

The Effects of Sin

Introduction:

Sin is a fact that cannot honestly be denied. Apart from the abundant testimony of the Word of God, the effects of sin in the world are increasingly evident, as all too often personal experience confirms.

The heinous nature of sin is no more clearly demonstrated than in the wrath of God and His hatred toward it. God hates sin because it is all that He is not. The cry of our Savior from the cross (Matthew 27:46) is answered by Habbakuk 1:13.

I. The Entrance of Sin

We do not know exactly when sin was introduced to this universe; we do not fully understand how; but we do know it began within the angelic ranks prior to the fall of man.

- A. The Fall of Lucifer. — Isaiah 14:12-17; Ezekiel 28:12-19
- B. The Fall of Other Angels. — II Peter 2:4; Jude 6.
- C. The Fall of Man. — Genesis 3:1-6; Romans 5:12, 19

The result of Satan's rebellion was judgment, and entrance of sin into this world has brought judgment upon every part of God's creation.

II. The Effects of Sin upon the Heavens

Today there is wickedness in the "high places" — Ephesians 6:12

In the unseen spirit world — the 'air' — Satan and his host hold considerable sway. Ephesians 2:2; Daniel 10:12-13

III. The Effects of Sin upon the Earth

Sin has wrought havoc on earth:

- A. In the Ground
The ground and all that grows in it has been cursed — Genesis 3:18
- B. In the Animal Kingdom
It is because of sin that animals are often wild and dangerous — Genesis 3:14; 9:2

The fact is, all of God's creation groans and travails under the weight of sin. — Romans 8:22.

IV. The Effects of Sin upon Mankind

- A. The Progressive effects of sin.
Any honest person will admit that man's so-called progress has in reality been a 'degeneration' — rather than an evolution.

1. Sin has affected the longevity of man.
The antediluvian life-span was measured in centuries. Now it is measured in decades, and that despite many marvelous advances in medical science.

2. Sin has affected man's knowledge of God.
Man has degenerated from a state of intimate knowledge of his Creator to one of indigent knowledge.

In Romans 1:18-32 we read of this departure. Verse 21-23 give the downwards steps:

The Effects of Sin

Knew God -> Became vain -> Heart darkened -> Became fools -> New gods

B. The Personal effects of sin.

1. All men are sinners.

Romans 3:23

We are not sinners because we sin — we sin because we are sinners! That is, all men are born with a sin nature — an inherent tendency to sin.

- a) We are sinners by BIRTH — Psalm 51:5; 58:3
 - b) We are sinners by NATURE — Jeremiah 17:9
 - c) We are sinners by CHOICE — John 3:19
 - d) We are sinners by DEED — James 4:17
- #### 2. All men are depraved.
- The doctrine of the “depravity of man” is one which needs to be carefully understood. For some, the idea of depravity conjures up an image of men behaving as insane killers, or the like. The term is Calvinistic, and in that particular theology sees man as totally sinful to the extent that he cannot even respond to the Gospel.
- a) The meaning of depravity
 - (1) All men lack original righteousness.
 - (2) All men are corrupt in nature, and have a bias toward evil.
 - b) The extent of depravity
 - (1) It does NOT mean:
 - (a) That every sinner is totally devoid of all qualities which are pleasing to God. Mark 10:21; Matthew 23:23
 - (b) That a man commits or is even prone to commit every form of sin.
 - (c) That a man is as bitterly opposed to God as it is possible to be.
 - (2) It DOES mean:
 - (a) That every sinner is totally destitute of that love of God which is the fundamental requirement of the Law. Deuteronomy 6:4-5; Matthew 22:35-38.
 - (b) The every man has a preference for self and an aversion to God. Romans 8:7; II Timothy 3:1-5
 - (c) That every faculty is corrupted so no thought, feeling, or deed can be fully approved of God. Ephesians 4:18; Romans 7:8
 - c) The result of depravity
 - (1) Depravity has produced a total spiritual inability in the sinner, in the sense that he cannot by his own volition change his character and life to make it conform to the law of God, nor change his fundamental preference for self and sin to supreme love for God.
 - (a) All men, without respect of condition or class, are sinners before God. Romans 3:9-10, 22-23; Isaiah 53:6
 - (b) This condition is a direct result of the sin of Adam. Romans 5:12, 16, 19
 - (c) The whole world rests under condemnation, wrath, and curse.
 - (d) The unsaved are regarded as “children of the Devil,” and not “Sons of God.” I John 3:8-10; John 8:44; I John 5:19
 - (e) The entire race is captive to sin and Satan. Romans 7; John 8:31-26; Ephesians 2:3
 - (f) The entire nature of man is affected by sin.
 - (2) The sinner can do one very important thing: that is, give attention to divine Truth.

