressive pattern.

4. Wars

In wars, random people get killed. More good people get killed than bad. Sometimes even the evil country sustains less deaths than the good countries, and the statistics flip quite often. At the battlefield, bullets fly around hitting anybody whether the person is good or bad. It just happens so randomly. Well trained soldiers who have immoral attitudes do survive better than less trained soldiers. You can also flip this fact the other way around. During the combined air bombing campaign against Nazi cities, allied bombs fell everywhere hitting military targets and civilians. It doesn't choose who to hit and who to miss. It kills bad and good people including the old, women and children. Seemingly no God is steering these bombs away from good people. These are just a few examples of how randomly people die during wars. Seems like it's about good and bad luck. If you survive the flying bullets or the falling bombs, you're incredibly lucky. But if you die, it's terrible bad luck. That's just the way it is during wars. Soldiers who survive often said they're lucky.

This perception of luck is not confined to informal recollections. Military theorists have long recognized that uncertainty and chance permeate warfare. Carl von Clausewitz wrote that no other human activity is so continuously bound up with chance and that, as a result, guesswork and luck play a major role in war (Clausewitz, 1989, p. 85). Modern casualty research expresses the same principle in measurable terms. In an analysis of 4,596 American battlefield fatalities from Iraq and Afghanistan, Eastridge et al. (2012) found that 87.3% of injury deaths occurred before the casualty reached a medical-treatment facility. Of those prehospital deaths, 24.3% were judged potentially survivable, with hemorrhage accounting for 90.9% of the potentially survivable fatalities. A separate study of 21,089 casualties in Afghanistan found that shorter evacuation times and increased treatment capabilities were associated with a substantial reduction in the case-fatality rate and an estimated 359 additional lives saved (Kotwal et al., 2016). These findings do not mean that battlefield deaths lack physical causes. They mean that survival frequently depends upon wound location, proximity to medical assistance, evacuation time, and treatment availability, conditions that bear no observable relationship to whether a person is morally good or evil.

Now going back to the Allied bombing campaigns of the Second World War, it provides a particularly clear historical illustration. Although many bombing missions had designated military or industrial targets, wartime technology could not reliably confine destruction to those targets. During the October 1943 raid against the ball-bearing factories at Schweinfurt, only approximately one out of every ten bombs landed within 500 feet of its intended target, despite the use of the advanced Norden bombsight (National Museum of the United States Air Force, n.d.). The postwar United States Strategic Bombing Survey estimated that Allied bombing killed approximately 300,000 German civilians, wounded 780,000, and left 7.5 million homeless (United States Strategic Bombing Survey, 1945). Nor were only enemy civilians killed. Allied air operations intended to defeat Germany and liberate occupied France killed more than 60,000 French civilians (Bourque, 2018). The bombs therefore were not always randomly aimed, but the identity of the individual who died beneath them often depended upon

location, timing, structural protection, and proximity to the point of impact, not upon innocence, guilt, virtue, age, or allegiance.

Sometimes during wars, a whole generation and a whole group of people of millions get murdered, like the holocaust. And government induced famines kill millions in the Ukraine area during Stalin's rule. Those who perished were a mix of good and bad people.

These atrocities were not random in the sense that they lacked human causes or deliberate policies. The Holocaust was a systematic program of persecution and murder directed principally against European Jews. Approximately six million Jewish men, women, and children were murdered, while millions of non-Jewish victims, including Soviet prisoners of war, ethnic Poles, Roma, political opponents, and people with disabilities, were also killed by Nazi Germany and its collaborators (United States Holocaust Memorial Museum, 2023). The victims were selected because of ancestry, identity, disability, political classification, or location rather than because of any individualized moral judgment.

The famine in Soviet Ukraine presents a related example of suffering produced through political and economic mechanisms. Rudnytskyi et al. (2015) estimated approximately 3.9 million excess deaths in Ukraine during the famine years of 1932–1934, together with approximately 600,000 lost births. Although estimates differ according to demographic method, the conclusion that millions died is secure.

Naumenko's (2021) economic analysis found that weather explained no more than 8.1% of excess mortality in the areas studied, whereas collectivization alone explained as much as 52%. Thus, these deaths were not causally random: state policies created and intensified the catastrophe. What appears morally random is the distribution of suffering among ordinary people. Hunger, deportation, disease, and execution did not examine the personal virtue of each victim before taking a life.

