

began this paper with a quotation from Chafer, and since when I finish this paper it will be the present moment, this definition of recent does not seem unreasonable. In any case, let us briefly survey some recent writers on the subject.

Rene Pache in his book, *The Person and Work of the Holy Spirit*, states:

Before Jesus was glorified and before Pentecost, the Spirit was not poured out on all flesh ... In the Old Covenant, His work in the heart of men was therefore altogether different from what it is now ... Christ having not yet died and been raised for sinners, the Spirit could not raise them up with Him. He could not make them members of the Body of Christ, which did not then exist; consequently, He could neither baptize them into one Body (1 Cor 12:13), nor live eternally within them. The Spirit had to find hearts purified from sin before making them His temple. Christ, being without sin, was the first in whom the Spirit made His abode, and if He now lives within us, it is because of the blood of the Lamb which cleanses us from all our sins. But the atonement was not yet accomplished for believers under the Old Covenant.^7

William Barclay, in his work, *The Promise of the Spirit*, states:

The Old Testament ... tells us that the Spirit is not only God's agent in creation; the Spirit is also God's agent in re-creation .... The Spirit is God's creating and God's re-creating power both in the world and in the individual life .... Every man needs to be made new; and he can be made new if he opens himself to the re-creating power of the Spirit of God.^8

Leon Morris, in his book, *Spirit of the Living God*, holds that the Old Testament looks forward to a renewal of the inner life of men by the Spirit.^9 In relation to the Holy Spirit's work in the life of the New Testament believer, he claims:

But the Spirit does not simply convict men and leave it at