

Therefore God must have ordained the means as well as the ends.

3. The decrees make God the author of sin

a. This objection states: "If God is viewed as having decreed whatever comes to pass, and if there is sin in the world (as there most certainly is), then God must in some sense be responsible for sin in the world."

b. This objection may be responded to in the following ways:

(1) Responsibility for the real authorship of sin in the world must be fixed in Satan, and in Adam and Eve, not God.

God did not create the devil as such; He made a holy and free angelic spirit who abused his liberty, freely sinned, and thus made himself the devil.

God did not create sinful human beings; he created free moral beings who were themselves the authors of sin in the human race.

(2) In meeting this objection the causative and permissive aspects of God's all embracing Plan must be maintained.

God does not determine to cause evil desires or choices or actions in human beings; he determines to permit them.

He decrees sin in the sense of determining to create, preserve, and restrain those who, in their own self chosen courses, will to do evil. God does not determine to efficiently produce sin; he determines to permit sin. And His decrees guarantee certainty of futurition.

(3) The principle sometimes enunciated to the effect that an agent is responsible for whatever his act renders certain, and that therefore God cannot decree sin because his decree renders the occurrence of sin certain, must be opposed.

Although God judicially abandons some human beings to their sins and gives them up to a reprobate mind, thereby rendering certain their continuance in sin, yet He, is not responsible for their evil deeds; they are.

Although God leaves the fallen angels to themselves, and thereby renders certain their continuance in rebellion, yet He is not responsible for their sin; they are responsible.

Although God leaves the wicked to their destiny in Sheol, and thereby renders certain their continuance in Impenitence, yet He is not responsible for their wickedness; they are responsible.

In all these cases God simply decrees to permit, as certainly future, those sinful actions which men and angels, from themselves, decide to perform.

(4) A distinction must also be drawn in the concept of permission.