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## The Work of Illumination

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## Introduction

The Holy Spirit's work of illumination is one that Christians frequently neglect to acknowledge. The interpretation and application of the Scriptures has increasingly been misunderstood as an intellectual skill that Christians can progressively develop. Hermeneutics, which is the study of the interpretation of Scripture, is largely devoid of the Holy Spirit and his influential work of illumination. However, the absence of the Holy Spirit from the study of Scripture is a detriment to believers and is against New Testament teaching. Therefore, it is crucial that this forgotten and overlooked work of the Spirit be understood and regularly acknowledged by scholars, pastors, and laity. In response to the lack of awareness to the doctrine of illumination, this paper provides an exposition of the salient New Testament passages regarding illumination and it presents a comprehensive explanation of the work and its implications for the believer. Ultimately, the New Testament presents that the Holy Spirit's work of illumination is crucial in the life of every believer because apart from it they are unable to perceive the truth of the Scriptures and be transformed by them.

## New Testament Passages

Within the New Testament, there are numerous references to the Holy Spirit's work of illumination and although the Old Testament contains references as well, those references are outside the scope of this paper. Additionally, it is important to note that scholars debate the applicability of the references to illumination within the Gospel of John for the whole of believers. However, it is the position of the writer that the references to illumination in John's Gospel are in fact for all believers and did not only apply to the Apostles. It is also important to note that there is a difference between the continued work of illumination in the lives of believers and the initial work of illumination for the nonbeliever, which results in their salvation. The initial work of illumination for the purpose of salvation is outside the scope of this paper and therefore, any mention of illumination within this paper refers to the Holy Spirit's work in revealing the truth of the Scripture to believers.<sup>1</sup> The following expositions of five New Testament passages regarding the doctrine of illumination detail the experience for the regenerate mind and the truths presented are applicable to believers today.

### John 14:25-26

The first significant reference to the Holy Spirit's work of illumination in the New Testament is within Jesus' Farewell Discourse in the Gospel of John. Jesus, when discussing that he would soon be physically leaving his disciples, promises that a Helper, the *parakletos*, would be sent to them by the Father (John 14:16). Then, in John 14:25-26, Jesus states, "These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all

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<sup>1</sup> C. C. Ryrie, "Illumination," *Evangelical Dictionary of Theology*, Third Edition (Grand Rapids: Baker Publishing Group, 2017), 415, E-book.

things and bring to your remembrance all that I have said to you.”<sup>2</sup> This promise is given in response to one of the disciples asking for further clarification regarding the relationship that Jesus describes believers will have with God after his death and resurrection (John 14:22). With this promise, Jesus is explaining to them that while he cannot fully reveal the implications of his work, the Holy Spirit will when he indwells believers (John 14:23).

In John 14:26, the description of the illuminating work of the Spirit includes the word “teach” which is *didasko* and means to give instruction.<sup>3</sup> Further, this teaching of the Spirit will be in “all things” which is the word *πᾶς* and means all, every, the whole.<sup>4</sup> Considering that this promise is given in response to a question about the work of Christ and its implications, John F. Walvoord and Roy B. Zuck explain that, “the context limits the ‘all things’ to the interpretation and significance of His [Christ’s] person and work.”<sup>5</sup> Therefore, John 14:25-26 reveals that a significant aspect of the illuminating work of the Holy Spirit involves him instructing believers into a full understanding of who Jesus is and what he accomplished.

The Spirit’s work of illumination, with its focus on Christ and his work, aligns with the stated purpose of the Holy Spirit which is to bring glory to the Son (John 16:14). Additionally, the fact that the Spirit illuminates the truths of Christ indicates that the work must be integrally connected to the Scripture which, as Jesus explained in John 5:39, bear him witness. Importantly, D. A. Carson states, “the Spirit’s ministry to this respect was not to bring qualitatively new revelation, but to complete, to fill out, the revelation brought by Jesus himself.”<sup>6</sup> With this statement, Carson is accurately presenting that the Spirit’s work of illumination is not to reveal truths that were not already revealed in the person of Christ. Jesus, throughout his ministry, often taught core truths about the work he would accomplish but without the Spirit, those truths were obscure and those listening failed to comprehend his meaning. However, because of the indwelling Holy Spirit and his work of illumination, the truths that Jesus communicated during his ministry and the implications of those truths are now revealed and can be understood by believers.

