

Paul, and Hebrews, in fact almost the entire corps of New Testament writers, recognize his activity in New Testament revelation.

A somewhat striking agreement is noticeable in teaching and point of view between the epistle to the Hebrews and the Book of Acts. There is also a very close resemblance between the teachings of Jesus recorded by John and those of Paul, concerning the genesis of spiritual life through the spirit and the condition of the man before and after that event.

The earthly ministry of Jesus is presented in the synoptics, John and Acts as performed under direction of the Holy Ghost. John seems even to consider the Spirit's presence in Christ as in some sort a sample of his working in believers, which differs from the former in degree rather than in kind. Christ being a perfect organ the Spirit found no limitation to his working in him. To him he is given not by measure. He is the realized ideal of the Spirit-filled man.

The full record concerning the paraclete given by John is probably the result of a personal predilection, for in the epistles the same aspect of his work appears. He is a spontaneous source of illumination, enabling believers to discern and vitally realize in themselves the truth as given in Christ.

In the proper understanding of the Book of Acts the Spirit's coming, we think, appears, whether as the gift, the baptism, or otherwise, as belonging to the initial crisis in the believer's experience. Of this it is the positive element and the vital power. St. Paul is in substantial agreement with this position, though he allows, as does Acts, subsequent increase in the fulness and power of the Spirit's operations. The fulness of the Spirit in both Acts and Paul is the crown of a Christian life, and much Scripture is written from this point of view although many believers approached very imperfectly this condition.