

One Last Thing Before I Die:

Don't Be Fooled, Part 1

A Study of 2 Peter 1:16-21

Characteristic of Completeness: Authority of the Bible

Big Idea: You do well to heed the Bible as a light.

Related Scriptures: Psalm 2:6-7; 119:105; Isaiah 42:1;

Matthew 16:27-28; 17:1-3; John 10:27; 1 Corinthians 2:12-14; 14:37;

1 Timothy 5:18 c.f. Luke 10:7; 2 Timothy 3:16; Hebrews 4:12; 2 Peter 3:15-16

Introduction:

- A. I'd like to begin by asking you an important question: ► Who or what do you hold to be your highest authority? That is, who or what do you see as the ultimate judge of your viewpoints and behavior? Who or what has final say in determining what's right and wrong for you? Who or what has the absolute authority to rule your life?

The question of authority is very important because I suspect everybody submits to some authority, and it governs our lives. Some hold to self as the highest authority. Others hold to reason or logic. Others to some god or ideal external to themselves. We who are evangelicals hold to the Bible.

The authority of the Bible is a mediated or delegated authority.¹ Ultimately, we believe that God is our authority, but that the Bible is His primary communication to us. God's authority is expressed through the Bible. We consider the Bible to be God's Word to us. Like the soldier who receives his orders in a letter, we pay careful attention to the writing, but it's the commanding officer to whom we submit, not the letter or the mailman.

- B. We've been studying our way through the letter of Second Peter, mostly because we think it contains the authoritative words of God. Our text for today is 2 Peter 1:16-21. In the text, the Apostle Peter touches on the issue of the Bible's authority. In fact, ► that is our Characteristic of Completeness for the week: the Authority of the Bible.

Peter gives us some reasons why the Bible is authoritative. For you logicians out there, this presents a bit of a conundrum. Trying to prove the authority of the Bible by appealing to the claims of the Bible is what they call circular reasoning. It's answering the question, "How do you know the Bible is the Word of God?" by saying, "The Bible says so." It doesn't prove anything.

But this doesn't necessarily mean that we should dismiss out of hand what Peter has to say. You see, everybody's in the same boat when it comes to arguing for any absolute

¹ N.T. Wright, *The Last Word*, (New York: HarperCollins, 2005), 25.

authority, whether it's the Bible or self or logic or whatever. All arguments for any ultimate authority are ultimately circular. One theologian explains it ► this way:

... all arguments for an absolute authority must ultimately appeal to that authority for proof: otherwise the authority would not be an absolute or highest authority. ► This problem is not unique to the Christian who is arguing for the authority of the Bible. Everyone either implicitly or explicitly uses some kind of circular argument when defending his or her ultimate authority for belief.²

He goes on to give some examples of circular claims.

► “My reason is my ultimate authority because it seems reasonable to me to make it so.”³

► “Logical consistency is my ultimate authority because it is logical to make it so.”⁴

► “I know there can be no ultimate authority because I do not know of any such ultimate authority.”⁵

- C. We ► are left with weighing the evidence for competing authorities, without being able to prove any of them. So I suspect many and perhaps some of you are operating under an idea of authority that goes something like this: “Why bother sorting all this out? If I feel good about something, I go with it; if I don't feel good about it, I don't. I let my conscience be my guide.”

Good luck on that. One of the most renowned philosophers of the 20th century, Ludwig ► Wittgenstein, has rightly said, “Nothing is so difficult as not deceiving oneself.”⁶ Moreover, the Bible says our conscience can be unreliably weak, defiled, and even seared.⁷

- D. Peter ► has a different view of authority. He holds the Word of God as the highest authority; he explains the role of the Apostles as God's prophets or mailmen delivering the divinely authoritative message; and he explains why the Bible is a beneficial authority. Let me read his argument clear through, and then we'll go back study it more carefully. He ► says,

² Wayne Grudem, *Systematic Theology*, (Grand Rapids, MI: Zondervan, 1994), 78-79.

³ Grudem, 79.

⁴ Ibid.

⁵ Ibid.

⁶ Quoted by Wright, 33.

⁷ See for example 1 Corinthians 8:7; Titus 1:15; 1 Timothy 4:2.

^{NKJ} 2 Peter 1:16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. ► 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” ► 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. ► 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; ► 20 knowing this first, that no prophecy of Scripture is of any private interpretation, ► 21 for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

From ► this text, I glean four primary lines of argument for the authority of God’s Word as delivered through the apostles. Peter is explaining why we ought to take the apostolic message and writings, including his own, as authoritative. He tells us what qualifies the apostles to be reliable messengers.

