Episode Book

EPISODE #5929

Who Believes God Is Personally Involved? The Data on Divine Providence

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SYNOPSIS

Everything happens for a reason" sounds like one belief. It's actually at least three — God orchestrates every event, God permits events for a purpose, or God neither causes nor permits suffering but good can still come of it. This episode traces the vocabulary of divine providence from Maimonides and Nachmanides through the Baal Shem Tov's 18th-century expansion to hashgachah pratit, then compares how Christianity, Islam, and deism each draw the line. Along the way: the Reformed distinction between God's appointment and God's authorship of sin, the Mu'tazilite and Ash'arite split over kasb, and the theodicy problem every providential tradition has to answer for. Then the part nobody expects — decades of polling exist on belief in God, religious affiliation, and the afterlife, but measuring belief in personal divine involvement turns out to be a much stranger project, and the findings don't line up with the usual assumptions about who holds that view.

TRANSCRIPT



Corn

Daniel's been circling something for a while, Herman, and I think this one gets at the root of it. He says believing God exists is one thing. Believing God is personally, continuously involved in your individual life is a different thing entirely. And he wants to know what that second thing is actually called.



Herman

It has a name. Several, actually, depending on which tradition you're standing in.



Corn

Right. So he asks about hashgachah pratit in Judaism, specifically. How closely it maps onto the phrase "everything happens for a reason." Whether there's a real theological difference between God orchestrating events, God permitting events for a purpose, and just trusting that good can come out of suffering.



Herman

Three different positions. That's the spine of it.



Corn

Then he goes comparative. Judaism, Christianity, Islam, deism. Which traditions make this central, which reject it outright. And how any of them square it with suffering that looks completely senseless.



Herman

The theodicy problem. Every tradition that affirms providence has to answer for that.



Corn

And then the part I think he's most curious about. We have decades of polling on belief in God, religious affiliation, belief in an afterlife. But has anyone actually tried to measure how many people believe God is personally involved in their lives? And what does the data say about who holds that belief?



Herman

The short answer is yes, they've tried, and the findings are stranger than you'd expect.



Corn

The longer answer is the episode.



Herman

Let's start with the vocabulary, because the distinction Daniel is drawing maps onto a real split in theology. Divine providence gets divided into two categories. General providence is God upholding existence and the natural order. The laws of physics keep working, the universe doesn't collapse. That's general.



Corn

The maintenance contract.



Herman

And then special providence, or particular providence, is God intervening in the lives of specific people. Miracles, divine retribution, answered prayers, that whole category. The two are not the same claim, and traditions that accept the first don't automatically accept the second.



Corn

That's the deist position, isn't it? God as the watchmaker. Wound it up, walked away.



Herman

Deism affirms general providence and rejects special providence. God created the universe, established its laws, and then does not intervene. The technical term is deus otiosus, the idle god. Deism also rejects prophecy, revelation, and miracles as reliable sources of divine knowledge. So if you want the cleanest contrast to hashgachah pratit, deism is it.



Corn

So the watchmaker is the atheist's God with better manners.



Herman

Something like that. Now, in Judaism, the term Daniel is asking about is hashgachah pratit. Literally, divine supervision of the individual. Chabad distinguishes it from hashgacha Elokit, which is general divine providence over the world. Hashgacha Elokit is God running the show at the cosmic level. Hashgachah pratit is God paying attention to you, specifically, right now.



Corn

And that's the belief Daniel is describing. Not "God exists" but "God is busy with me."



Herman

The Springer volume on Judaism and providence puts it about as plainly as it can be put. If you're governed by particular providence, then God directs your life toward some grand purpose. God cares about you and is busy with you. Whether you win the lottery or stub your toe, there's a meaning to it.



Corn

Stub your toe. That's a lot of theological weight for a coffee table.



Herman

It is. And that's exactly where the tradition splits. Because the classical rationalists did not hold that view. Maimonides limited specific providence to human beings, and within human beings, only to those leading intellectual and pious lives. Providence, for him, was a function of intellectual and spiritual activity. It is the activity, not the person, that merits providence. That's the line.



Corn

So in Maimonides, providence is earned. It's not a blanket over creation.



Herman

Right. The pattern of nature is basically immutable in his view. God doesn't reach in and rearrange the furniture for everyone. The person who has developed their intellect and their piety attains a kind of connection that carries providence with it. Everyone else is subject to the ordinary course of nature.



Corn

That's a much narrower claim than what most people mean by "everything happens for a reason."



