

The Person & Work of the Holy Spirit

Session #5

All page numbers refer to J.I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Fleming H. Revell, 1984)



“Christianity in North America is 3,000 miles wide and half an inch deep.” (10)



MAPPING THE SPIRIT’S PATH: VERSIONS OF HOLINESS (121–132)

We’ll focus our attention in this session on just the Augustinian version of holiness. Since he’s mentioned, who was Augustine and why is he so important?

INTO BATTLE (121–122)

Packer opens with a couple of bullet points about “controversy.” Why is controversy *not* unspiritual but beneficial?

How can we contend (Jude 3) without being contentious? (“As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife”; Prov. 26:21, KJV)

AUGUSTINIAN HOLINESS (122–122)

What’s the “root principle” (122) of this view of holiness?

With what two emphases did the Protestant Reformation support this view?

Why does Packer call this view “miserable-sinner Christianity?”

AUGUSTINIAN DISTINCTIVES (124–127)

1. *Humility*

“...as the work of sanctification goes on and we become more like God and more intimate with him, we grow more aware of the difference between us and him than we ever were before.” (125)

2. *Activity*

“...Augustinian holiness is hard-working holiness...” (126)

3. *Change: Co-Crucifixion/Co-Resurrection with Christ (Rom. 6)*

“Augustinians see God’s work of grace as first renewing the heart and then progressively changing the whole person, from the inside out, so to speak, into the image of Jesus in humility and love.” (126)

ROMANS 7:14–25 (127–129 + “APPENDIX” ON 263–270)

Typical exegesis:

1. Romans 6:1–7:6: liberation *from sin for* righteousness

2. Romans 7:7–25: relation of the law to sin

2.1. The law teaches what’s required/forbidden (vv. 7, 13)

2.2. The law stirs up our impulses to what’s forbidden (v. 8)

2.3. The law tells us we’re guilty of giving in to our impulses (v. 10)

2.4. The law gives us no power to resist (vv. 9–11; 22–24)

3. To express #2, Paul recounts his own experience:

3.1. Using the *past tense*, of his life before conversion (7:7–13)

⁷What then shall we say? That the law is sin? By no means! (μὴ γένοιτο)

Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.”

⁸ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. ⁹ I was once alive apart from the law, but when the commandment came, sin came alive and I died. ¹⁰ The very commandment that promised life proved to be death to me. ¹¹ For sin, seizing an opportunity through the commandment, deceived me and through it killed me.

¹² So the law is holy, and the commandment is holy and righteous and good. ¹³ Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

3.2. Using the *present tense*, of his life after conversion (7:14–25)

¹⁴ For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. ²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

3.3. Is this Paul as a Christian or an unconverted Jew? (cf. 8:2, 4, 23, 26)

- Change from the aorist (typically past tense) to present tense at verse 14 unaccounted for if this is Paul before conversion
- If v. 25a is *present* deliverance than v. 25b is a *non sequiter* and anticlimax; why didn't he say it in the aorist, "I served..."?
- If this is Paul as unconverted, then sinners in Adam apart from Christ approved the law (v. 16), delight in it (v. 22), want to fulfill it (vv. 15, 18–21), and serve it with the innermost self (v. 22, 25) in contradiction to what he says elsewhere (e.g. Eph. 2:3; 4:17ff.) but also here (8:5, 7).

- Deliverance in this life is less than what he's crying out for in v. 24. He's longing for deliverance from this mortal life, which is yet future (8:23).

4. His heart cry “who *will* deliver me from this body of death” (v. 24) is for the future (cf. 8:23)

STRENGTHS AND WEAKNESSES (129–132)

1. Lack of Compromise
2. Realism
3. Expectancy



“They that expect great things from God and attempt great things for God.” (131)