Some scholars, such as Carson, believe that the promise given in John 14:26 was only for the disciples and does not apply to later Christian generations.<sup>7</sup> Carson’s conclusion is drawn from his belief that the purpose of this verse was to “explain to readers at the end of the first century how the first witnesses, the first disciples, came to

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<sup>2</sup> Unless otherwise noted, all biblical passages referenced are in the *English Standard Version*.

<sup>3</sup> William E. Vine, “Teach,” *Vine’s Concise Dictionary of the Bible* (Nashville: Thomas Nelson, Inc., 1997), 373.

<sup>4</sup> George Abbott-Smith, *Manual Greek Lexicon of the New Testament* (London: Bloomsbury Publishing Plc, 2000), 347-8, E-book.

<sup>5</sup> John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: New Testament* (Colorado Springs, CO: David C Cook, 1983), 324.

<sup>6</sup> D. A. Carson, *The Gospel According to John* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1991), 505.

<sup>7</sup> Carson, *The Gospel According to John*, 505.

an accurate and full understanding of the truth of Jesus Christ.”<sup>8</sup> While this verse does fulfill Carson’s stated purpose in that it describes how the Apostles came to understand the truth, there are compelling arguments for the application of this verse to all believers. For example, French L. Arrington and Roger Strongstad present that, “No one can really know Jesus [both intellectually and relationally] without the Spirit.”<sup>9</sup> This implies that the Spirit must still be teaching a full understanding of the person and work of Christ to all believers and that the Spirit’s instruction did not cease after the disciples came to understand the truth. Additionally, by comparing the works of the Spirit, the applicability of John 14:25-26 to all believers becomes clear. This passage, rather than referring to the work of inspiration, which was a unique work of the Spirit for the purpose of writing the New Testament, refers to the work of illumination. John 14:26 is revealing the means by which the disciples came to understand the truth of Christ, but it is not limiting this work to them, as the work of inspiration was. While the Apostles were the first to experience the work of illumination, as described in John 14:25-26, it was not limited to them in these verses and therefore, it is best to uphold that the Spirit continually works to illuminate the truths of Christ to believers today.

#### John 16:13-15

Another significant reference to the Holy Spirit’s work of illumination is John 16:13-15, which is also within Jesus’ Farewell Discourse. In John 16:8-11, Jesus describes to the disciples the multifaceted work of the Holy Spirit. Then in John 16:13, he states, “When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.” Michael Seaman explains that the word “guide” means, “to assist someone in acquiring information or knowledge.”<sup>10</sup> Additionally, the Spirit is described as guiding believers into “all the truth.” The word “all” is *πᾶς*, which is the same word used in John 14:26 to mean the whole of.<sup>11</sup> “Truth” is the word *aletheia* and often refers to the objective reality of something, particularly a Christian doctrine.<sup>12</sup> Therefore, this verse adds an aspect to the work of illumination because it depicts the Spirit instructing believers into full and correct Christian beliefs, which ultimately must be derived from the Scripture.

Carson expounds on John 16:13 and explains that the Spirit will “lead the disciples into all the implications of the truth, the revelation, intrinsically bound up with

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<sup>8</sup> Carson, *The Gospel According to John*, 505.

<sup>9</sup> French L. Arrington and Roger Strongstad, *Life in the Spirit: New Testament Commentary* (Tulsa, OK: Empowered Life Academic, 2016), 111.

<sup>10</sup> Michael Seaman, “The Indispensability of the Holy Spirit for Biblical Interpretation: A Proposal for the Concept of Transformative Illumination” (PhD diss., Southeastern Baptist Theological Seminary, 2010), 124.

<sup>11</sup> George Abbott-Smith, *Manual Greek Lexicon of the New Testament*, 347-8.

<sup>12</sup> William E. Vine, “True, Truly, Truth,” *Vine’s Concise Dictionary of the Bible* (Nashville: Thomas Nelson, Inc., 1997), 391.