Herman

Considerably narrower. Nachmanides went further in one direction and then pulled back in another. He held that all our matters and circumstances are miracles and they do not follow nature. Nature itself is a kind of illusion, and everything is direct divine will. But even Nachmanides restricted providential treatment to the righteous and the wicked. The average person, in his framework, is guided by natural law.



Corn

So the righteous and the wicked both get special attention, just different kinds.



Herman

The righteous get providence as reward, the wicked get it as punishment. The average person just lives. Which means that even in the medieval miraculous camp, most people are not the object of continuous divine micromanagement.



Corn

Then the Baal Shem Tov shows up.



Herman

Around seventeen hundred to seventeen sixty. And he extends hashgachah pratit to every minor detail of creation. Not just human beings. Not just the righteous. Every minor detail. Even, in the famous formulation, a strand of straw lying on the ground.



Corn

A strand of straw.



Herman

The Hasidic view is that there is no serendipity, no happenstance, no accidental occurrence. Nothing occurs by mistake because all is divinely orchestrated. The movement of a leaf in the wind is part of the divine purpose of creation.



Corn

So the straw is not an accident. The straw is a message.



Herman

The straw is on a mission. And that is the view that maps most closely onto the popular phrase "everything happens for a reason." When someone says that at a funeral, they are, whether they know it or not, articulating a Hasidic theology.



Corn

Here's the part I find interesting. Michoel Rotenfeld wrote a piece in Hakirah last year arguing that this absolute-providence view is a historical innovation.



Herman

That's right. He argues that before the Baal Shem Tov, hashgachah pratit was not nearly so integral to Jewish thought. The medieval philosophers, Maimonides, Gersonides, limited specific providence. The Baal Shem Tov's expansion is what one scholar calls the eighteenth-century revolution. So it's roughly two hundred and fifty years old.



Corn

Which means a lot of people who say "everything happens for a reason" are holding a theology that the rationalists in their own tradition rejected.



Herman

That's the gap. And I think Daniel is right to press on it, because there are actually three distinct positions hiding inside that one popular phrase. Position one, God actively orchestrates every event. That's the Baal Shem Tov. Position two, God permits events for a purpose without causing them. Position three, God doesn't cause or permit the suffering, but you trust that good can emerge from it.



Corn

And those are not the same claim. They're not even close.



Herman

They're not close at all. The first says God did this, on purpose, for a reason. The third says God didn't do this, but God can work with it. The emotional difference between those two positions, when your child is sick, is enormous.



Corn

Say more about that. Because on paper they sound like variations on the same comfort.



Herman

On paper, yes. In practice, no. If God orchestrated your child's illness for a purpose, then the illness is a message, and you are obliged to find the message. If God permitted it, then God allowed something terrible and there's a question of why. If God neither caused nor permitted it, and you simply trust that good can come of it, then the suffering is senseless and your faith is in the redemption, not in the design.



Corn

The third one lets the suffering be senseless. The first one refuses to.



Herman

The first one refuses to, and that's precisely why some people find it unbearable. Because it means there is no such thing as an accident, which means there is no such thing as meaningless pain, which means every terrible thing that happens to you is addressed to you.



Corn

That's a heavy post.



Herman

It is. Some people find it consoling. Some people find it crushing. And the tradition knows this, which is why the rationalists kept trying to narrow the claim.



Corn

Christianity gives us the sharpest internal debate about it, doesn't it? If Judaism gives us the vocabulary, Christianity gives us the fight.



Herman

The fight is real. The Reformed and Calvinist tradition is the strongest on this. The Belgic Confession, Article Thirteen, states that God did not forsake his creation or give it up to fortune or chance, but rules and governs it according to his holy will, so that nothing happens in this world without his appointment.



Corn

Without his appointment. That's total.



Herman

And then the very next clause does the careful work. God neither is the author of, nor can be charged with, the sins. So nothing happens without God's appointment, but God is not the author of sin. That's the line they have to hold, and holding it is not easy.



Corn

How do you appoint something and not author it?



Herman

That's the question everyone asks. The Lutheran formulation is an attempt at an answer. God cooperates with both good and evil deeds, but with the evil deeds he does so only in as much as they are deeds, not with the evil in them.



Corn

That's a very fine distinction.



Herman

It's a scalpel. Whether it cuts cleanly is a matter of some dispute. Arminianism is the tradition that defines itself against this whole apparatus. It's built on what's called God's limited mode of providence. It affirms free will and predestination by foreknowledge rather than determinism. God knows what you'll choose, but God doesn't make you choose it.



Corn

So the Arminian says God sees the whole road but doesn't lay it.



