

# The Source of Sinning

by Aaron Dunlop

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*The sermon emphasizes the importance of understanding the source of sin and taking responsibility for one's own sin, rather than blaming Satan or God.*

**Duration:** 45:38

**Scripture:** 1 John 3:1

**Topics:** "Sin"

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## Description

In this sermon on 1st John chapter 3, the speaker emphasizes the importance of understanding the reality and heinousness of sin. John is not condemning or attacking the listeners, but rather seeking to help them by telling the truth. He analyzes sin from various perspectives, including man, Satan, Christ, and sin itself. The speaker also highlights the role of Satan in tempting individuals and the dangers of sin being easily accessible in the digital age, particularly through pornography.

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## Transcript

We're cutting tonight to 1 John chapter 3. 1 John chapter 3. Now you will notice that there are a lot of notes tonight. Page number 35 is the number you need for tonight. The other notes that you have, that are in a little paperclip, page number 25 to 31, and then a supplement for page 31, two pages of a supplement.

Those are fill-in notes that we looked at around Christmas time on the subject of glorification of the saints, and that will fill in the notes that we've missed. Last week you got notes, page number 32, 33 and 34, and we're moving on from that then into 35 tonight. I hope that's clear.

Just go by the page number and you'll be good. Let's look at 1 John chapter 3. Let's come to prayer as we settle our hearts and our minds before the Lord tonight, this solemn subject of the source of sinning. Our Father and our God in heaven, we come humbled tonight at the thought of sinners being allowed access to the God of heaven.

Thank thee for the grace of God that has brought for us that access, that has earned for us in Christ an access into the holiest of all, into the presence of the God of heaven, our Creator, against whom we have rebelled and against whom we continually sin. So we're humbled tonight. We thank thee, our Father, that we come to a God who hears our prayers because He has promised to hear our prayers in the name of Christ.

We come confessing our sin, seeking a fresh cleansing in the blood of Christ, seeking a fresh application of the cross work of Christ on our behalf. We come, our Father, looking to thee for the study tonight. Open up our hearts.

Solemnize our hearts, we pray in Christ's name. Amen. Amen.

1 John chapter 3, and we're looking at the verse 8. I want to read from verse 4 down to verse 10. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin.

Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you.

He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. To this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin, for his seed remaineth in him. He cannot sin, because he is born of God. In this the children of God are manifested, and the children of the devil.

Whoso doeth not righteousness is not of God, neither he that loveth not his brother. Amen. May Christ the Lord bless the reading of his word to our hearts.

We come tonight to look at the subject of the source of sinning. The source of sinning. We looked last week at the subject of the sin of sinning.

And we are taking this passage as a whole, and considering what John is saying here concerning the entire subject of sin. He is still, he is very still, as he was in chapter 2 verse 3 in dealing with the subject of glorification. What he packed into that verse is phenomenal.

What John packed into verse 2 concerning our glorification and what we have already studied in just a few lines. He does the same in verses 4 to 10 regarding sin. It might seem very repetitive to us reading it in the English, and there are repetitious words, there are key phrases that we picked up on last week and noted.

But those are there for a purpose. And we need to understand the purpose. We looked last week as we introduced the whole subject, the whole idea of the sin of sinning, we looked at the word whosoever.

And he takes this word, this phrase in the original, whosoever committeth sin, whoever commits sin, habitually is lawless against God. He looked at it positively, he says, whoever abides in God does not go on sinning. Verse 6. He said, whoever is born of God does not go on doing sin.

Verse 9. He looked at it negatively. In verse 6 again, whosoever continues in sin has not seen God nor known Him. And in verse 10 he looks at it negatively again, and he says, whosoever does not do righteousness is not of God.

And I want you to understand here that John, in the use of this phrase, whosoever or whoever, is giving this repetition for a purpose. He is looking at the subject of sin, regarding it from the perspective of man. He is regarding it from the perspective of Satan.

