

CONCLUSION.

We have now completed the task we set out to perform, viz.: to examine the teachings of the New Testament regarding the Holy Spirit. Strictly speaking, nothing further is required, for Biblical theology, unlike systematic, does not undertake to harmonize the various writers of scripture with one another. Its duty is completed when it has discovered their teachings. It will be profitable, however, before leaving the subject to pass in review some of the main positions established, and also to glance at the progress of thought and the points of agreement presented. The general outline followed exhibits an advance of thought which in the main runs parallel with the historical development. Ignoring details and interlapping, we have, speaking broadly, in the synoptics the Spirit manifested in Christ and promised to his disciples; in John, the promise amplified and his work explained; in Acts, the fulfilment of the promise in the early Church; in Paul, a completed view of the normal working of the Spirit in the individual and in the Church; in the remaining books, matter chiefly confirmatory of what has gone before.

Underlying the attitude of the New Testament writers as a whole there seems to be the assumption that the Holy Spirit is a personal presence. Sometimes, however, this is quite obscure, perhaps because emphasis is placed chiefly on his working rather than on himself. In the teachings of Paul, and especially in the words of Jesus concerning the paraclete, the personality of the Spirit comes very distinctly into view.

The synoptics, Acts, Hebrews, and Peter directly refer to the Old Testament Scriptures as given by the Holy Ghost. While the synoptics, John, Acts,