If God exists, there is no such thing as luck because God is in control. But with everything seemingly about good and bad luck especially during wars, it calls into question whether God exists or not.

This pattern does not logically prove that God does not exist, but it creates an evidential problem: if God is all-powerful, all-knowing, perfectly good, and providentially active, why does the distribution of wartime suffering so often appear indifferent to innocence and guilt?

This is a recognized form of the evidential problem of evil. Rowe (1979) argued that instances of intense suffering that appear to serve no necessary greater good can provide rational evidence against the existence of an omnipotent, omniscient, and wholly good God, even if they do not produce a strict logical disproof.

The evidence from war therefore supports a carefully limited conclusion: war does not demonstrate that events are causeless, but it does create the appearance of a world in which suffering is distributed without any visible moral governance.

Rank	Cause	Century	Death toll	Death toll: mid-20th-century equivalent	Adjusted Rank
1	Second World War	20th	55,000,000	55,000,000	9
2	Mao Zedong (mostly government-caused famine)	20th	40,000,000	40,000,000	11
3	Mongol Conquests	13th	40,000,000	278,000,000	2
4	An Lushan Revolt	8th	36,000,000	429,000,000	1
5	Fall of the Ming Dynasty	17th	25,000,000	112,000,000	4
6	Taiping Rebellion	19th	20,000,000	40,000,000	10
7	Annihilation of the American Indians	15th–19th	20,000,000	92,000,000	7
8	Josef Stalin	20th	20,000,000	20,000,000	15
9	Mideast Slave Trade	7th–19th	19,000,000	132,000,000	3
10	Atlantic Slave Trade	15th–19th	18,000,000	83,000,000	8
11	Timur Lenk (Tamerlane)	14th–15th	17,000,000	100,000,000	6
12	British India (mostly preventable famine)	19th	17,000,000	35,000,000	12
13	First World War	20th	15,000,000	15,000,000	16
14	Russian Civil War	20th	9,000,000	9,000,000	20
15	Fall of Rome	3rd–5th	8,000,000	105,000,000	5
16	Congo Free State	19th–20th	8,000,000	12,000,000	18
17	Thirty Years' War	17th	7,000,000	32,000,000	13
18	Russia's Time of Troubles	16th–17th	5,000,000	23,000,000	14
19	Napoleonic Wars	19th	4,000,000	11,000,000	19
20	Chinese Civil War	20th	3,000,000	3,000,000	21
21	French Wars of Religion	16th	3,000,000	14,000,000	17

Figure 1. *Too much death and suffering for a loving God to exist?*

5. Prayer

A famous atheist once said that nothing fails like prayer. Is he right? Actually he is wrong, but not completely. A lot of people pray. Some get answered and some don't. Many prayers are urgent requests for deliverance, and in many cases from good people. Do they get answered? Sometimes yes and sometimes not. There is no really significant tilt toward answered prayers for good people. People who are atheists don't pray yet their silence often brings them deliverance.

Theists who are not devout to their religion sometimes have better and happier lives than devout religious believers. The idea of answered or unanswered prayers seems jumbled, with no trend towards a listener who answers and grants desperately needed prayer requests. Below are examples of Biblically answered prayers. Or are they? Were these coincidences or just perfect timing?

- Israel in Egypt: Israel cried to God under oppression and waited many years before deliverance came (Exod. 2:23–25).
- Zechariah and Elizabeth: They prayed for a child and did not receive John until they were elderly (Luke 1:7, 13).
- Anna: She prayed and fasted for decades while waiting to see Israel's redemption, finally seeing Jesus in old age (Luke 2:36–38).
- Israel in Babylon: God's people waited through the 70-year exile before restoration (Jer. 25:11–12; Dan. 9).
- Caleb: He waited 45 years for the inheritance God had promised him (Josh. 14:10).
- Moses: He spent 40 years in Midian before God called him to deliver Israel (Acts 7:29–34).
- Joshua and Caleb: They waited 40 years in the wilderness before entering the Promised Land (Num. 14; Josh. 5).
- Abraham and Sarah: They waited 25 years from God's promise until Isaac was born (Gen. 12:4; 21:5).
- Isaac and Rebekah: Isaac prayed over Rebekah's barrenness and waited roughly 20 years before their sons were born (Gen. 25:20–26).
- Joseph: About 13 years passed between his youthful dreams and his rise to power in Egypt (Gen. 37:2; 41:46).
- David: He waited many years between being anointed king and actually receiving the throne (1 Sam. 16; 2 Sam. 5:4).
- Simeon: He waited faithfully for years for God's promise that he would see the Messiah before dying (Luke 2:25–32).

