
The Day God Forgot to Create Sin

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Abstract

The Genesis narrative presents creation as wholly good. Day after day, the record concludes with the refrain: “*And God saw that it was good.*” Yet among the foundations of light, sky, earth, life, and humankind, there is one absence: sin. Nowhere in the six days of creation is sin spoken into being. If it was not created, how then does it arise in the lived human experience?

Unified Theistic Naturalism (UTN) proposes that what is called “sin” is not a divine creation but the oscillation of the material mind apart from communion with the Divine. This paper explores the six days of creation as a framework, highlighting the sixth day when humanity is formed in the image of God, clothed in matter, yet untouched by condemnation. It then considers how oscillation, attachment, and somogenic transmission create the distortions we call sin. The conclusion is simple yet profound: God never created sin, and the choice remains whether to walk in cadence with the Divine or oscillate in distortion.

The Six Days of Creation¹

- **Day 1** – Light is separated from darkness. Order begins where there was none.
- **Day 2** – The expanse of the sky separates the waters above from the waters below. Space for life is prepared.
- **Day 3** – Dry land emerges, seas are gathered, and vegetation springs forth. Life in its earliest forms is rooted.
- **Day 4** – The sun, moon, and stars are placed, giving rhythm to time—days, seasons, years.
- **Day 5** – The waters and the skies fill with creatures—fish and birds multiply in abundance.
- **Day 6** – The land brings forth living creatures, and at last, humankind is created in the image of God. Both male and female are named, and the whole is declared *very good*.

Here, in the sixth day, a profound truth emerges. “Male and female” are not yet material beings but presence — the image of the Divine. To understand this clearly, we must remember what an *image* is: it is a reflection, not an independent self. Like a mirror that reflects a face, but is not

itself the face, the image of the Divine reflects the Divine's likeness. It is not yet an individual, not yet clothed in matter.

The distinction of “male and female” in this context refers not to individuals but to roles destined for the material form — the roles necessary for reproduction. Every living thing has male and female for reproduction, but what is unique here is not reproduction, but communion. The image alone carries the capacity for communion with the Divine. The other creatures reproduce but do not commune.

Reproduction does not occur until later, when presence is clothed in matter. Only then can the image both reproduce and commune. This distinction must be clear: at the moment of creation, humanity is still image — reflection, not individual.

Cadence and Oscillation

To live in alignment with the Divine is to live in **cadence**. Cadence is the flow of life patterned on the baseline of Divine attributes. These attributes are unchanging, observable, and serve as the measure of truth. They are:

1. **Freedom** – Always allows to flower and wither, never coerces.
2. **Unconditional Love** – Love that never wavers, never withdraws
3. **Compassion** – Gentle, empathetic, understanding presence.
4. **Stillness** – Steady, unwavering, without striving..
5. **Truthfulness** – Transparent, without deception or hidden motive.
6. **Non-duality** – No separation, no intermediaries, no dependence.
7. **Wholeness** – Complete, lacking nothing, indivisible

When the human experience reflects these attributes, life is lived in cadence with the Divine.

By contrast, **oscillation** arises when the material mind seizes center frame apart from presence. Oscillation is repetition, conditioning, predator and prey, competition, dominance, and manipulation. It creates distortions of experience: hostility, deception, suffering, trauma, and the endless cycle of “good days” and “bad days.” But these evaluations are illusions. The interaction itself is neutral. What defines it as “good” or “bad” is our attachment, not the event itself.

Presence, Matter, and the Birth of Sin²

At the moment when the image is clothed in matter, the story shifts. Presence is now joined to dust, to a body formed of material continuity. With matter comes the inheritance of transmission — the memory of survival, fear, desire, and dominance embedded in the atoms and molecules of life.

This is where distortion enters the narrative. The material mind begins to name, to categorize, to define experience apart from communion. Here the neutral is labeled “good” or “bad,” based not on truth but on attachment. This is the birth of oscillation, and it is what tradition names as sin.

Sin, then, is not a divine creation. It is the illusion born when the image, once reflection, becomes clothed in matter and mistakes oscillation for reality.

The Role of Attachments

Attachments are the images the mind constructs about how interactions *should* unfold. They are born when presence no longer guides, and the material mind claims authority. These attachments create expectations, and when reality diverges, the result is sorrow, anger, or despair.

Thus, the same experience may be called sin by one and blessing by another. The situation itself is neither. It is our attachments — or lack thereof — that define it.

This realization leaves humanity with a choice: to see God as wholly good, consistent, unchanging — or to imagine God as hypocrite, condemning what He Himself authored. If sin is God’s creation, then God contradicts Himself. If God never created sin, then the contradiction dissolves. The Divine remains whole.

Somogenic Transmission

Here UTN introduces a crucial principle: **Somogenic Transmission**.

Defined as the non-genetic, non-epigenetic transfer of behavioral, perceptual, and cognitive patterns across generations, somogenic transmission explains how the distortions of oscillation persist. Atoms, molecules, and cellular systems carry forward the memory of how life has unfolded through them before.

Without communion, the material mind replays these transmissions, creating what religions have long named as sin. With communion, the transmission can be reshaped. One life lived in cadence with the Divine alters the pattern carried forward. Thus, somogenic transmission is not destiny — it is stewardship.

Conclusion

The creation story tells us what God made. It does not tell us God made sin. To insist otherwise is to deny the refrain that echoes at the end of every day: “*And it was good.*”

Sin is not a thing spoken into being. It is the distortion that arises when the material mind oscillates apart from presence. Experiences themselves are neutral. It is attachment that defines them as good or bad. The Divine remains whole, compassionate, truthful, present, and free.

Matter remembers, but communion rewrites. This is the hope and responsibility of every life: not to inherit sin, but to reveal wholeness.

Reflection

This proposal is not truth because it is written here. It is truth only if you can test it for yourself. Consider:

1. When have I labeled an experience as “bad” that another person saw as “good”? What defined it that way?
2. What happens in me when I release an attachment to how I think things *should* unfold?
3. Can I see a moment today as neutral — neither sin nor blessing — until I choose how to perceive it?
4. Do I believe God is good all the time? If so, can I reconcile that with the idea that God created sin?

Test these for yourself. The truth does not belong to UTN or to any individual. It belongs to the lived experience of presence.

Notes

1. Genesis 1:1–31 – The Six Days of Creation.
 2. Genesis 3:1–24 – The narrative of humanity clothed in matter and the entry of sin into the story.
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