

The Effects of Sin

May 31, 2026

- When we think about sin, we may think about the forgiveness of sin on the cross, if we are believers. We also may think about those in the world that have committed egregious sins, like:
- Adolf Hitler - Responsible for the Holocaust and World War II, leading to millions of deaths.
- Joseph Stalin - His regime caused widespread famine, purges, and the deaths of millions in the Soviet Union.
- Jeffrey Epstein – Using his wealth and connections, He manipulated, exploited and abused countless young victims over decades.

We typically excuse ourselves from this type of sin comparison though. We also may look at our own sin as “not that bad.” Surely, We might even say, “that person is going to hell for that sin.” The sin won’t send them to hell, but unbelief will! We like to grade sin on a scale, based off of how evil we think others are, but God sees sin as what separates us from Himself, period. Does that mean God doesn’t care how evil their sin is? Not at all. God really takes sin seriously, and sent His son Jesus Christ to pay the penalty for it; Past, present and future. We believe that, right?

Well, If that is the case, and it is; then the sins of the evil ones above, were forgiven as well. This can be the point that people start taking a self-righteous road. **Why?**

Because we like to look at the lives of others with a lens of Morality, thinking, surely small sin isn’t comparable to the great sins that these men committed. But All sin is a serious problem to God! Sin creates a ripple effect, just as a pond that is completely still and peaceful. The peaceful pond...until a bullfrog jumps into the water. You can picture the circles of waves that move away from the frog and extend far from the original location of the splash. This must have been what it was like in the Garden of Eden. Beautiful, peaceful and still. God walking through the Garden, daily with Adam and Eve. He talked to them and had a relationship with them. The environment was prepared just for them, and their every need was met. They had every provision. But they disobeyed God and sin entered and disrupted everything. God had given them free will to obey or disobey Him. As long as they obeyed God, they would remain in fellowship with Him in a state of sinless perfection. But when they committed their sin of disobedience, immediately, a barrier existed between them and God. This is the rippling effect of sin with a Holy God. From the fall of Adam and Eve, until the end of time, no human being could conquer this barrier. It is impassable and insurmountable; no human effort can break through this obstruction. Sin’s beginning started with a thought; when Eve listened to Satan, identified as a snake. It started with a temptation. Satan asked, “what has God told you about the tree in the garden?” Eve said innocently, “God has given every tree for the fruit it bears for us to eat, but of the one tree in the middle of the garden, God said we shall not eat of it or touch it, or we will die.” Satan said, “surely you won’t die!” For God knows that in the day you eat from it your eyes will be opened, **and you will be like God**, knowing good and evil. This is, in fact, what caused Satan to be thrown out of heaven. He wanted to be like God! So Eve’s desire was to be like God too. Satan was trying to justify his own rebellion against God by coaxing Eve to make the same mistake. Then he could turn to God and say, “See, your creation is no different than I am.”

When the woman saw that the tree was **good for food** (justification to sin), and **a delight to the eyes** (I want it), and **the tree was desirable** (preparing to engage, I really want it) to make one wise, she took from its fruit and ate (full commitment of sin). Who told Eve that the tree in the middle was good for food? God had given Adam

and Eve every other tree in the garden for food. Was this food not good? Was it not desirable? I guess the grass is always greener on the other side rings true. Isn't it interesting that it is the things in life that we desire that **we put before God**. Which of these things has ever maintained our happiness?

Not to sin alone, Eve offered it also to her husband, Adam, and he ate too. Misery loves company! Their eyes were opened and they realized they were naked. Shame entered the garden. They had never experienced shame before, but they immediately knew they messed up! When they heard the Lord walking in the garden in the cool of the day (as He had every day) they hid themselves from the Lord. The Lord called out to them and said, "Where are you"? God knew.

Adam said, "I heard you walking and hid myself, because I was naked." God said, "Who told you that you were naked?" Have you eaten of the tree of which **I commanded you** not to eat?

Adam initiated the next characteristic of Satan, "The blame game." The woman, whom YOU GAVE ME, She gave it to me and **I ate!** It wasn't my fault God; **You caused this** to happen by giving me a help mate. We don't really want to take the blame for our own sin. We see this in our culture today where people want to blame God for everything they go through, without realizing many times they caused their own issues! God is blameless. He didn't make you sin. He doesn't create sin and He doesn't tolerate sin either.

> how did Adam and Eve's sin affect God?

Adam and Eve's sin fundamentally disrupted God's creation and damaged their relationship with Him, though God's response reveals both his justice and his persistent grace.

Their disobedience shattered the perfection of God's creation and his intentions for it. The consequences rippled outward catastrophically—the effects of sin were broad and devastating, with nothing God created left unaffected, while every relationship was also altered in close and painful ways. To the moral reality of their guilt, divine justice answered with deserved condemnation.