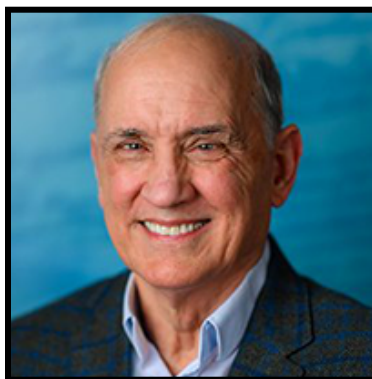


Image 1. *Dan Barker, former pastor turned atheist who made the famous line “nothing fails like prayer”.*

6. Health

You guessed it now, good and bad people die of illnesses alike with no significant tilt towards the good being more healthy. Sometimes it is determined by luck if you inherited diseases or bad genes from your parents. You may still get very sick eventually even if you have a healthy lifestyle just because you inherited a bad gene. Some people inherit disease-causing variants, while others develop disorders through new mutations that were not present in either parent. So it's like good and bad luck again. Our DNA mutates. It gets damaged more and more after every generation. This degeneration seems random when you study DNA. It's like nature is selecting who lives and who dies, and nature doesn't choose between good and evil people. That's why sometimes genetic experts call it random mutations - not because they have no physical causes, but because they occur probabilistically and without regard for what an individual needs or morally deserves

Is there really a God in control of our health? *"You are what you eat"* as the saying goes. It's all about your self control. Sometimes the processes and reactions that are in motion in our bodies tend to have what seems to be accidental malfunctioning causing short or long term negative effects. And this can happen to anyone, including the healthy and rich. It just doesn't choose. However, you reap what you sow can also be said to be true. De novo mutations are now recognized as an important cause of severe developmental and neurological disorders (Acuna-Hidalgo et al., 2016). A healthy lifestyle can substantially reduce disease risk, but it cannot guarantee protection. In a study of 55,685 participants, a favorable lifestyle reduced coronary-disease risk by nearly half among people with high genetic risk, but it did not eliminate their inherited susceptibility (Khera et al., 2016).

A mother watching her dying child or a child watching her dying mother in a hospital bed is quite common, as well as other cases of families watching their loved ones on their death beds. This can happen to anyone and any family, it's all random. And it's so painful. Death doesn't choose. It shuffles who lives and who dies. If divine providence is expected to protect good people from severe illness, this absence of a visible moral pattern raises a serious question.

COVID-19 death rate by age group

Death rate due to COVID-19 (all cases)

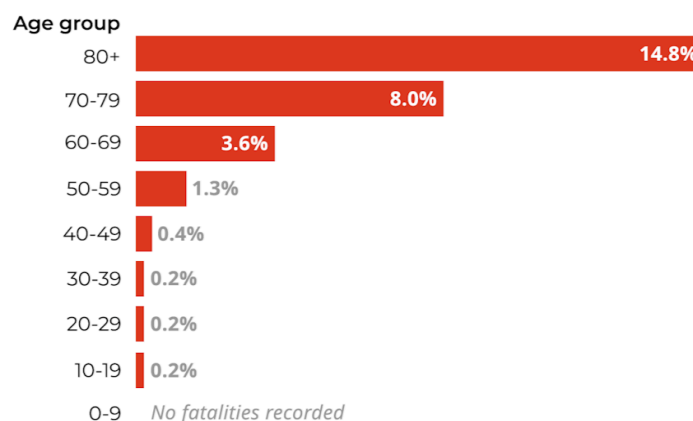


Figure 2. COVID-19 mortality by age. COVID-19 infection-fatality ratio increased approximately log-linearly above age 30, demonstrating an age-related biological vulnerability (O'Driscoll et al., 2021).

7. Miracles

Do miracles really happen? The evidence can be interpreted in more than one way. In a large American survey, 34% of adults reported that they had experienced or witnessed what they regarded as divine healing (Pew Research Center, 2008). Medicine also documents rare spontaneous remissions and other unexpected recoveries whose mechanisms may initially be unknown. (Diaconis & Mosteller, 1989). So will medical science someday figure out what causes these unexplained recoveries? If not then we can safely conclude that it's divine intervention.