I. First, Peter says the apostles ► were eyewitnesses.

A. The main clause of ► Verse 16 is this:

^{NKJ} 2 Peter 1:16 . . . we made known to you the power and coming of our Lord Jesus Christ . . .

1. The personal pronoun, ► “we” marks a conspicuous change. In the immediately preceding context, Peter repeatedly uses the pronoun, “I.” It raises the question: To whom is Peter now referring when he says, “we”?

I believe Peter is referring to himself and the rest of the apostles. Peter doesn’t use the term “apostle” in our immediate text, but he identifies himself as an apostle in the very first verse of his letter.

The term “apostle” comes from the Greek word, *apostolos*, which means messenger.⁸ Most often, when the Bible uses the term, “apostle” it refers to a special office held by only a few people during a particular time in history. There were basically two qualifications for being an apostle. First, an apostle had to have seen Jesus with his own eyes after Jesus’ resurrection. Second, an apostle had to be specifically commissioned by Christ Himself as His messenger.⁹

⁸ W. Bauer, F.W. Danker, W.F. Arndt, and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3d ed., s.v. “ἀπόστολος,” (Chicago: University of Chicago Press, 2000), hereinafter abbreviated BDAG.

⁹ Grudem, 906.

As such, the term “apostle” means something much more than the biblical term “disciple.” A disciple is merely a follower of Christ, while an “apostle” is not only a follower, but also an eyewitness to the resurrection of Jesus and one who is personally commissioned by Jesus as an apostle.¹⁰

As such, the apostles had a unique kind of authority in the early church. They had the authority to speak and write the very words of God as they were guided by the Holy Spirit. To accept or reject their words was to accept or reject the words of God Himself. As such, apostles had the authority to write words which became Scripture. The apostles and those close to them were the instruments God used to record His word to us.

2. Here in Verse 16, Peter points to a primary message delivered through the apostles: “the power and coming of our Lord Jesus Christ.” Most likely the two words, ► “power” and “coming” do not represent two different ideas; rather, Peter is employing a figure of speech where two words are used to convey a single idea.¹¹ The idea here seems to be Christ’s coming in power.¹²

¹⁰ Jesus originally commissioned twelve apostles. After Judas Iscariot died, the remaining apostles sought a replacement. The process of replacing Judas confirms the twofold qualification of an apostle. Peter says, beginning in Acts 1:21,

^{NKJ} Acts 1:21 “Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.” [There’s the eyewitness requirement] 23 And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed and said, “You, O Lord, who know the hearts of all, show which of these two You have chosen 25 to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.” [There’s the commissioning requirement] 26 And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

But, how could Paul claim to be an apostle? After all, he wasn’t one of the original 12 apostles. He wasn’t a follower of Jesus during His time on earth. In fact, Paul was then a Jewish Pharisee who persecuted Christians. How is it that he became an apostle?

Well, after Jesus was crucified, resurrected and ascended, He appeared to Paul in person while Paul was on his way to Damascus to persecute more Christians. Paul fell to the ground in the midst of the blinding light of Jesus’ presence. Acts 9:5 records,

^{NKJ} Acts 9:5 And he [Paul] said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.” 6 So he, trembling and astonished, said, “Lord, what do You want me to do?”

Later, Paul looks back on the encounter with Jesus and recalls in Acts 26:16 what Jesus said to him. Jesus said to Paul,

^{NKJ} Acts 26:16 “But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.”

So, on the basis of this encounter, Paul qualifies as an apostle. He had seen Jesus with his own eyes after Jesus’ resurrection. And, he had been specifically commissioned by Christ Himself as His apostle.

¹¹ E.W. Bullinger, *Figures of Speech Used in the Bible*, (Grand Rapids, MI: Baker Book House, 1968), 657-670. The figure of speech is known as *hendiadys*.

¹² Douglas J. Moo, *2 Peter, Jude, The NIV Application Commentary*, Terry Muck ed., (Grand Rapids, MI: Zondervan, 1996), 71.

3. This could refer to Christ's first coming, and the apostles certainly did proclaim that. But it more likely refers to the apostles' claim that Christ will come again a second time. This is confirmed later in 2 Peter 3:4, where Peter explains that this apostolic claim of a second coming is one that will be disputed by false teachers.

Peter seems to be anticipating the argument of false teachers that he and his fellow apostles just made up the second coming of Christ—that the whole idea was a figment of their imagination.

