

# Sin Shall Not Have Dominion Over You

by Thomas Brooks

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*Sin shall not have dominion over us, for we are not under the law, but under grace.*

**Scripture:** Matthew 8:9, Romans 6:13-14

**Topics:** "Dominion of Sin", "Grace and Freedom"

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## Description

Thomas Brooks emphasizes that sin's dominion over a person is characterized by its absolute authority and control over the soul, akin to a king ruling over his subjects. He explains that when a person willingly and habitually submits to sin's commands, it indicates that sin reigns in their life. Brooks warns that this dominion manifests through a person's delight in sin, their insistent pursuit of it despite consequences, and their active efforts to fulfill sinful desires. He highlights that true freedom from sin comes through grace, as stated in Romans 6:14, and encourages believers to resist the reign of sin in their lives.

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## Transcript

"Sin shall not have dominion over you: for you are not under the law, but under grace." Romans 6:14

What does the dominion of sin import, and wherein does it consist?

Sin is in dominion, when it has the universal and sovereign command of the soul, when it has an absolute power, when it has such an authority in the soul to command it as a king does his subjects, or as the centurion did his servants: Mat. 8:9, "For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it." Now when sin has such a universal and easy authority and command over the whole man, body and soul, as that it can use them in the service of sin, when and where and how it pleases, then sin is in dominion. Where there is a peaceable, uncontrolled, willing, universal subjection of the whole man unto the commands of sin, there sin reigns.

Sin is in dominion, when in a course, when ordinarily, there is a quiet, free, willing, and total yielding of subjection to the authority, law, and command of sin. Mark, it is a full possession, a complete delight, and a constant contentment in sin, that speaks out the reign and dominion of sin, Romans 6:13-16. Dominion of sin imports a complete and universal resignation of the whole will and man to the obedience of it. That man who is wholly addicted and devoted to the ways of sin, that man is under the reign of sin--that man whose whole heart is universally married to his lusts--that man is under the dominion of his lusts. When a man does as freely, cheerfully, universally, and readily obey his lusts, as a child does his father--then sin

is in dominion. When a man sins with greediness, when with Ahab he "sells himself to work wickedness," 1 Kings 21:25, when he commits "wickedness with both hands," Micah 7:3, when he gives himself up or over "to all uncleanness and filthiness," Eph. 2:3, when he freely and voluntarily resigns and surrenders up his body and soul to the obedience of sin--then sin reigns, then it keeps the throne.

Where the dominion of sin is erected, there it sits in the heart, as a king in his throne, and gives forth its laws and commands to the soul and body, and those commands are listened to, and consented to, approved and delighted in. A subject cannot in a course more freely, willingly, universally, and cheerfully obey the commands of his prince, than a sinner does in a course freely, willingly, universally, and cheerfully obey the commands of his lusts; and wherever this sad temper of spirit is--there is sin in dominion.

Sin is in dominion, when it commands in the heart as a king in his throne, or as a Lord in his house, or as a general in his army--freely, boldly, universally, cheerfully; and when the soul does as freely, boldly, universally, and cheerfully subject itself to sin's commands. Where men commonly yield up their wills and affections to the commands of sin, there sin reigns; and this is the case of every unregenerate man.

When a man is usually insistent in his sinnings, in the face of all reprehensions and arguments which tend to dissuade him from sin--then sin is in dominion, Proverbs 29. 1; Jer. 5:3-4; and 44:15-17. When the constant bent of the heart is inflamed towards sin, and when the desires of the soul are insatiably carried after sin, and when the resolutions of the soul are strongly and habitually set upon sin--then sin is in the throne, and then it reigns as a king. When God hedges up the sinner's way with thorns--yet the sinner will break through all to his sin, Hosea 2:6-7; when life and death, heaven and hell, glory and misery, are set before the sinner--yet the sinner will be insistent in his sinnings, though he loses his life, his soul, and all the glory of another world, then sin reigns, Deut. 30:15-19, and 11:26-29.

When men ordinarily, habitually, commonly are very careful, studious, and laborious to make provision for sin, then sin reigns: Romans 13:14, "Make no provision for the flesh, to fulfill the lusts thereof;" or, as the Greek has it, "Make no projects for the flesh," or "cater not for the flesh." When a man's head and heart is full of projects how to gratify this lust, and how to satisfy that lust, and how to fulfill the other lust, then sin reigns, then it is in its throne. [David, in an hour of temptation, once made provision for his lusts, 2 Sam. 11:14-15. But this was not his course, his trade, etc.]

When sin is commonly, habitually sweet, and the soul takes a daily pleasure and delight in it, then it reigns; as you may see by comparing these scriptures. [Job 20:12-13; Proverbs 2:14; Amos 6:13; Zeph. 3:11; 2 Thes. 2:12-3 Plutarch.] When a man daily takes as joyful contentment and satisfaction in his lusts, and in walking after the ways of his own heart, as he does in his highest outward enjoyments, or in his nearest and dearest relations, then certainly sin is in dominion. Such men as can go constantly on in a way of wickedness, merely to delight and please the flesh--such men are certainly under the power and reign of sin.

When men commonly take part with sin, when they take up arms in the defense of sin, and in defiance of the commands of God, the motions of the Spirit, and the checks of conscience--then sin is in dominion. He who readily, resolvedly, and habitually fights sin's battles--is sin's servant, and without all question under the reign and dominion of sin. When the inward faculties of the soul, and the outward members of the body, do readily resolve, and habitually take up arms to fight for sin--then and there sin is in dominion, as you may plainly see by consulting these scriptures. [Romans 6:19-20; Eph. 2:2-3; Titus 3:3.]

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