

In Chapter VIII of his book Dispensational Truth, Clarence Larkin discusses "The Dispensational Work of the Holy Spirit." Although he has a section on "The Work of the Holy Spirit in Creation," one on "The Work of the Holy Spirit in the Dispensation from the Fall to the Flood," one on "The Work of the Holy Spirit in the Dispensation from the Flood to the Birth of Jesus," and one on "The Work of the Holy Spirit in the 'Parenthetical Dispensation' Between the Old and New Testament Dispensations," there is no mention of regeneration until the fifth section, "The Work of the Holy Spirit in the Dispensation from Pentecost to the Second Coming of Christ."¹

Lewis Sperry Chafer has long been considered the systematic theologian of Dispensationalists. A few quotations clearly reveal his position on the question of regeneration in the Old Testament:

The background of the doctrine of regeneration is its necessity springing from the universal fallen estate of man. Since the need is world-wide, the demand for regeneration is imperative in the case of every person born into the world. None can be excepted other than the Christ of God.²

Individual regeneration, so far as the testimony of Scripture is concerned, is a New Testament provision. Though Israelites were rightly related to God as such by physical birth, they anticipated in time to come the reception of eternal life as an "inheritance." . . . The Gospel written by John in its opening chapter states that a new thing has come into the range of human experience. This Scripture declares: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God."³

¹Clarence Larkin, Dispensational Truth, or God's Plan and Purpose in the Ages (Philadelphia: Rev. Clarence Larkin Est., 1920), pp. 53-56.

²Lewis Sperry Chafer, Systematic Theology, Vol. VI (Dallas, Texas: Dallas Seminary Press, 1948), p. 35.

³Ibid., p. 36.