The Effects of Sin

- d) The workings of depravity
The Apostle Paul often used the term “flesh” in contrast with “spirit”. In this sense, the ‘flesh’ means the human nature of man apart from divine influence, and therefore prone to sin and opposed to God. The Bible describes the flesh as the seat of the sin principle, Romans 7:18.

This sin principle drags the higher man (soul and spirit) down into the realm of the flesh, and through passions and appetites, leads the whole man into thoughts, acts, and courses of sin.

Paul never says the flesh is evil, but that it is the “open field” where the sin principle operates.

3. All men shall reap sin’s wages.
- a) Physical Death.
Already the body is weak, prone to sickness, dying. Physical death is certain. Romans 5:12-14; Hebrews 9:27
 - b) Spiritual Death.
The unsaved man is spiritually dead to God.
 - c) Eternal Death.
Matthew 10:23; II Thessalonians 1:8-9; Revelation 14:11; 20:15.
4. All men are enslaved by sin.
Sin robs a Samson of his strength, a David of his character, a Solomon of his wisdom, a Judas of his discipleship. Every unsaved soul is a slave to sin.

C. The Penal effects of sin.

From the very first, sin has carried with it a penalty. Genesis 2:16-17; James 1:15; Ezekiel 18:4; Romans 6:23

1. The penalty for sin is presently abiding upon the unsaved.
According to the Word of God the unbelieving sinner is at this very moment:
- a) Condemned already — John 3:18
 - b) Under the Wrath of God — John 3:36
 - c) Without Eternal Life — I John 5:11-12
 - d) Lost — Luke 15:4-10, 17, 24, 32; II Corinthians 4:3
 - e) Spiritually Dead — Ephesians 2:1, 5; I Timothy 5:6
 - f) Guilty — James 2:10
 - g) Alienated — Ephesians 2:12
2. The penalty for sin will be enacted upon the unsaved.
According to the Word of God the unbelieving sinner faces:
- a) Everlasting punishment — Matthew 25:46
 - b) Eternal Judgment — Hebrews 6:2
 - c) Everlasting Destruction — II Thessalonians 1:9; Philippians 3:19; Romans 9:22; Matthew 7:13
 - d) Perdition — Philippians 1:28; Hebrews 10:39; II Peter 3:7
The word “perish” — John 3:16 — means:
P ass
E ternally
R uined

The Effects of Sin

I nto S inner's H ell

- e) Eternal Damnation — II Peter 2:3; Matthew 23:23; Mark 3:29; John 5:29
There is no second chance — there is no purgatory. The Bible teaches that after physical death comes the Judgment — Hebrews 9:27 — that between Heaven and Hell is a “great gulf fixed” — Luke 16:26 — and that a man’s spiritual condition in this life remains unaltered in the next — Revelation 22:11.

V. The Age of Accountability

All that has been stated above concerning the effects of sin upon mankind applies to every human being — including new born babes. However, the Bible clearly teaches that a just God does not hold infants personally accountable for their sins. Obviously, there comes a time when a person does become accountable — hence the term, the “Age of Accountability.”

This doctrine is based upon the following Biblical facts:

- A. All children have a sin nature. — Psalm 51:5
- B. All children manifest their sin nature immediately. — Psalm 58:3; Proverbs 20:11
- C. Little children cannot discern between Good and Evil. — Deuteronomy 1:39
Therefore, they are not accountable. This does not necessarily mean that they cannot respond in obedience to parental authority. Discernment is a learning process.
- D. Little children do not sin willfully. — Romans 5:14.
The phrase, “...even over them that had not sinned after the similitude of Adam’s transgression...” indicates that little children do not willfully disobey God’s law (as did Adam) — they only naturally disobey.
- E. Little children who die are ‘Safe’ in Jesus. — II Samuel 12:23
David’s child died shortly after birth. David, who was a saved man, had the assurance that he would one day see his son alive in Heaven — demonstrating the fact that infants who die go to be with the Lord.
- F. Children become accountable from their ‘Youth on up’. — Genesis 8:21; Matthew 19:20.
As to exactly when this point occurs, the Bible is silent. The “age of accountability” no doubt varies with each child, and depends to some degree upon external influences. In godly homes, where the Bible is taught, this can be a very early age.

See also: II Chronicles 34:1-3; 36:9; II Timothy 3:15
- G. Accountability involves understanding God’s Law. — Nehemiah 8:2-3