He is regarding it from the perspective of Christ. He looks at it also from the perspective of sin itself. In verse 4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

Every aspect. From all four corners, John analyzes this subject of sin. Repeatedly.

Looking at it positively and negatively. And from all four corners. As I said, we looked last week at the subject of sin itself.

In verse 4. For sin is the transgression of the law. The sin of sinning, or the sin of committing sin. It is heinous.

It is vile. It is lawlessness against God. When he comes to verse 8, He deals with it from the perspective of Satan.

And he deals with the source of sinning. Where does all this start? Where does all this have its origin? Where is this continual source of sin? And sinning. And I've worded the title specifically, the source of sinning.

Not simply the source of sin. But the source of continual sin. Or, as the title says, the source of sinning.

Because what John is dealing with here, and I want us to understand this. As we go through this, we might think that John is very negative. He is very hard.

He is very derogatory. He is very condemnatory in his application here of it. Because he condemns.

He outrightly, flat out condemns men and women who continue in sin. And he says, you are of the devil. You are not of God.

He flat out says it. You continue in sin. You are of the devil.

So he says, Whosoever is born of God does not commit sin. Whosoever is born of God, he says, does not go on keeping on sinning. Habitually.

Because sin in the life of a Christian is unnatural. Sin in the life or the heart of a Christian is unnatural. He has a new heart.

He has a new nature. And what John is dealing with here, and I want us to be clear on this, what John is dealing with here is those who habitually sin. Continually sin.

Those who sin without repentance. Those who sin without remorse. Those who sin unconscionably.

Without conscience. For years. Habitually.

Continually. And with perfection. Over years.

I know individuals who have a testimony that they are saved. But for 30 years they have lived an adulterous, fornicating life. And they try to convince me that they are saved.

No man or woman, no man or woman has the right to argue that they are saved if they are in sin. Living in sin. And when I say the phrase living in sin is used today colloquially as living in a fornicating relationship or a common law relationship.

Living in sin is not only that. Okay. Living in habitual sin.

No man or woman has the right to convince anybody that they are saved if they are habitually living in sin. Bible says, By their foot we shall know them. By their foot we shall know them.

And John says here under the inspiration of the Holy Spirit, Whosoever abideth in him sinneth not. Does not keep on sinning. Whosoever sinneth hath not seen him nor known him.

Now this word sinneth and committing sin we looked at those two phrases they are two different phrases but we looked at them last week so I'm not going to repeat what I said but it has the idea of habitual continual, unrepentant. Okay. It's not saying here whoever does a sin.

Okay. It's not saying here whoever falls into sin is not of God. That's not what he's saying.

The least in chapter 6 in the verse 1 says he that is spiritual has to pick up those who have fallen into sin. Rather than if any man be overtaken in a fault he that, ye that which are spiritual restore such in one. Okay.

There are cases where an individual who is truly born of God is overtaken is blindsided if you like by sin. The devil has trapped him or he has walked into temptation himself and committed sin but he is truly saved and he has been overtaken by sin he is repentant he is repentant and seeks to rectify his error as far as he can in life and to go to God to Christ for forgiveness for that sin. Those we are to pick up those we are to help those we are to encourage we are to strengthen.

But John says here and he takes these verses 4 to 10 he takes repeatedly, repeatedly, repeatedly he says whoever continues in sin is not saved is not saved. That's a frightening thought. I think sometimes we take scripture too lightly.

I think sometimes we read scripture and we say oh well that meant something different to the spirit of God but today it means it's not as deep, it's not as effective it does not apply the same way. There's a reality about scripture that we need to get hold of. There's a reality about sin that we need to get hold of.

There's a heinousness of sin that we need to understand. John takes from verse 4 to 10 to convince those who continue in sin to convince them that they are not saved. As I said before John is not bringing here a polemic against them.

He is not condemnatory here. John is seeking to help these people and to do so he must tell the truth. John is not of the false prophets of the Old Testament who cried peace, peace when there was no peace.

