

8:12 -- "So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--"

The implication in this unfinished sentence is that we are obligated to live according to the Spirit.

Now to speak of being debtors, of being obligated, strongly implies the idea of motivation and the part that it plays in sanctification.

At first glance a new believer could be led to think that, with the external revelation of the will of God as the standard of righteousness, and the internal principle of righteousness communicated in regeneration, and the indwelling Holy Spirit to provide the enablement to righteousness, he or she has everything necessary for progress in sanctification. And in one sense, he or she does have everything.

However, in another sense there is one more ingredient needed if the believer is to discharge his obligation, not to live according to the flesh, but according to the Spirit. And that ingredient is love.

We recall that our Lord said in John 14:15, "If you love Me, you will keep My commandments." and in 14:21, "He who has My commandments and keeps them, he it is who loves Me;" In I John 2:5 the apostle writes: "but whoever keeps His word, in him the love of God has truly been perfected." And in Galatians 5:6 Paul writes, "For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love." In this very epistle to the Romans Paul says, "I urge you, therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice." These mercies focus upon the redemptive work of Christ, and thus gratitude toward and love to Christ become powerful motivators toward obedience.

I would therefore propose, in addition to the internal principle of righteousness communicated in regeneration, three basic components in subjective sanctification. I believe that the justified sinner who has been united to Christ and regenerated by the Holy Spirit needs to know the will of God as to what God wants him to be and to do; needs the inner dynamic and enablement of the Holy Spirit in order to please God; and needs proper and sufficient motivation to want to do the will of God in the power of the Holy Spirit, which motivation is love to Christ.

Just as the believer must grow in the understanding of God's revealed will, and learn to depend upon the enabling grace of God's Spirit, so he must develop and strengthen his desires to do God's will in sanctification, for the sake of love to Christ.

To facilitate these objectives, I would propose a set of "regulative principles relevant to the pursuit of holiness."

3. The third phase of Step Three in sanctification is that we have the guarantee that we will one day be made completely alive to the power and presence of innate righteousness.

The author of the Epistle to the Hebrews says that we have come to:

Mount Zion and to the city of the living God, the heavenly