

Spirit in Relation to Man in the Old Testament," and Chapter II deals with "Regeneration."

In recent years, however, there has been a growing segment among Dispensationalists who have returned to the emphases of C. I. Scofield and William Kelly in regard to this question.

J. Dwight Pentecost, for instance (a faculty member of Dallas Theological Seminary), in discussing the problem of how it is possible to hold the view that in the Tribulation Period the Holy Spirit will have been taken away, and yet that a remnant will be saved, states:

While we agree that the restrainer is the Holy Spirit, and that He will be taken away, yet we must recognize that the Spirit is omnipresent. He will cease His particular ministry of indwelling the body of Christ, but that does not mean He will be inoperative. Before Pentecost the Lord told Nicodemus that a man must be born again by the Spirit (John 3:5-6). If a person could experience a new birth before the Holy Spirit began to indwell the body, certainly one could be after He ceases that particular ministry.¹

Roy L. Aldrich, president of the Detroit Bible College and a member of the visiting faculty of Dallas Theological Seminary since 1937, in an article in Bibliotheca Sacra, asserts:

Critics of dispensationalism usually fail to recognize that most dispensationalists would approve of the following: (1) That there is only one plan of salvation for all dispensations. (2) That the new birth is characteristic of all dispensations.²

In another article in the same journal Aldrich again affirms:

Perhaps both sides of the dispensational debate could also agree that the new birth is characteristic of every period since the fall, even though this doctrine is not as clearly revealed in the Old Testament as in the New. It was before

¹J. Dwight Pentecost, "The Godly Remnant of the Tribulation Period," Bibliotheca Sacra, CXVII (1960), April, p. 130.

²Roy L. Aldrich, "An Outline Study on Dispensationalism," Bibliotheca Sacra, CXVIII (1961), April, p. 134.