Herman

That's the claim. And the Eastern Orthodox tradition goes the other direction entirely. St. John of Tobolsk wrote that nothing happens by chance, that all was foreseen and written down in the books of divine providence before the beginning of time. So in Orthodoxy you have a similarly strong claim, but framed as foreknowledge and providence rather than the Reformed apparatus of decree.



Corn

Islam approaches the same problem from a completely different angle. It's not framed as a theoretical puzzle there. It's a lived trial.



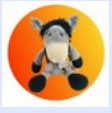
Herman

That's right, and the Qur'anic term is ibtilā, trial or test. We shall certainly test you with fear and hunger, and loss of property, lives, and crops. Suffering is not a problem to be solved in that framework. It's an instrument in the actualization of God's purpose.



Corn

So the test is the point. Not an objection to God's goodness.



Herman

And then the theological schools split the same way they split everywhere. The Mu'tazilites defended human free will and God's justice, holding that God cannot create evil. The Ash'arites held that God is just in whatever he does and creates all acts, with humans merely acquiring them, the doctrine of kasb.



Corn

Acquiring. That's another very fine distinction.



Herman

It's the same move as the Reformed one, in a different key. God creates the act, you acquire it, so you're responsible for something you didn't author. Everybody who wants both an all-determining God and human accountability ends up building some version of this.



Corn

Al-Ghazali's line though. There is not in possibility anything more wonderful than what is. That's the whole thing in one sentence.



Herman

That's the best-of-all-possible-worlds dictum, and it's embedded in tawakkul, trust in God. So the Muslim who trusts in God is trusting that the world as it is, including the painful parts, is the best arrangement available. The best.



Corn

Which is a much stronger claim than "it'll work out."



Herman

Much stronger. And notice the pattern across all three traditions. Every one of them affirms active providence, and every one of them has to build an escape hatch for suffering. Islam reframes suffering as test. Reformed theology says God permits evil only in view of a greater end. Maimonides limits providence to the intellectual elite, which means the suffering of the ordinary person isn't a theological problem because the ordinary person was never covered.



Corn

That's an escape hatch built out of a smaller claim.



Herman

It is. And it's honest, in its way. Maimonides doesn't have to explain why the righteous suffer, because he's already defined the righteous as the ones who get providence.



Corn

Which raises an obvious question. How many people actually hold this belief? Because the theology is one thing, and the prevalence is another.



Herman

This is where it gets interesting, and where Daniel's question about the polling really pays off. The short answer is yes, researchers have tried to measure it, but not with a single canonical question the way Gallup measures belief in God. It comes through proxy items and composite scales.



Corn

So there's no headline number.



Herman

No single headline number, which is itself informative. Nobody has a "ninety percent believe in God" equivalent for this. But the proxies are strong. Pew asked in twenty eighteen whether God or a higher power directly determines what happens in our lives. About half of Americans, forty eight percent, said God determines what happens all or most of the time. Eighteen percent said just some of the time.



Corn

Half.



Herman

Half. And it gets more specific. Nearly eight in ten, seventy five percent, said God has protected them. Two thirds said God has rewarded them. Four in ten said they have been punished by God.



Corn

Punished. That's the one that stays with you.



Herman

It is. And two thirds said God is behind both the big things and the little things. Most see God at work in both good and bad events. Only five percent said God is responsible for only good things. One percent said only bad.



Corn

So the punishment belief is not fringe. Four in ten.



Herman

Now, the Pew data also breaks it down by tradition, and the spread is wide. Eighty two percent of historically black Protestants and seventy two percent of evangelicals say God is responsible for all or most of what happens to them. Catholics come in at fifty six percent. Mainline Protestants at fifty three percent.



Corn

So the gap between black Protestants and mainline Protestants is nearly thirty points.



Herman

Nearly thirty points, on the same question, in the same country, in the same year. That's not a rounding error. That's a different religious world.



Corn

What about the Baylor data?



Herman

Baylor's twenty ten survey found eighty two percent depend on God for help and guidance in making decisions. Seventy one percent believe good or bad events are part of God's plan for them. And one in three agreed with the statement, and this is the one that stops you, there is no sense in planning a lot because ultimately my fate is in God's hands.



Corn

One in three. That's not a theological position anymore. That's a posture toward your own life.



Herman

Which is Daniel's real question, I think. Is this a niche theological conviction or a mass phenomenon? And the answer from the data is that it's a mass phenomenon, but it's not evenly distributed. And the distribution is where it gets surprising.



Corn

Because it tracks education and income.