John, according to the wording of the Old Testament prophet blew the trumpet. Blew the trumpet. If there's sin call it like it is.

If there is a threat to your eternal well-being call it like it is. That's what John is doing here. In these verses he goes at it from every angle both positively and negatively to try and convince us that these are real issues.

He would warn against the deception of misunderstanding the seriousness of sin because the habit of sin the habit of sin has serious implications eternal implications. But John here also would warn us against the deception of minimizing the significance of sin. We cannot minimize the significance of sin.

John is saying here that there's two kingdoms. There are two kingdoms and there is no middle ground whatsoever. You know, we live in a world where people say well, you know, I was born up in a Christian home and I made this profession and I just hope I just hope God will let me in.

Or I just hope St. Peter for some strange reason they think St. Peter is at the gates of heaven. I just hope St. Peter will let me in. Peter is not at the gates of heaven, believe me.

And we have this, we have minimized it we have generalized it and we minimize the significance of sin. There are two kingdoms. Whosoever sinneth is of the devil.

Whosoever he that committeth sin is of the devil. For the devil sinneth from the beginning. Verse 9 Whosoever is born of God doth not commit sin for his seed remaineth in him.

And he cannot sin habitually because he is born of God. There is the kingdom of Satan. And opposite to that there is the kingdom of God.

Now when you sin and when you rebel against God and when you were born into this world as a sinner you did not decide well, I am going to rebel against God I am just going to set my own little kingdom up here. There are two kingdoms. Satan's kingdom and God's kingdom.

And you are neither one of them. Neither one. That's what John is saying here.

And we cannot minimize the significance of this. We can't minimize it. Man, as a practitioner of sin has a great responsibility a great responsibility in how he deals with sin in his own life.

The charismatic movement would exercise Satan whenever his sin appears and you hear about them casting out Satan and something happens and they want to cast out Satan. Such a view of sin diminishes the doctrine of total depravity i.e. that me, I as an individual I am totally depraved that is every area of my life when I am born in sin is unable to please God and incapable of pleasing Him. It is totally depraved.

Every area of my life is depraved. This new found idea of exercising Satan in every sin that appears in the life not only diminishes the doctrine of total depravity but it takes away from the responsibility of man. It's as though men then are victims of Satan.

As though Satan has victimized us and he has entered into us against our will and he is using our bodies and our minds. There is a sense in which that is true. But we cannot diminish and we cannot take away from the responsibility of man you, what John says here you commit sin you transgress the law actively yourself.

Let's not blame Satan for everything here. Let's take the responsibility upon our own shoulders and understand what sin actually is. It is willful lawlessness against God.

It's rebellion against God. That's what John says in verse 4. You commit a sin transgressing also the law for sin is a transgression of the law. It is rebellion against the law.

John says here that man has a responsibility. Sin is not merely let me put in your notes I have written sin is not an infirmity but let me put in it's not merely an infirmity. I don't want to give the wrong impression.

And it is not merely an imposition of Satan upon us. What I'm saying here is that John is emphasizing the habitual nature of sin. He is emphasizing the habitual willful lawlessness against God.

And the man who continues in sin the man who continues in sin or the woman who continues in sin is not at liberty to say well Satan made me do it. You're not at liberty to say that. You must take responsibility for your sin.

You must bear responsibility for your sin. When you get to the judgment seat of God and you're judged for sin, Satan will not take your punishment for you. You may put all responsibility on Satan's head today and blame Satan for everything.

But when it gets to the judgment seat you will bear responsibility for your sin if you're outside of Christ. And you will pay the punishment for your sin if you're outside of Christ. My friends, sin is a heinous thing.

Sin is a very ugly thing. I trust tonight if you get nothing else from this study I trust tonight that you will see the ugliness of sin. Bible tells us that Satan is roaming about this earth, up and down the earth seeking whom he may devour.