- B. But Peter does not want his fellow believers to be fooled by such false teachers. He defends the apostolic proclamation of the second coming of Christ both negatively and positively in Verse 16.¹³

1. Negatively, he says they didn't make it up. That's what he means when he ► says,

^{NKJ} 2 Peter 1:16 For we did not follow cunningly devised fables . . .

2. Positively, he says they saw for themselves proof of their claim. He ► says,

^{NKJ} 2 Peter 1:16 For we . . . were eyewitnesses of His majesty.¹⁴

Peter and his fellow apostles saw something majestic that verified their message of the second coming of Christ.

What did they see?

- II. Peter tells us in Verses 17 and 18. In doing so, he also contends that the apostles were not only eyewitnesses, but ► also "earwitnesses."¹⁵ They not only saw, but also *heard* something remarkable and validating. He ► says,

^{NKJ} 2 Peter 1:17 For He [Jesus] received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain.

- A. What in the world is Peter talking about?

¹³ I take "did not follow" and "were eyewitnesses" to be adverbial instrumental participles explaining how the second coming was "made known" by the apostles.

¹⁴ Even the passive voice of the Greek verb Peter uses emphasizes that the apostles did not orchestrate all this. A painfully literal translation would read: "being made eyewitnesses." The idea is that God orchestrated the experience.

¹⁵ I am borrowing the term "earwitnesses" coined by Moo, 73.

He's looking back on something that happened to him and to his fellow apostles, James and John, years earlier, during Jesus' earthly ministry. It's recorded for us in Matthew 17:1-9. The event is commonly called The Transfiguration. Let's ► read what happened.

^{NKJ} Matthew 17:1 Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; ► 2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. ► 3 And behold, Moses and Elijah appeared to them, talking with Him. ► 4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." ► 5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" ► 6 And when the disciples heard *it*, they fell on their faces and were greatly afraid. ► 7 But Jesus came and touched them and said, "Arise, and do not be afraid." ► 8 When they had lifted up their eyes, they saw no one but Jesus only. ► 9 Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

This ► would certainly have been memorable. Jesus takes Peter, James, and John up on a mountain with Him. And then, all of a sudden, Jesus starts glowing brightly. That's the majesty *they saw*. And Moses and Elijah show up from the dead. Peter is terrified. He doesn't know what to do, but he feels like he ought to do something, so he offers to build some stuff to honor Jesus, Moses, and Elijah. Then the voice of God the Father rolls down from heaven, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" That's the voice *they heard*.

- B. But the question remains: How is this confirmation of the "power and coming" of Christ?

In the language of the movies, I believe The Transfiguration was a preview. The first coming of Jesus to earth was *Jesus I*. The sequel, *Jesus II*, will be the second coming of Christ. The Transfiguration was merely a preview to the sequel. The Transfiguration was a foreshadowing of the return of Christ in power to establish His kingdom.

You see, leading up to the description of The Transfiguration in Matthew 17, the previous chapter records what Jesus said to the apostles just six days prior. Beginning in ► Matthew 16:27, Jesus says,

^{NKJ} Matthew 16:27 "For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works."

Clearly, Jesus is speaking of His second coming. Then He ► says to the apostles,

^{NKJ} Matthew 16:28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

At first, this is puzzling because we know all the apostles have long been dead, and we know that Christ has not yet returned. So how could some of the apostles have seen Jesus “coming again in His kingdom” before they died?

The preview called The Transfiguration is how. In fulfillment of Christ’s prophecy in Matthew 16:28, Peter, James, and John got to see a preview of “the Son of Man coming in His kingdom.” So I think what Peter is saying back in our text is this: We know the sequel is coming because we saw and heard the preview. (And the special effects are out of this world!)

- III. That ► brings us to Verse 19 in our text, where Peter adds a third piece of evidence: The apostles are not only eyewitnesses and earwitnesses, they are ► also corroborating witnesses. What they have to say corroborates or confirms what the Old Testament prophets said. The New Testament is a fulfillment of the Old. Peter continues in ► Verse 19, saying,

^{NKJ} 2 Peter 1:19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts

What does Peter mean when he says, ► “we have the prophetic word confirmed”? I think he’s saying that what they saw and heard confirms the prophecies of Old Testament writers concerning the second coming of Christ.

You see, hundreds of years earlier, some prophets or writers of the Old Testament predicted the power and coming of Christ the Messiah using language very similar to what God spoke at The Transfiguration. Let me give you just two examples of such “prophetic words confirmed.” Both have to do with the commendation and coronation of Jesus the Son by God the Father.