Jesus Christ.”<sup>13</sup> Carson upholds that the truths the Spirit reveals are strictly limited to those within the Scripture and the person of Jesus Christ and that the Spirit’s illumination does not describe guidance into “privileged information... [such as] one’s choice of vocation or mate.”<sup>14</sup> While Carson is correct in stating that the Spirit does not illuminate truths outside the Scripture, an argument can be made that the implications of the biblical truths revealed through the Spirit’s work of illumination inform the life decisions believers make. For example, in 2 Corinthians 6:14, Paul urges believers to not be unequally yoked and it is the Spirit’s illumination of the truth and its implications that may lead a believer to not engage in close relationship with unbelievers.

The second crucial element of illumination revealed in this passage is in John 16:14-15, when Jesus states, “He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.” Seaman explains that this verse “draws attention to the fact that the Spirit is not a rogue agent... [he is] the ambassador of the Trinitarian Godhead who reflects and illuminates the truth that is found in Jesus.”<sup>15</sup> It must be understood that the Spirit’s work of illumination is intricately connected to both Jesus and the Father.

Importantly, the promise in John 16:13-15 faces scholarly objections to its application to believers today. Carson argues that this passage is not applicable today because it would have been outside of the evangelistic purpose of John’s Gospel to draw focus away from Jesus and onto the Spirit and current believers.<sup>16</sup> Walvoord and Zuck propose that John states the evangelistic purpose of his Gospel in John 20:31, which says, “these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”<sup>17</sup> If the purpose of John’s Gospel is to magnify Christ in order to bring people into salvation, then the work of illumination fits within this purpose because Jesus explains that the Spirit’s illumination is glorifying to him (John 16:14-15). Additionally, John frequently describes the life that Christ died to give believers and that life includes the Spirit’s illumination of the truth. Therefore, it is best, as Seaman proposes, to view the Apostles as the first to receive the fulfillment of the promise of illumination but to not limit the work to them.<sup>18</sup>

### 1 Corinthians 2:9-13

The Apostle Paul describes the Holy Spirit’s work of illumination in 1 Corinthians 2:9-13. This passage details the Spirit’s role in revealing the wisdom of God to humanity, which is a key element of illumination. Interestingly, Arrington and Strongstad note that this passage contains striking similarities to the description of the

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<sup>13</sup> Carson, *The Gospel According to John*, 540.

<sup>14</sup> Ibid.

<sup>15</sup> Seaman, “The Indispensability of the Holy Spirit for Biblical Interpretation,” 124.

<sup>16</sup> Carson, *The Gospel According to John*, 541-2.

<sup>17</sup> Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament*, 268.

<sup>18</sup> Seaman, “The Indispensability of the Holy Spirit for Biblical Interpretation,” 125-6.

work of the Holy Spirit given in the Farewell Discourse of John, which serves to cement the reality of this doctrine throughout the New Testament.<sup>19</sup> Importantly, Seaman explains that in the previous chapter of 1 Corinthians, Paul presents that “Jesus Christ is the wisdom of God and now he proceeds to explain that God’s wisdom is only revealed to us by the Spirit of God.”<sup>20</sup> The important connection between the Spirit’s illumination and Christ are evident in the transitions in Paul’s thoughts.

1 Corinthians 2:10 states that, “the Spirit searches everything, even the depths of God.” The word “searches,” is ἐραυνᾷ which means to search or examine.<sup>21</sup> However, an important clarification must be made because, as explained by Leon L. Morris, ἐραυνᾷ does not mean that the Spirit “conducts searches with a view to obtaining information, but that he penetrates *all things*.”<sup>22</sup> The Spirit is God and has full access to all knowledge and therefore, can be rightly understood as an instructor and guide into truth for the believer. Additionally, the necessity of the Spirit’s work of illumination is revealed in 1 Corinthians 2:11 which states, “For who knows a person’s thoughts except the spirit of that person which is in him? So also no one comprehends the thoughts of God except the Spirit of God.” The Scriptures, although given as a revelation from God to man, require the Spirit’s illumination because they contain spiritual concepts that can only be understood by those who have the Spirit that wrote them. The divine origin of the Scripture necessitates a divine interpreter, namely the Holy Spirit.<sup>23</sup>

Paul further explains in 1 Corinthians 2:12 that believers receive an understanding of “the things freely given us by God,” because of the Holy Spirit within them. These “things freely given” include what Paul described in 1 Corinthians 2:9 as, “what God has prepared for those who love him.” Importantly, Arrington and Strongstad explain that this verse describes illumination as the “ministry of the Spirit in enabling believers to understand what God has so freely given them. These things are already in existence; the Holy Spirit reveals them.”<sup>24</sup> Therefore, Paul is describing illumination as the Spirit’s work in bringing believers to understand the spiritual implications and realities that resulted from their salvation. Once a believer understands these spiritual realities, Paul explains that the Spirit provides the words to communicate these revealed truths to those who are also believers (1 Cor. 2:13).