If you've ever seen a family or an individual who has been devoured by Satan, it will frighten you. If you've ever seen a home that has been destroyed by Satan, by sin entering in, you will have a different perspective of sin. Satan's plot, Satan's plan, Satan's policy is to devour you.

And God says here he that committeth sin habitually unrepentant is of the devil for the devil sinneth from the beginning. There are a few things here I want us to see. First of all the person of Satan.

The person of Satan. I'm not one who delves into satanic studies or demonology. I think as far as we can we best stay clear of it.

But there are aspects of it that we need to see and we need to know. Because Satan is a real person. He's a real person.

He's not just a force. He's not just a figment of our imagination. He's a person.

He is not only present but he has demons working on his behalf. Not only so, but he has infiltrated into our minds. We are of the devil.

We're going to see this a little later on. We are of the devil. We have the principles of the devil working in us as unbelievers.

And John here looks at the person of the devil. For the devil, he says, sinneth from the beginning. Why do we go on sinning? Why does the individual who is out of Christ go on sinning? Why do they not come to Christ? Why do they go on in their sin? When it hurts them.

When it debilitates them. When it destroys their life. And when they recognize that their life is destroyed, why do they go on sinning against God? Because they're of the devil.

And the devil sinneth from the beginning. It appears from the beginning. We must ask what does it mean? It does not mean from the beginning of his existence.

Because we know that the devil was created perfect. In 2 Peter 2 verse 4 For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment. They were created perfect, but they sinned and God did not spare them.

And we read in Jude 6 And the angels which kept not their first estate but left their own habitation yet reserved in everlasting chains under darkness unto the judgment of the great day. And so we know that Satan was created perfect. And so it does not mean that he sinned from the beginning of his existence as an angel.

It does not mean from the beginning of the world because Satan had fallen before the creation of Adam. The meaning behind this phrase for the devil sinneth from the beginning means from the beginning of sin in general. Let me explain that.

Because he was the first to sin his sin was the first sin ever committed. And this is referring to that act by which the devil became the devil. He sinned then from the beginning of his devilhood, if I could put it that way and coin a word.

He sinned from the beginning of his devilhood from when he became a devil. His sin was the first and he sinneth from the beginning. But it means more than that.

The idea of him sinning from the beginning carries with it inherently the idea that he is still sinning. He sins from the beginning and he continues to sin. He sins today because he sins from the beginning.

And it carries with it that idea of continued habitual sin. The devil sinneth from the beginning. Sin originated with the devil.

I'm not going to get into the whole philosophy of where sin came from. Many blame it on God saying that God created a sinful humanity or a sinful being. God did not create sin.

Let me say that right out. God did not create sin. God created angels and humanity with rational minds.

With the ability to choose right or wrong. Satan, when he was created, was created perfectly. But he had the power of contrary choice.

He had the power of a rational being to choose good or evil. As man did in the garden. So God cannot be attributed to the origination of sin.

Satan is the source of sin. Paul says that we all died in Adam. He traces the act of sin to the entrance of sin into humanity.

And the entrance of sin into humanity back to Adam. John deals with Adam. Paul deals with Adam.

The legal representative of humanity. But here John goes back to its origin and source. He goes back to the end Adam.

And John says here is the source of sin. Here is the source of sin. John or Paul dealt with the legality of it.

Here is Adam as our representative. This is our legal position in Adam. John deals with it in regard to our practical position in Adam.

Because we sinned from the beginning. From a source. From a source.

Man sins because the devil sins from the beginning. Not only did sin originate with Satan, but sin penetrated humanity by Satan's intervention. Sin penetrated humanity by Satan's intervention.

As I have already said, the words from the beginning not only speak of the commencement of sinning, of his nefarious work, but of the continual aspect of it. As he did, so he continues to do. As he did, so he continues to do from the beginning.

Satan sinneth from the beginning. Satan's policy from the beginning was to infiltrate humanity. He gave himself.

He gave himself earnestly to extending his influence in the world. And we read in 2 Corinthians chapter 11 verse 3 that through subtlety he beguiled Eve. Through subtlety he beguiled Eve.