In ► Psalm 2:6-7, it says:

^{NKJ} Psalm 2:6 “Yet I have set My King On My holy hill of Zion.” 7 I will declare the decree: The LORD has said to Me, ‘You *are* My Son, Today I have begotten You.’”

In ► Isaiah 42:1, it says:

^{NKJ} Isaiah 42:1 “Behold! My Servant whom I uphold, My Elect One *in whom* My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.”

I suspect ancient Jews did not fully understand what these “prophetic words” meant when voiced by the Old Testament prophets. But they were “confirmed” by Christ and His Transfiguration. And the apostles are corroborating witnesses to this fact.

IV. In ► Verses 20 and 21, Peter offers a fourth piece of evidence: The apostles are not just eyewitnesses and earwitnesses and corroborating witnesses, they are ► also “Spiritwitnesses.” I know I made up a word again. So let me explain what I mean. In ► Verses 20 and 21, Peter says,

^{NKJ} 2 Peter 1:20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

- A. In the New Testament, the term, ► “Scripture” is used 51 times exclusively in reference to sacred Scripture.¹⁶ It never refers to any writings outside the Bible. Every use of the term includes the Hebrew Scriptures of the Old Testament, and in some cases, New Testament writings are in view as well.¹⁷
- B. The term, ► “prophecy” is popularly assumed to describe the prediction or foretelling of future events. But this definition is often too narrow. The term is frequently used to describe whatever a prophet says.¹⁸ That would certainly include the prediction of future events, but it’s not limited to that. Moses is called a prophet.¹⁹ A prophet is not just someone who foretells the future; rather, it is someone who more generally speaks for God.²⁰ Therefore, in the general sense, all of Scripture can be considered prophecy written by prophets.
- C. So, in Verse 20, the ► phrase “no prophecy of Scripture” means no part of the Bible. The Old Testament is primarily in view because some parts of the New Testament had not been written yet. More specifically, Peter probably has in view the Old Testament prophecies concerning the second coming of Christ. But what Peter has to say about the nature of such prophecies applies to the Bible in general.²¹

¹⁶ BDAG, s.v. “γραφῆ.”

¹⁷ Grudem, 74.

¹⁸ Timothy Friberg, Barbara Friberg, and Neva Miller, *Analytical Lexicon of the Greek New Testament*, s.v. “προφητεία,” (Grand Rapids, MI: Baker Academic, 2000).

¹⁹ Deuteronomy 34:10.

²⁰ Friberg, s.v. “προφήτης.”

²¹ New Testament writings are also considered Scripture. Peter himself acknowledges Paul’s epistles as scriptural in 2 Peter 3:15-16:

^{NKJ} 2 Peter 3:15 . . . our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

Paul considers the gospel accounts to be scriptural. In Luke 10:7, Jesus says,

^{NKJ} Luke 10:7 “. . . the laborer is worthy of his wages.”

Then, in 1 Timothy 5:18, Paul quotes Jesus’ words and calls them “Scripture”:

^{NKJ} 1 Timothy 5:18 For the Scripture says, . . . “The laborer *is* worthy of his wages.”

And in 1 Corinthians 14:37, it is clear that Paul considers his own words to be scriptural:

^{NKJ} 1 Corinthians 14:37 . . . the things which I write to you are the commandments of the Lord.

D. Peter says, “no prophecy of Scripture” or no part of the Bible ► “is of any private interpretation.” This can be taken two ways.

1. First, it might be a statement about the *interpretation* of prophecy. Perhaps Peter is saying that Scripture cannot be assigned whatever meaning each person wants to give it; rather, there is only one true interpretation God has in mind. To believe that one can rightfully interpret the Bible any way he wants is a crafty way to transfer authority from the Word of God to the interpreter. This is a good argument, but I’m not sure it’s the one Peter has in mind.
2. The second possibility, which I favor, is that this is a statement about the *origin* of prophecy. Prophecy did not originate with prophets. The idea is that prophecy didn’t come from the private interpretation or imagination of the prophets. Prophets didn’t just make up the prophecy on their own. Neither is prophecy a product of their own interpretation of what was revealed to them.