Herman

It tracks education and income, and hard. Scott Schieman's study in Sociology of Religion in twenty ten found that the more education and income a person had, the less likely they were to believe in daily divine intervention. That's the pattern.



Corn

But there's a twist.



Herman

There's a twist. Wealthy and educated regular attenders held beliefs similar to their less-educated peers. So it's not simply education dissolving the belief. It's education plus low religious involvement. If you're educated and you're in the pew every week, you look like everyone else in the pew.



Corn

And the Pew numbers back that up.



Herman

Pew found that among college graduates, only one third say God determines all or most of what happens to them. Among those with a high school degree or less, it's fifty nine percent. So it's nearly double.



Corn

A twenty-six point gap on a single question.



Herman

On a single question. Now, is that because education causes skepticism, or because the kind of person who gets a college degree is already different? That's contested, and I don't think anyone has cleanly separated the two.



Corn

I don't think you can separate them. You're selecting for people who think the world is legible.



Herman

Rebecca Glazier built a measure she calls providentiality. Two questions. One, God has a plan and I have a part to play in it. Two, religious guidance. And about twenty one percent of the general population scored the maximum, nine out of nine. Among church attenders, it's fifty two percent.



Corn

So you roughly double the rate by going to church.



Herman

You roughly double it. And the tradition breakdown matches what we saw in Pew. Black Protestants, evangelicals, and Mormons are the most providential. Older and less-educated respondents are more providential. And then the political finding, which is the one that gets quoted. Republicans scored a mean of seven point two three. Strong Democrats scored five point two six.



Corn

A two point gap on a nine point scale. That's substantial.



Herman

It's substantial. And it raises the question of whether this belief is doing theological work or political work. Or whether it's doing both, and they reinforce each other.



Corn

Here's what I want to push on. Daniel asked about the psychological consequences. Is this belief good for people?



Herman

That's where the picture gets complicated, and it's the most interesting part of the research. Jong Hyun Jung, using Baylor's two thousand seven data, found that a sense of divine involvement is associated with greater odds of having a sense of meaning in life. But only among evangelical Protestants, mainline Protestants, and Catholics. Not among other religionists and not among religious nones.



Corn

So it doesn't work for everyone.



Herman

It doesn't work for everyone. The same belief that gives one person a sense of meaning does nothing measurable for another. Which suggests the belief isn't a standalone psychological mechanism. It's a belief embedded in a community and a tradition that reinforces it.



Corn

And then the prosperity gospel data cuts the other way entirely.



Herman

It cuts hard the other way. Baylor's Wave Seven study from last year found the prosperity-gospel variant, the belief that God rewards the faithful with wealth and health, is held by somewhere between seventeen and twenty five percent of Americans. And it correlates with worse mental and physical health.



Corn

Worse.



Herman

Worse. More depression, worse self-reported health. So you have two beliefs that both assert divine involvement, and one of them is associated with meaning and the other with worse outcomes. Which means "providence is comforting" is not a single claim. It depends entirely on what you think God is doing with the suffering.



Corn

If God is rewarding you, and you're still sick, the belief turns on you.



Herman

The prosperity gospel makes health a report card. And when the report card comes back bad, you don't just have the illness. You have the verdict.



Corn

That connects back to the three positions from earlier. Orchestration, permission, trust.



Herman

It does. Orchestration is the riskiest of the three, psychologically, because it makes every bad thing a message. Permission leaves room for the senseless. Trust doesn't require a message at all.



Corn

And the data suggests the traditions that have historically held the narrower views, the Maimonidean view, the view that providence is earned or limited, were not just doing abstract theology. They were managing a psychological hazard.



Herman

I think that's right. And Baylor's Wave Seven also found forty two percent of Americans believe the country's success is part of God's plan. So the belief scales up from the individual to the nation without much friction.



Corn

Which is a whole other set of problems.



Herman

It is. The American Worldview Inventory this year found only thirty one percent say God is actively involved in every moment. And only sixteen percent say God is the most important element of their life. So if you put those next to the Pew forty eight percent figure, you get a picture of a belief that's widespread but thin. A lot of people affirm it in the general case. Far fewer have organized their lives around it.



Corn

Which is Daniel's exact question. Specialized theological position, or mass phenomenon?



Herman

Both, depending on how strictly you define it. Loosely defined, it's a mass phenomenon. Roughly half of Americans say God determines what happens to them. Strictly defined, as an actual governing principle you've built your life around, it's closer to the thirtieth percentile.



Corn

And it's strongest among the people with the least structural power.