For example, the Miracle of Dunkirk during World War II where the defeated British and French troops were trapped at the coast of Dunkirk France was able to escape to England by sea from slaughter by the Nazis. The first miracle was the weather, when sudden cloud cover did not allow the German air force to bomb the troops. Historical accounts confirm that weather played an important role in the evacuation. Low cloud, fog, and overcast conditions repeatedly restricted Luftwaffe operations and visual bombing, while unusually calm seas simultaneously aided the hundreds of vessels crossing the English Channel. A meteorological reconstruction reports cloud ceilings as low as approximately 300 feet during portions of the evacuation and attributes the conditions to a slow-moving North Atlantic low-pressure system (Kinsky, 2026).

Another miracle was when Hitler ordered his tanks to stop their advance and let the German Air force finish the troops. And the third miracle when England was able to send rescue ships and smaller craft with great numbers to get the men in arms trapped. Miracle number 2 and 3 may not really be real miracles as they were tactical blunders and excellent resource management. But miracle number 1, the sudden cloud cover was highly suspicious. Meteorologists never suggested that the weather can think. Sure there can be weather patterns but still it doesn't have a mind. These are seen as purely random. So we can say that this is a coincidence, while we can also argue that God intervened. We will never know.

Now how about faith healing crusades? Is it real? So far science today can explain all the minor healings, while fatal diseases and illnesses like terminal cancer were never documented to be healed on any faith healing crusades. Physician William Nolen famously followed 23 people who claimed healing at a Kathryn Kuhlman service and reported that he could not confirm cures of organic disease among the cases he examined (Nolen, 1974). *(but there is a single caveat case : a Los Angeles Times investigation documented a man with advanced colon cancer who reported recovery after attending a Benny Hinn crusade; his physician even described the recovery in the medical record as "miraculous." 2003 New York Times - The Price of healing by Willian Lobdell).*

But given these explanations, they are still not solid proof to debunk faith healing because God works in mysterious ways. Sometimes miracles cannot immediately be noticed. They take time.

It also depends on our different interpretations of miracles. For some, a conversion to Christ or a changed life can be considered miracles. The hand of God may be working but we are just not good enough to notice.

Overall there are still a lot of unexplained miracles, until they can be explained using science, miracles still do exist.

8. Evil Men Go Unpunished, Also Random?

A lot of evil figures in history died without pain, suffering, trial for their crimes, and some even died happily. Joseph Stalin, the Communist dictator of the former Soviet Union, died in pain but at an old age, while countless many under his rule died young. Do better men deserve to live longer as compared to the evil dictator? Yes, but it's not so. Seems like it's not fair. God is fair, yet what happens most of the time is not fair. So does God really exist? To add, Joseph Stalin died at age 74 following a massive hemorrhagic stroke, having remained in power until the end of his life rather than facing trial (Barth et al., 2019) but the moments before his death he died peacefully with his daughter beside him and his close advisors.



Image 2. Most of those who committed crimes against humanity escaped justice.

Mao Tse Tung, responsible for tens of millions of Chinese dead, died peacefully. So he died in office at age 82 without being judicially held responsible for the mass suffering produced under his government (Pantsov & Levine, 2012).

Adolf Hitler, died happily according to his final words, but this is debated.

Countless people governed by these men died younger, suffered more, and possessed far less power over the conditions of their lives.