Some English translations make this quite clear. For example, the NET Bible renders Verse 20 this way:

NET 2 Peter 1:20 . . . No prophecy of scripture ever comes about by the prophet’s own imagination

E. Well then, ► what *is* the origin of the Bible? Peter explains it in Verse 21. He basically says God, the Holy Spirit, wrote it, using prophets as instruments or vessels. He says,

NKJ 2 Peter 1:21 for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

To be ► “moved,” as it is used here²², means to be driven or directed or carried along by something external to oneself.²³ It is interesting that Peter was a fisherman, and the term “moved” is used elsewhere in the Bible to describe a boat driven along by the wind.²⁴ Perhaps Peter had that imagery in mind.

The point is this: Scripture originates with God, not men. The apostolic writers are merely “Spiritwitnesses” in that they wrote what the Holy Spirit wanted them to say. This idea is corroborated in ► 2 Timothy 3:16, where it is said:

NKJ 2 Timothy 3:16 All Scripture *is* given by inspiration of God

The word for ► “inspiration” here means God-breathed. The words uttered are God’s words.

²² In the passive voice.

²³ Friberg, s.v. “φέρω.”

²⁴ Acts 27:15, 17.

- V. This ► leads us right back to the question with which we began: Who or what do you hold to be your highest authority?

Peter makes the case for God's Word as our ultimate authority. We can trust it because the apostolic writers were eyewitnesses, earwitnesses, corroborating witnesses, and Spiritwitnesses.

Other arguments could be offered for the divine inspiration of Scripture: historical accuracy, internal consistency, fulfillment of prophecy, influence on history, etc. But it still cannot be proven. And the arguments are not likely to persuade anyone who is not open.

We are left with the question: Why should we submit to the Bible as our authority? Peter tells us in a part of Verse 19 we skipped. He ► says,

^{NKJ} 2 Peter 1:19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place

Peter says if we ► “heed” the Bible, we will “do well.” And the reason we will do well is that the Word of God ► is “a light that shines in a dark place.” I borrow the words of Peter for the big idea of my message. Here's ► the big idea: You do well to heed the Bible as a light.

Let's poke around at this big idea a little. What is the “dark place” and how does the Bible shine a light on it in a beneficial way? A couple of things come to mind.

- A. In ► John 16:8, Jesus says this about the Holy Spirit:

^{NKJ} John 16:8 “. . . He will convict the world of sin, and of righteousness, and of judgment”

To ► “convict” means to “bring a person to the point of recognizing wrongdoing.”²⁵ I suspect this means that, through the work of the Holy Spirit, everybody in the world has the sense that something is wrong apart from God. There is a darkness within us. Some call it a God-shaped vacuum in every person.

To be sure, it can be rationalized and sublimated and denied.²⁶ But it's still there, pointing us to the reality that we all need God. God's Word brings light to this darkness, explaining with authority both our sin problem and the solution in Christ.

From this perspective, we would do well to heed the Bible when it says that, by His death and resurrection for our sins, Christ alone promises eternal life to all who will simply believe Him for it.

- B. Once ► you're a believer, the Bible provides the light we need to live our daily lives according to God's will and authority. Without it, we're walking in the dark.

²⁵ BDAG, s.v. “ἐλέγχω.”

²⁶ John 3:18-20.

When we read Scripture with an openness to its authority, looking for application, it sees right through us. Through the Scriptures, the Holy Spirit illuminates our inner world, which is often a dark place. We see what needs to be changed. We get divine direction. Hebrews ► 4:12 says,

^{NKJ} Hebrews 4:12 For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.²⁷

Psalm ► 119:105 says to God,

^{NKJ} Psalm 119:105 Your word *is* a lamp to my feet And a light to my path.

- C. In light of all this, what are you doing with your Bible? Are you heeding it as a light? In order to heed the Bible as a light, two things need to be continually opened: the Bible and your heart to what it says. Otherwise, you're in the dark and liable to stumble.

Let me illustrate. A friend of mine recently hiked down into the Grand Canyon with some buddies. They spent the night down there. Early the next morning, my friend and one other guy I've never met were the first ones up. They decided to do some little exploring. Both are experienced hikers. Both had been in this place before. Both were familiar with the old caves and shafts near their camp. Neither carried a light.

The one explorer I've never met decided to walk into one of the dark shafts. He'd been in it before and assumed it was just as he remembered. He was wrong. There was a new sinkhole near the entrance, and before his eyes could adjust to the darkness, he fell headlong into the hole and onto a rock at the bottom. He fractured his skull and had to be taken from the Canyon by helicopter.

His harmful assumption is one we often make: I can negotiate this situation without a light.

Don't be fooled. Peter has a better idea from God: You do well to heed the Bible as a light.

²⁷ See also 1 Corinthians 2:12-13 and John 10:27 relating to the Spirit's role in discernment.