

Sin Shall Not Have Dominion Over You

For sin shall not have dominion over you: for ye are not under the law, but under grace.
Romans 6:14

REVIEW

I. **“For sin shall not have dominion over you.”**

A. Note first, this is *amazingly good news!*

1. It's like: the terrorists have been conquered, the hurricane has calmed, the cockroaches left, the rabid dog has been put down, the President has been converted, the insane neighbors have moved, the migraine headaches have ceased, the wicked witch is dead . . . all rolled into one, and more!

B. The idea is lordship.

1. “Shall not have dominion” – this is the verb form of *kurios*, “lord.”
2. So the message is, “Sin has been but no longer shall be lord over you.”
3. Idolatry, adultery, effeminacy, abuse, thievery, covetousness, drunkenness, reviling, extortion, fornication, uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revelings, coarse talk, foolish talk, worrying, murmurings, gossip, slander, fear, vanity, sloth, worldliness – pick your poison. All has been conquered. None shall have the power of lord over you. The evil reign of terror is OVER!

C. This too-good-to-be-true truth is stressed over and over in the Bible so it sinks in.

1. See: Rom. 6:6, 9, 12; 8:2.
2. Compare: “Stand fast therefore in the liberty wherewith Christ hath made us free.” (Gal. 5:1)
“Brethren, ye have been called unto liberty.” (Gal. 5:13)
“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to proclaim liberty to the captives, and the opening of the prison to them that are bound.” (Isa. 61:1)
“Where the Spirit of the Lord is, there is liberty.” (II Cor. 3:17)

II. **“For ye are not under the law.”** 4 truths explain what this saying means:

A. A person under the law is shut up to its demands of utter perfection.

1. This is not like school with a scale for passing grades or baseball with batting averages.
2. This is more like electricians reaching into a service panel, or carpenters walking on a steep roof, or pilots landing a plane – one error is enough to cause death.

3. So say the Scriptures:

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” (Gal. 3:10)

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”
(James 2:10)

B. A person under the law is cut off from all enabling grace.

1. He has chosen a system that is obnoxious to unmerited favor, for the law runs on *merit*.

2. The point is that works and grace are *mutually exclusive*.

3. So say the Scriptures:

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” (Rom. 11:6)

“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” (Gal. 2:21)

C. A person under the law is therefore *frustrated by utter hopelessness*.

1. This is an endeavor doomed to failure, a game you can never ever win.

2. See again Gal. 3:10.

3. “Cursed” means having a sentence of divine vengeance. It represents a condition of alienation from God, caused by violation of His law, with all the penalty which accrues from it, either in this life or the next (which is damnation in hell).

4. Compare Eph. 2:12 – “having no hope, and without God in the world.”

D. A person under the law is *driven to sin the more!*

1. See Rom. 7:5. Driven perhaps by exasperation, anger, rebellion, despair, flesh...God knows.

III. “But under grace.” See the answer of grace to the 4 points about being under the law:

[A person under the law is shut up to its demands of utter perfection.]

A. To be under grace means to be assured that every demand of the Law has been met with perfection in our substitute.

1. “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” (Gal. 3:13)

2. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (II Cor. 5:21) Compare: Heb. 9:26, 28.

4. Oh the power of being “accepted in the beloved” (Eph. 1:6)!

[A person under the law is cut off from all enabling grace.]

B. To be under grace is to access a great, unending tidal wave of grace.

1. See Acts 4:33. Compare: “glory of His grace” (Rom. 1:6), “exceeding grace” (II Cor. 9:14), “riches of His grace” (Eph. 1:7), “manifold grace” (I Pet. 4:10), and the many references to abounding grace (Rom. 5:15, 17, 20...).

[A person under the law is therefore frustrated by utter hopelessness.]

C. To be under grace is to abide in the encouragement of a living hope!

1. See I Peter 1:3-6a. Compare: Rom. 5:4-5, 8:24, 12:12, 15:13.

[A person under the law is driven to sin the more!]

D. To be under grace is to be driven to more and more victorious godliness!

1. *Love* does it. *Gratitude* does it. *Liberty* does it. “For where the spirit of the Lord is, there is liberty.” (II Cor. 3:17)
2. See also Eph. 4:22-24.

Listen, dear Christian: “For sin shall not have dominion over you: for ye are not under the law, but under grace.” Say goodbye forever to the law as an awful lord, an evil boss, a horrible life. Today you are free. In Jesus Christ you have met every demand of the law with perfection, you have access to a great unending tidal wave of God's favor, you can abide in the encouragement of a living hope, and in love and gratitude you are liberated to grow, grow, and grow in victorious godliness!

DISCUSSION

1. Why should we care whether sin has dominion over us or not? (i.e. Why is this such great news?)
2. List all possible answers to this question: “Then why in reality does sin still have dominion over *me*?”
3. Using some of the Scripture provided, practice witnessing to each other as to what the two routes to satisfying God's standards are (law and grace) and why law is a very bad choice.