(Revelation 20:10 - And the devil who had deceived them was thrown into the Lake of Fire and Sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.)

Yet sin's impact on God himself reveals something deeper than mere punishment. Adam and Eve's encounter with the serpent demanded God's judgment against the intruder. More profoundly, Adam and Eve's rebellion constituted a rejection of God's authority—they had chosen to follow the serpent's word rather than God's. This wasn't simply breaking a rule; the disobedience went well beyond eating forbidden fruit, involving intention, attitude, and relationship. They were unwilling to trust God completely and choose their own desires and independence over God's will. Remarkably, God's response to being sinned against demonstrates His character. Rather than abandoning humanity, in each instance of sin's consequences, God's providential love and mercy are evident. God expelled Adam and Eve from the Garden (His Justice) to keep them from eating from the tree of life and living forever in separation and death, yet provided clothing for them as they left, much like a mother caring for her children. God was wounded by their betrayal, yet He immediately began pursuing restoration; a pattern that lead to Christ's redemptive work.

> how does sin affect our relationship with God?

Sin fundamentally fractured humanity's relationship with God across multiple dimensions; creating distance, fear, and spiritual alienation where intimacy once existed.

The immediate consequence manifested as relational rupture. After transgression, humans instinctively withdrew from God's presence, driven by fear and shame rather than approaching Him in openness.

(Gen 3:8–10) They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 Then the Lord God called to the man, and said to him, "Where are you?" 10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

This wasn't merely emotional discomfort; sin erected a barrier between God and His people, obscuring His face and preventing Him from hearing their prayers.

(Isa 59:2) But your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear.

There is something else that occurred as well. When the Lord said you will surely die, Adam and Eve did not die physically, but they died spiritually.

Adam was originally created Trichotomous, (meaning he was created with a body, a soul and a spirit). The Soul gives man rational, moral, and relational capacities. The soul consists of self-consciousness (aware of one's own existence), mentality (the ability to think), volition (ability to choose), and a conscience (norms and standards). The Human Spirit provides the ability to understand, assimilate, and categorize spiritual phenomena, enabling the individual to have fellowship with God.

When Adam sinned, God removed his Human Spirit, and he became Dichotomous, possessing only a body and a soul. Since Adam's fall, all humans have been born Dichotomous. We are born physically alive, but spiritually dead, because of the imputation of Adam's original sin. This was because Adam was mankind's representative. When he sinned, God's Justice judged all of mankind. Therefore, When we are born, we are unable to understand spiritual things and are incapable of having a relationship with God.

So, to Summarize:

1. We cannot understand Spiritual phenomena without a Human Spirit.
2. We are Spiritually separated from God because of sin.
3. When God said Adam and Eve would die, they did die – Spiritually.
4. Because of one man's sin, mankind was condemned.
5. When we were yet sinners, God made a provision for us that would satisfy His Justice and still allow us an opportunity to have a relationship with Him.

One of the forms of Grace God provides for mankind is in Common Grace. Since mankind is born spiritually dead, and cannot understand Spiritual phenomena, God sends the Holy Spirit to interpret to the person, the

Gospel of Christ. The Holy Spirit performs this ministry so the person can make the decision to either accept or reject the Gospel that has been given. The penalty had to be paid for the transgression.

But a natural man (unbeliever) does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised (by the Human Spirit). (1 Cor. 2:14)

Now there was a member of the Sanhedrin, the ruling body of the Jews comprised of Scribes, Sadducees and Pharisees named Nicodemus. This man witnessed many of Christ's miracles and was unable to explain them. There were too many to fake. He requested to meet Jesus in the cover of night. Nicodemus had intended to find out how the miracles were performed and have something to explain to the Sanhedrin body. But in the middle of his questioning Jesus interrupted him and said, "unless one is born again, he cannot see the kingdom of God." Nicodemus said, "how can a man be born again when he is old?" He even made a snarky comment and said, "He cannot enter his mother's womb and be born again, can he?" This verse perfectly illustrates the blindness to Spiritual truth by a religious unbeliever. Without a Human Spirit, he was incapable of understanding Spiritual phenomena.

Yet, once again, God's Grace provides the ability for sinful mankind to understand Spiritual phenomena and have a relationship with Him. Only by means of the 2nd birth – regeneration, can the Human Spirit be acquired.

"And that which is born of the (Holy) Spirit is (Human) Spirit." (John 3:6b)

For to us God revealed them (doctrines) through the (Holy) Spirit; For the (Holy) Spirit searches all things, even the depths of God. (1 Cor. 2:10)

Now we have received, not the spirit of the world, but the (Human) Spirit who is from God, that we might know the things freely given to us by God. (1 Cor. 2:12)

The relationship had shifted from one of transparent communion to one characterized by avoidance and concealment. Beyond relational fracture came existential consequences. Sin's entry into the world brought death in its wake, spreading to all humanity as a universal condition; But God...Gave man a way.