### 1 John 2:20

1 John 2:20 describes illumination and is situated within a warning to church leaders in an area with an influx of false teachers. John has written to both warn and comfort them amidst this experience. To the recipients, John states, “But you have been

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<sup>19</sup> Arrington and Strongstad, *Life in the Spirit: New Testament Commentary*, 907.

<sup>20</sup> Seaman, “The Indispensability of the Holy Spirit for Biblical Interpretation,” 128.

<sup>21</sup> George Abbott-Smith, *Manual Greek Lexicon of the New Testament*, 178.

<sup>22</sup> Leon L. Morris, *1 Corinthians* (Downers Grove: InterVarsity Press, 2008), 61, E-book.

<sup>23</sup> Morris, *1 Corinthians*, 61.

<sup>24</sup> Arrington and Strongstad, *Life in the Spirit: New Testament Commentary*, 907.

anointed by the Holy One, and you all have knowledge” (1 John 2:20). The anointing that has been received is certainly the Holy Spirit for two reasons. First, the anointing is described as “teaching” the recipients in 1 John 2:27, which alludes to it being a person, namely the Holy Spirit.<sup>25</sup> Second, the fact that the anointing has been received by the recipients of the letter and not by the false teachers indicates that it is the Holy Spirit, who indwells only genuine believers.<sup>26</sup> So, these believers have received the Holy Spirit and because of that John reminds them that they can be confident that they possess knowledge. The word for “knowledge” is *oida*, which suggests, rather than a progressive knowing, these believers have a full and cemented knowledge.<sup>27</sup> Specifically, due to the context surrounding this verse, this suggests that the Spirit has provided believers with firm biblical truth, which the false teachers do not possess.

Interestingly, Walvoord and Zuck propose that the anointing described may be specific to the church leaders and not to the entire congregation, which would indicate that this verse was not applicable to all believers.<sup>28</sup> Their conclusion is largely based upon the Old Testament concept of anointing Israel’s leaders and Walvoord and Zuck propose that this verse served to encourage the church leaders and build confidence in the congregation for their leadership.<sup>29</sup> In contrast, Seaman affirms the Old Testament similarities portrayed by the word anointing however, he argues that the anointing described in 1 John 2:20 is received by all believers.<sup>30</sup> Under the New Covenant, the Holy Spirit is fully received by all believers and while spiritual gifts may differ, the fullness of knowledge provided by the indwelling Holy Spirit is best understood as available to all.

### 1 John 2:27

1 John 2:27 is the conclusion of John’s warning about false teachers and John states, “But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie- just as it has taught you, abide in him.” As in 1 John 2:20, the anointing is referring to the Holy Spirit and this verse elaborates on the Spirit’s role in a believer’s life. Interestingly, this verse presents a similar concept to John 14:26 regarding the Spirit teaching believers and this similarity serves as confirmation for the applicability of the doctrine of illumination for all believers. The word “everything” is the same word, *πᾶς*, used by Jesus in John 14:26 and John 16:13. This is further communicating the sufficiency and fullness of the Spirit’s work of illumination. The

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<sup>25</sup> Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament*, 892.

<sup>26</sup> Arrington and Strongstad, *Life in the Spirit: New Testament Commentary*, 1613.

<sup>27</sup> William E. Vine, “Know, Known, Knowledge, Unknown,” *Vine’s Concise Dictionary of the Bible* (Nashville: Thomas Nelson, Inc., 1997), 209-10.

<sup>28</sup> Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament*, 882.

