

What, then, made Adam sin? The problem with this question is its statement! Nothing made him sin! in fact, if anything made him sin, then his act was not a free act of self-determined choice.

The inclination against God that led to his external act of disobedience was originated *ex nihilo* by Adam himself. The efficient cause of Adam's sin was Adam! No one made him sin.

b. How could a Just God Justly permit mankind to be tempted?

What was the purpose of the test? To confirm Adam's character in holiness and righteousness. Since Adam had the power of contrary choice and was inclined toward God, he could be confirmed in this inclination only by a deliberate choice in the presence of the possibility of an opposite choice. Adam had to choose whether or not he would be confirmed in holiness and live for the glory of God.

In addition, Adam had the power to resist the temptation. He could have chosen to obey God rather than listen to Satan. The temptation in itself had no power to cause Adam to sin.

Thus God was perfectly just in permitting Satan to tempt Adam, both in view of the purpose of the test and Adam's power to resist the temptation.

It is interesting to note that in this situation God was testing Adam at the same time that Satan was tempting him.

c. How could so great a penalty be attached to so slight a command?

The significance of the command was not slight. This may be seen:

(1) by God's solemn warning not to disobey

(2) by the announced penalty attached to disobedience

(3) by the terrible results, both immediate and subsequent, of that disobedience

The substance of the command was slight. This shows:

(1) the simplicity of the test that God placed before Adam and Eve

(2) the ease with which our first parents could have obeyed the command

(3) by contrast, the heinousness of disobedience, in the light of all of God's goodness to them in the Garden