Herman

It is. And that's the uncomfortable part. Is the belief a source of resilience for people who don't control much, or is it a way of accommodating to a life you can't change? I don't think the data can answer that. Both readings fit.



Corn

The prosperity gospel data suggests it can go either way depending on the exact content.



Herman

It very much does. And that's the thing I keep coming back to. The theological distinctions Daniel drew in his prompt, orchestration, permission, trust, are not academic. They have different consequences. The tradition spent a thousand years arguing about them because the argument matters.



Hilbert

I agree with all of that.



Hilbert

Which is not what I came out to say. I knew a man named Gerald Pinch. Worked the loading dock with me at a place that made pharmacy shelving. He was a Mu'tazilite and didn't know the word for it.



Corn

He was what?



Hilbert

Every bad thing that happened at that dock, Gerald had a reason it wasn't God's doing. Every good thing, God had done personally. I asked him about it once, at a break, forty years ago, and he gave me a two hour answer.



Herman

And that maps onto the Mu'tazilite position exactly. God cannot create evil, so evil has to come from somewhere else.



Hilbert

He kept a list, actually. On the back of a clipboard. Names of everybody who got hurt on that dock, with the date and what caused it and who was at fault. Thirty one names over six years.



Corn

A theodicy on a clipboard.



Hilbert

It wasn't a theodicy. It was a record. He wanted it clear that none of them were God's fault. He was very particular about that.



Herman

Did he ever lose the argument with himself?



Hilbert

Once. A boy named Terrence lost two fingers to a roller. Gerald didn't put a cause next to his name. Left it blank. He never said why.



Corn

The blank space is the whole question, isn't it.



Hilbert

I don't know what it was. I know he kept that clipboard until the day he retired and I know he gave it to Terrence's mother. She had four hundred and twelve of them, by the way.



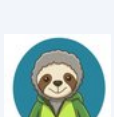
Herman

Four hundred and twelve what?



Hilbert

Clothespins. Stored in coffee tins on a shelf in her hallway. I never got the story there and I never asked twice. But Gerald walked that clipboard across town to give it to her, and he was sixty seven years old and it was ninety four degrees.



Corn

Wait, what?



Hilbert

That's all I've got on it. I'm not going to pretend I understand the man.



Herman

So the record wasn't for Gerald at all. It was for her.



Hilbert

I said what I said. I'm not going to draw you a picture.



Corn

There's something real in that, though. The record is the thing.



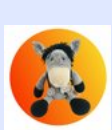
Herman

The evidence that somebody was keeping track. That's the part that stays with you.



Corn

It's the opposite of the prosperity gospel, actually. Gerald wasn't saying the injuries were a reward. He was saying they weren't a punishment either. He was refusing the verdict.



Herman

That's a real distinction. And it's the one Maimonides was making too. Bad things happen. The question is whether they're addressed to you or just happening near you.



Corn

And whether you're willing to leave a blank space on the page.



Herman

Which is, if I'm honest, the hardest of the three positions. Orchestration gives you a reason. Permission gives you a why. Trust gives you hope. But leaving the blank means living with the question, and that's the thing most people can't do.



Corn

So the practical takeaway from all of that. If roughly half of Americans believe God determines what happens to them all or most of the time, that shapes how they read every bad day. The traffic jam has a reason. The diagnosis has a message. The promotion that didn't come through is a lesson.



Herman

It's the interpretive frame they bring to everything. And the research suggests it's usually a source of stability, but not always. Not when the framework says the sick person deserves it.



Corn

And the education gap cuts both ways, I think. On one reading, the less educated hold the more providential belief because it's a genuine resource. On another, it's a substitute for the agency that higher income actually buys you.



Herman

I don't think you can settle that from survey data. But the fact that the gap closes for educated regular attenders tells you something. It's not ignorance driving the belief. It's community.



Corn

It's the tradition doing its work.



Herman

That's where I'd land. The belief is not a puzzle people solve alone. It comes from a community and a practice, and the community is what makes it hold.



Corn

If this was your kind of episode, go back for episode ninety-one, The Story Behind the Show. This has been My Weird Prompts. Thanks as always to Hilbert Flumingtop, who produces this and who has never once explained the coffee tins.



Herman

And thanks to Daniel, whose prompts keep finding the things we thought we understood.



Corn

If this one got you thinking, leave us a review. It helps other people find the show. And if you've got your own question about something you can't quite name, send us your own prompt on Telegram at t dot me slash MWP listener bot.



Herman

We'll be back soon.



Corn

See you then.

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