(Rom 5:12) - Therefore, just as through one man (Adam) sin entered into the world, and (Spiritual) death through sin, and so death spread to all men, because all sinned).

(Rom 5:15) - But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

The relationship didn't merely cool; it had become fundamentally compromised by mortality and Spiritual death. The human condition itself was reshaped by sin's dominion. Those enslaved by transgression became Spiritually lifeless, operating under hostile spiritual forces while enslaved to fleshly desires, and stood by nature as objects of divine wrath.

(Eph 2:1–3 - And you were dead in your trespasses and sins, 2) in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3) Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.)

Sin didn't simply create a temporary rift requiring apology—it inverted humanity's entire orientation, placing people in opposition to God rather than in alignment with Him. What emerged was a relationship marked by separation, fear, death, and enmity where there had been fellowship, trust, life, and favor. The trajectory was not merely a damaged connection but fundamental alienation requiring divine intervention to restore. Regeneration is the work of God the Holy Spirit. The Holy Spirit interprets spiritual phenomena so the person can understand the gospel. If he accepts the gospel as truth and believes, The Holy Spirit is given to him and he becomes Trichotomous, as was the original Adam.

> How did sin affect creation?

The entry of sin into the world through humanity brought death in its wake, extending this consequence to all people. The cosmic rupture extended far beyond the human realm. The ground itself became cursed as a direct result of human disobedience, transforming cultivation from effortless provision into exhausting labor marked by thorns and thistles.

(Gen 3:17–19 - Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it; Cursed is the ground because of you; In toil you will eat of it all the days of your life. 18) “Both thorns and thistles it shall grow for you; And you will eat the plants of the field; 19) By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; For you are dust, and to dust you shall return).

The earth, once humanity's garden, became resistant to human flourishing—a physical manifestation of spiritual rebellion. The New Testament deepens this picture by describing creation's present condition as one of profound distress. Creation was subjected to futility, bound in a state of decay and corruption that persists against its own nature.

(Rom 8:19–22 - For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20) For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22) For we know that the whole creation groans and suffers the pains of childbirth together until now).

The entire created order experiences ongoing suffering, groaning under the weight of this bondage. This is not incidental damage, but systematic deterioration woven into the fabric of existence itself. Yet this subjection carries an embedded hope—creation anticipates liberation into the freedom and glory that God's children will experience.

The biblical testimony presents sin's effect on creation as simultaneously immediate and comprehensive; including all or nearly all elements, details or aspects. The curse operates on multiple levels: it introduces mortality into human experience, transforms the physical environment into an adversary requiring sweat and

struggle, and places the entire created order into a state of groaning anticipation. Even in later history, the curse's effects remained so palpable that Noah's name carried the hope of eventual relief from *"the toil of our hands arising from the ground which the LORD has cursed."* (Gen 5:29)

Sin fractured not just human-divine relations but the relationship between humanity and the material world; a fracture that Scripture suggests awaits eschatological healing. God could have wiped us all out and started over, but He chose another path; to restore the broken relationship with mankind.

>What did God do to restore His relationship with mankind?

God restored His relationship with humanity through the sacrificial death of Christ. Christ's death demonstrated God's love by occurring *while humanity was still sinful*.

(Rom 5:8-9) But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9) Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him).

God established the foundation for reconciliation. Rather than demanding payment for human rebellion, God initiated reconciliation through Christ and entrusted believers with the message of restoration.

(Rom 6:23) - For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.)

(2 Cor 5:18–19 - Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19) namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation).

Mankind would have remained condemned, if Christ had not come to live a sinless life, perfectly fulfilling the Law of God, and paying the penalty of death for mankind. Christ died twice. The first death was the Spiritual death for Adam's original sin that had condemned mankind. The second death was physical death. When Christ's mission was complete, satisfying the Justice of God, He gave up His physical life. Christ was in the grave for 3 days and 3 nights. On the 3rd day, Christ resurrected from the grave. He was alive!! After over 500 witnesses saw Him and talked with Him, He ascended into Heaven and took His place on His throne in Heaven. The mechanism of this restoration centered on Christ's death as a peace-making act. Through Christ's blood shed on the cross, God reconciled all things to Himself removing the barrier that sin had created.

(Col 1:19–20 - For it was the Father's good pleasure for all the fullness to dwell in Him, 20) and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven).

Those who were spiritually (dead) distant were brought (back into fellowship) through Christ's blood, as He became the peace that unified what had been divided.

(Eph 2:13–16 - But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14) For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15) by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 16) and might reconcile them both in one body to God through the cross, by it having put to death the enmity).