It was not enough that he would destroy humanity in general. It is not enough that he would cause humanity to fear and to sin generally speaking, but Satan's plot, Satan's ploy is to target individuals. It's to target each individual.

In 1 Peter chapter 5 in the verse here. Be sober, be vigilant, because your adversary the devil as a seeking whom he may devour. He will lead you into temptation.

He will plant thoughts in your mind. He will put things in front of you that will seek to bring you down. We are living in an age of computer, of the computer.

Never was sin more prevalent to the eye. Never was sin more accessible to the eye than in the age in which we live. All of this is Satan's nefarious work to bring us down.

To captivate our minds. To infiltrate not only humanity in general, but your mind in particular. And pop up pornography continually on computer screens.

Many individuals have been brought down. Many families have been destroyed by the advent of the computer and pornography. I'm not against computers.

So don't go home and say Dunlop's preaching against computers now. I'm against pornography. And my friend you need to guard yourself.

Guard yourself against every thought. Against every opportunity that the devil might have on your computer screen. And if need be, get rid of your computer.

I spoke to a mother recently, a Christian mother whose 16 year old son or 17 year old son is getting a new computer. And I told her, she was asking me, and so I told her, you need to guard that internet. If possible, don't let him near the internet in his room.

I was shocked at her response. Oh, he's 17, how you gonna police that? Foolishness, foolishness. My friend, if you knew the statistics and if you've seen the hurt that the sin of pornography causes in young lives as well as old lives, marriages frighten you.

Sadly, the devil sinneth from the beginning and he is seeking to devour your life. Seeking to devour, guard against the devil. I've touched one sin tonight.

There are many more. You know the sin of your own heart. You know the direction that your heart goes.

You know the dangers. Guard, guard your heart. Guard your heart.

Satan has this heinous plan to destroy lives and he is working out that plan in many lives effectively on a magnitude that would frighten. Not only is this person of Satan in view here, but we have the relationship, the sinner's relationship to Satan. The sinner's relationship to Satan.

Now remember, get to keep the context here. John is dealing here with those who habitually sin. He is dealing here with those who are unbelievers.

He says it over and over again. You're not of God. You're of your father the devil.

What he says in John chapter 8 verse 44. He says the same thing here. You're from the devil.

But he's speaking here to believers. And he's speaking to the church. And he knows that there are those within the earshot of his letter, if I can use that phrase, who may not be Christian.

Who may be filled. Who are fighting habitual sin in their life with unrepentance. Unconsciously sinning against God.

John is writing to win them. John is writing to raise the red flags in their minds that they might come to Christ. Because he says for this reason he was manifested to take away our sin.

We're going to look at that next week. The sacrifice for sin. Not only was he manifested to take away our sin but he was manifested to destroy the works of the devil.

To destroy the works of the devil. But the sinner's relationship here, the ungodly man's relationship to Satan is in view in verse 8. He is of the devil. More literal translation would read out from the devil.

Ex Diabolo. You see the word ex there, it's where we get the word Exodus. Or exit.

Out from. Way out. Exodus means way out.

Hodos. The way. Ex out.

So here it could be literally translated out from the devil. The habitual sinner draws from him, from Satan the principle of life. That's his principle.

That's his policy of living. He's drawn from Satan. There's the source of sinning.

He is from the devil. The sinner has tapped into Satan. And is living.

Satan, let me put it this way, is living his life out through the individual. And the individual is living his life for Satan. We must understand here that it does not say that he is born of Satan.

Does not say he is born of Satan. As the Christian is said to be born of God. Back in chapter 2 verse 29.

We are born of God. Or in chapter 3 verse 9. It says the Christian is born of God. But there is nowhere where it says that we are born of Satan.

It's very interesting. It says we come out of Satan. It says we come out from our lives.

The principle that governs our lives comes out from Satan. But it does not say that we are born of Satan. Because birth implies life.