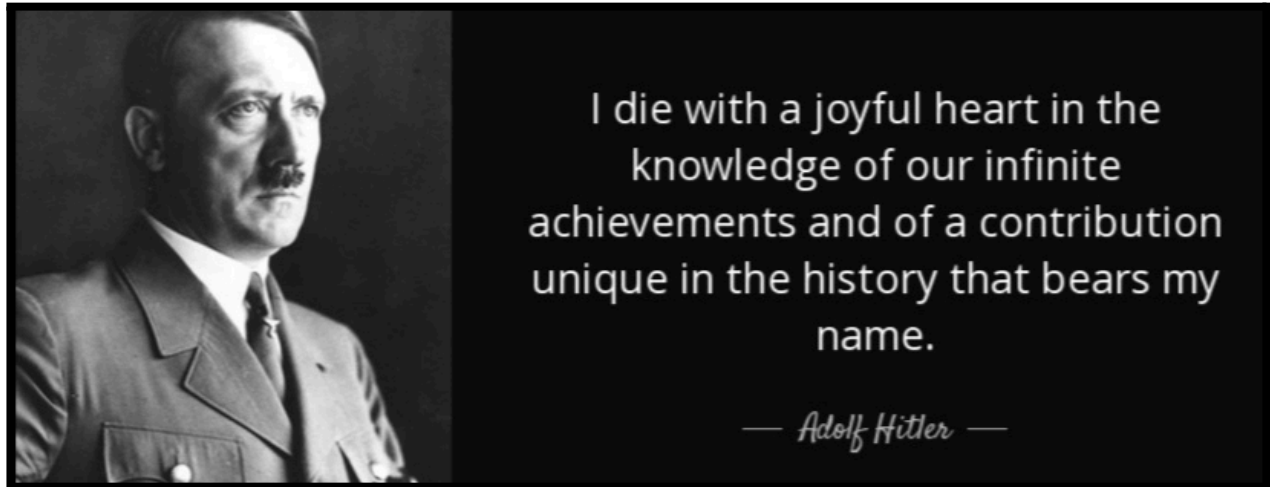


Image 3. Hitler's final political testament. Signed on April 29, 1945, one day before his suicide, the document expressed continued ideological defiance and blame. (Kershaw, 2008).

9. What Does The Bible Say?

According to scripture, God lets it rain on the just and the unjust alike. Meaning He allows good and bad people to be rich or poor, suffer or enjoy, live long or die early, and so on. God gave us free will. It seems that the randomness we are seeing is all part of God's plan. And with free will, we can do whatever we want to shape our lives and our nations. Free will makes events look random because the consequences of our free will actions will create a series of events in which we cannot foresee that may appear random or accidents. It can be accidental good or accidental bad. God also said that everything whether good or bad will work together for the good and that eventually the tilt towards the good that we can't clearly see now, will be evident eventually soon. Our problems were also designed by God to test us and make us stronger.

The Bible also does not promise that health, wealth, longevity, or political success will be distributed according to moral character during this life. Jesus said that God causes the sun to rise on the evil and the good and sends rain upon the just and the unjust alike (Matthew 5:45). Ecclesiastes similarly observes that victory does not always belong to the strongest or success to the wisest, because "time and chance happen to them all" (Ecclesiastes 9:11). Job and Psalm 73 openly confront the suffering of righteous people and the apparent prosperity of the wicked. The seeming unfairness of life is therefore not ignored by Scripture; it is one of the problems Scripture itself attempts to address. Trials can produce endurance and maturity (James 1:2–4), but Scripture does not require us to claim that every tragedy was individually designed merely to make its victim stronger.

Biblical theology ultimately places complete justice in a future judgment rather than promising that injustice will be corrected during earthly life (Ecclesiastes 12:14; Acts 17:31; Revelation 20:11–15). This is why scripture tells believers to not take revenge in their own hands, for vengeance is the Lord's alone (Romans 12:19).

This all means that the randomness we see can be interpreted with different lenses or worldviews. If you believe in God, then the explanation to the question of randomness is what the Bible said above. But if you are an atheist, the randomness we see is a clear indication that God doesn't exist. but it does not by itself determine whether God exists.

10. Conclusion

When everything examined in this paper is put together, the world can certainly look random. Good people suffer while bad people prosper. Empires rise and fall, wars kill without regard to character, disease strikes believers and unbelievers alike, prayers are sometimes answered and sometimes seemingly unanswered, and many people who commit terrible acts never face justice in this life.

So as readers, do you see a tilt or shift towards good overtaking evil? Based on careful analysis, I can conclude no. But to remind readers that I excluded other theistic evidence which confirm God's existence and played a theoretical scenario. And by analyzing the data I showed here, you might say that you can prove it to your side or your belief system. But none of this by itself proves that God does not exist. And you could be right because it will depend on your starting point or your worldview.

So if we judge the existence of God only by the apparent randomness of what happens in this world, the evidence does not give us a clear winner. The randomness is real in appearance, but what it ultimately means depends greatly on the worldview through which we interpret it.

So to conclude, I'd say this topic is still highly debatable. It can go either way. A very gray issue I might add. The evidence considered here therefore leaves the question open rather than settling it.

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