By abolishing the hostility between God and humanity through His flesh, Christ reconciled both to God through the cross. The ultimate purpose of this restoration was relational renewal leading to eternal life. God's gift of His Son made possible eternal life for all who believe in Him (**John 3:16**). This wasn't a distant transaction but an active work of love—God didn't wait for humanity to repair the breach, but He personally bridged it through Christ's sacrifice. The restoration encompasses not merely individual salvation, but it asserts that the ultimate goal of the Divine is to bring the entirety of creation, both in heaven and on earth, back into perfect harmony with God. God made those who believe to be sons.

(Gal 3:26) For you are all sons of God through faith in Christ Jesus.

>Now that sin is not the issue, what should a man do?

If an unbeliever.....Believe on the Lord Jesus Christ and you will be given the free gift of eternal life. Your Human Spirit will be established in you, and you will then be able to have a relationship with the Creator of everything. A restored fellowship will allow you to start learning spiritual things and living a life that is Righteous through Christ's work on the Cross. You will become sons (inheritance of the kingdom).

(John 3:16) - "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

If a believer.....

You have been bought with a price. Christ has paid for your sin and freed you from the burden of it. You are not a slave, but are a new creation. You are now considered, through your identity of Christ, an heir of God. A Royal family member of the Most-High God. You should live your life as a testimony to what was done for you and in you by Christ. You still contain a sin nature, and it doesn't stop you from willfully sinning, but you should know that God sees everything we do. So do the Angels. They cheer for us when we live according to the Lord. But those sins you think are in secret, are in front of all of the heavenly hosts and God Himself! Embarrassing to think about that. So, since we have had sin forgiven, can we keep living our life in sin?

Paul's answer to this question moves believers from a negative posture (*freedom from sin's dominion*) to a positive reorientation of allegiance and identity in Christ. (**Rom 6:1–18**)

1 What shall we say then? Are we to continue in sin so that grace may increase?

2 May it never be! How shall we who died to sin still live in it?

3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

- 4 *Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*
- 5 *For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,*
- 6 *knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;*
- 7 *for he who has died is freed from sin.*
- 8 *Now if we have died with Christ, we believe that we shall also live with Him,*
- 9 *knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.*
- 10 *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*
- 11 *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.*
- 12 *Therefore do not let sin reign in your mortal body so that you obey its lusts,*
- 13 *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*
- 14 *For sin shall not be master over you, for you are not under law but under grace.*
- 15 *What then? Shall we sin because we are not under law but under grace? May it never be!*
- 16 *Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?*
- 17 *But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,*
- 18 *and having been freed from sin, you became slaves of righteousness.*

The fundamental shift involves recognizing that you are now dead to sin but alive to God in Christ Jesus - which creates the basis for what follows.

(1 John 1:9-10) - If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10) If we say that we have not sinned, we make Him a liar and His word is not in us.

The practical implications unfold in several directions. First, believers must actively redirect their physical bodies toward righteousness: refuse to let sin control your mortal body through its desires, and instead offer your body's members to God as instruments of Righteousness. This isn't passive acceptance but deliberate reallocation of what you offer and obey. When you present yourself to someone as a slave for obedience, you become enslaved to whoever you obey—whether sin, leading to death, or obedience leading to Righteousness—and having been freed from sin, you've become enslaved to Righteousness. The paradox is intentional: freedom from sin's tyranny means embracing a new master.

(Gal 5:13) For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.

Second, freedom itself requires careful stewardship. You were called to freedom, but don't use that freedom as an opportunity for the flesh; instead, serve one another through love.

(1 Pet 2:16) Similarly, act as free people, but don't use your freedom as a covering for evil—use it as bondslaves of God.

Finally, the believer's mental and spiritual orientation must shift upward. If you've been raised with Christ, pursue the things above where Christ sits, and set your mind on heavenly realities rather than earthly ones (Col 3:1–10). This reorientation enables the concrete work of putting aside destructive behaviors—anger, malice, slander, and lying—and putting on a renewed self that reflects the image of Christ. The believer's task is neither self-improvement through willpower nor passive waiting, but active alignment of desires, actions, and thoughts with a new identity already secured in Christ.

Conclusion –

The barrier of sin caused a rippling effect throughout history. We as mankind have become more and more evil as time has passed. Mankind's sin is not a way of life that we want to live, and God will not overlook sin. It is a calculated rejection of our Creator. God is the one who reached out to mankind to offer a relational restoration, not man. We all have a choice. Believe in the One that seeks our restoration, (the One who goes to prepare a place for us in Eternity and Who seeks a relationship with us) or the rejection of the offering of Peace. We are so unworthy of what God offers us. Sin has been conquered once and for all, but the deliverance of God's justice has not yet come. All will stand before Him and answer for their life. Make the decision today to put your trust in Him.