<sup>29</sup> *Ibid.*

<sup>30</sup> Seaman, “The Indispensability of the Holy Spirit for Biblical Interpretation,” 141.

word “true” in this verse is ἀληθής and it means actual, unconcealed, real and specifically, it describes things that conform to reality.<sup>31</sup> As these believers were facing false teachers promoting false doctrines, John is reminding them that they have received a full and accurate understanding of truth from the Holy Spirit because of his work of illumination. Lastly, John’s mention of these believers not needing a teacher is not indicating that they must never sit under another’s teaching. Rather, it is an assurance that the Holy Spirit, who they abide in, is an adequate teacher.<sup>32</sup> Ultimately, this verse affirms that the Spirit’s work of illumination is the sole requirement for an understanding of the truth in Scripture.

### Doctrine of Illumination

The New Testament reveals the reality of the Holy Spirit’s work of illumination and therefore, believers should have a comprehensive understanding of it. Similar to the way in which the Holy Spirit illuminated the truth for the disciples, the Holy Spirit now works to reveal the truths recorded in the Bible to believers. The New Testament presents that a divine illuminator is necessary for the understanding of Scripture. The Holy Spirit’s illumination is necessary because as Seaman stated, “the Bible is a certain kind of text, that is, one that cannot merely be picked up and understood without divine aid.”<sup>33</sup> Most Christians uphold a belief in the Bible having been written by human authors under divine inspiration and because of the divine component in its composition, the Bible requires the aid of a divine interpreter. Further, Isaiah 55:8 states, “For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord.” Therefore, the thoughts of God are largely incomprehensible to man, however God has provided a way for humanity to understand his thoughts, which 1 Corinthians 2:11 reveals to be the Holy Spirit. To this point, C. C. Ryrie stated, “the Spirit is the direct connection between God’s mind as revealed in the Scripture and the believer’s mind seeking to understand.”<sup>34</sup> Interestingly, John Calvin’s position on illumination, due to his belief in total depravity, included a belief that the Spirit must counter the effects of sin in order for the truth of the Scriptures to be understood by believers.<sup>35</sup> However, it appears that the salient New Testament passages do not mention this element as a specific aspect of the Spirit’s work of illumination. Importantly, some believers misunderstand Jesus to be the illuminator because of his work as a teacher during his earthly ministry. However, Millard J. Erickson correctly states that illumination “is a role that falls to the Spirit, for Jesus is now permanently at work carrying out other functions.”<sup>36</sup>

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<sup>31</sup> George Abbott-Smith, *Manual Greek Lexicon of the New Testament*, 20.

<sup>32</sup> Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament*, 892.

<sup>33</sup> Seaman, “The Indispensability of the Holy Spirit for Biblical Interpretation,” 16.

<sup>34</sup> C. C. Ryrie, “Illumination,” *Evangelical Dictionary of Theology*, 415.

<sup>35</sup> Millard J. Erickson, *Christian Theology*, Third Edition (Grand Rapids, MI: Baker Academics, 2013), 225.

<sup>36</sup> Erickson, *Christian Theology*, 796.



The Spirit's work of illumination is also connected to his role in sanctifying the believer. The New Testament frequently addresses God's desire for his people to grow into greater Christlikeness (1 Cor. 11:1; Eph. 4:23-24). The standards of Christlikeness are revealed in the Scripture and importantly, this growth is not one that believers can accomplish on their own but rather, it requires the Holy Spirit. The Spirit is necessary because he alone is able to reveal God's desire for change in the believer by illuminating the biblical truths and their implications and his internal presence in the believer empowers them to transform. Erickson elaborates on the unique relationship between illumination and the transformation of the believer by contrasting Jesus and the Holy Spirit as teachers. Erickson explains that, "Jesus had been a teacher and leader, but his influence was that of external word and example. The Spirit, however, is able to affect one more intensely because, dwelling within, he can get to the very center of one's thinking and emotions."<sup>37</sup> The transformation and increased Christlikeness that God desires of his people is only possible if the Scripture is not just cognitively understood, but spiritually illuminated.<sup>38</sup> Stanley J. Grenz stated, "we read the text so that the Spirit might nurture us in the ongoing process of living as the contemporary embodiment of the paradigmatic narrative of Scripture."<sup>39</sup> Grenz is accurately explaining that the Spirit's work of illumination allows believers to understand and apply the truths of the Scripture to their everyday lives. Ultimately, illumination must be an active work of the Spirit within the believer because it is the means by which the Scripture takes a full effect on the believer and leads them to transformation.