Now understand me here. Birth implies life. When you come into this world, don't mix up physical birth with spiritual birth.

So I am going to say when you came into this world or when you were conceived, you were conceived in sin. You came into this world in sin. That state in which you came into the world was a state of death.

Spiritual death. So you need to be born out of that state of sin. Born again as Christ says in John chapter 3 verse 3. So John does not say that we are born of Satan.

He is saying when he speaks of the fatherhood of Satan he says that you are of your father the devil and he says here that you are out from the devil. The analogy of fatherhood is not emphasizing the getting from the father it is emphasizing the derivation. You are from.

We derive that spiritual principle from him. And in that sense he is our father. But we are born of God out of the death grip of Satan.

We are born of God out from the death grip of Satan. That man or woman who is born in sin born of Adam in original sin dead spiritually not born of Satan but born of Adam dead in sin derives if I can use computer jargon derives his operating system from Satan. That is what it means to be a child of Satan.

That is what it means for Satan to be your father. You derive your operating system from him. You derive that principle if I can keep the complexity of the text You derive that principle that characterizes your life from Satan.

What is that principle that characterizes the sinner's life? Sin. Lawlessness. Rebellion against God.

For sin is the transgression of the law. That is what John is saying. Born of Satan or out from Satan.

And the more mature one gets in sin the more he resembles Satan in his life. 2 Timothy 3.13 But evil men and seducers shall wax worse and worse deceiving and being deceived. There is a maturing in sin.

There is a maturing in sin. My friend there is an oppression of sin in your life, in the ungodly person's life. There is an oppression of sin in a child of Satan.

There is a habitual sin. And as he matures in that sin as the individual matures in that sin they become more and more like Satan. More and more mature in sin.

More and more unconscionable. More and more unrepentant. More and more rebellious.

More and more lameness. You get the picture that John is giving here of the heinousness of the other ugliness of sin. It's, to use John's phrase, it's diabolical.

Diabolical. It's the word devil. It's diabolical.

And sin is a diabolical lawlessness against God. I trust tonight that we can understand symptom of the heinousness of sin when we sin, Christian, when you sin against God. And when your conscience pricks you and you go on sinning.

It's lawlessness against God. It's rebellion against God. And your conscience continues to prick you and you're continually lawless against God, your Saviour.

When He died for you. When He came to be your Saviour and Lord. And in that sin that you do and continue to do and your conscience working and the Spirit of God working in you convicts you of that sin and you continue in that sin you are willfully rebelling against God.

And not only are you rebelling against God but you are resisting the work of Christ. Because Christ came to destroy the works of the devil. Do you see the ugliness of sin in your life, Christian? How ugly it is toward God.

How rebellious it is toward God. How the ingratitude of it. The heinousness of it toward God.

The God who saved you. The God who showed His grace to you. The God who bought you by His blood and life.

You cast all that aside and continue to rebel against God. Sin is an ugly thing. The Bible says God can't look at it.

My friend, unless you are found in Christ tonight unless you are found in Christ you are of your father. And unless Christ's righteousness covers your sin God will not nor can He look at you favorably. The only way God can look at a human being with favor is if the righteousness of Christ has covered that sin.

And that is why He invites you to come. Come unto Me all you that labor Christ said and are heavy laden and I will give you rest. I am the way the truth and the life.

No man cometh unto the Father but by Me. John warns here those who would be Christians. Those who would be worshippers of God.

Those who would be in the church warns them of habitually sinning. The heinousness of it, the implications of it the eternal weight of it. There could be a possibility that you are out from the devil.

And you continue to sin because you have no power in yourself or of God to fight against sin. Perhaps that is why we sin. Perhaps that is why we continue in sin because we have no power of God to fight against sin.

And so we have been trying for years to fight it on our own strength and we are failing and failing and failing. You love the devil. So John says hard works hard works but necessary works to warn and to wake up to the reality of sin.

Let's bow in prayer.

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