Conclusively, the doctrine of illumination refers to the work of the Holy Spirit in revealing the truths of the Scripture to the believer for the purpose of increased understanding and Christlikeness. This work of the Spirit is dependent on the authority of Jesus and is crucial in understanding Christ's person and work (John 14:25-26; 16:13-15). Importantly, the New Testament presents that this work is strictly confined to understanding the truths of the Bible, not all truths of reality (John 14:26).<sup>40</sup> Finally, this work serves to cement doctrinal truths in the believer and provides believers with confidence in the biblical truths (1 John 2:27).

### Implications

The doctrine of illumination has a few implications for believers. First, an acknowledgement of this work of the Holy Spirit should always lead a believer to humility. This is because, as Morris stated, they "can claim no special skill or insight,

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<sup>37</sup> Erickson, *Christian Theology*, 796.

<sup>38</sup> Seaman, "The Indispensability of the Holy Spirit for Biblical Interpretation," 59-60.

<sup>39</sup> Stanley J. Grenz, "The Spirit and the Word: The World-Creating Function of the Text," *Theology Today* 57, no. 3 (2000): 370, accessed December 11, 2020, <http://ezproxy.liberty.edu/login?url=https%3A%2F%2Fwww.proquest.com%2Fdocview%2F208063085%3Faccountid%3D12085>.

<sup>40</sup> Seaman, "The Indispensability of the Holy Spirit for Biblical Interpretation," 122.

only that God has revealed truth to them.”<sup>41</sup> The dependence of the believer upon God is exemplified with this doctrine. Secondly, believers are assured in John 16:13-15 that the Spirit’s work in revealing truth brings honor and glory to Jesus. Therefore, when the Spirit illuminates Christ is glorified, and a key aim of the Christian life is fulfilled. Thirdly, many evangelical believers are blind to their relationship with the Holy Spirit and his vital role in their understanding of Scripture. They possess a profound understanding of Scripture, and yet do not acknowledge the deep relationship with the Holy Spirit that their understanding displays. Teaching of the Spirit’s work in illuminating the truth may be a way to begin to guide these believers into a proper understanding of their relationship with the Holy Spirit and hopefully, will lead them to rightfully praise the Spirit for his work in their lives. The final implication of illumination is that believers can be confident regarding their understanding of Christ, especially his person and work.

Some who learn about the doctrine of illumination may falsely assume that they can neglect traditional hermeneutical approaches to understanding the Scripture. This, however, would be a mistake and is not encouraged. As Carl R. Trueman warned, “too much emphasis on illumination as providing the content of Christian belief can render biblical interpretation an essentially gnostic activity, which places the views of those who have been ‘illuminated’ beyond the criticism of those who have not.”<sup>42</sup> Importantly, even with the Spirit’s illumination, believers must still be humble regarding their understanding of the Scripture. Practically, Erickson advises that believers “use the very best methods and data, but... with a reiterated prayer for the Holy Spirit to work through these means.”<sup>43</sup> This approach both honors the Spirit and empowers believers with effective tools for the understanding of Scripture.

### Conclusion

As revealed throughout this paper, the New Testament presents that the illuminating work of the Holy Spirit is crucial for every believer because without it, they would be unable to perceive the truth of the Scriptures and be transformed by them. The Gospel of John presents that the Spirit’s work of illumination was necessary for the disciples of Jesus to fully understand both who Christ was and what he accomplished. Believers today need the Holy Spirit to reveal those truths to them as well and he does this by illuminating the Scripture. Additionally, this work is not confined to revealing the solely the truths of Christ, but the Spirit also illuminates the Scripture for the purpose of providing believers with correct doctrinal beliefs (1 John 2:27). As Paul explained in 1 Corinthians 2:9-13, the Spirit is able to reveal these truths because he is the very Spirit of God and therefore, can communicate the incomprehensible thoughts of God to believers. Apart from this vital work, it would be impossible for the biblical truths to penetrate the

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<sup>41</sup> Morris, *1 Corinthians*, 61.

<sup>42</sup> Carl R. Trueman, "Illumination," *Dictionary for Theological Interpretation of the Bible* (Baker Publishing Group, 2005), E-book.

<sup>43</sup> Erickson, *Christian Theology*, 226.

heart of believers and lead to transformation and therefore, this work must not be neglected by the Church.

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