

that. He brings life; He can be called "the Spirit of life" He "quickens "men ... H. J. Wotherspoon trenchantly says, "Nothing was added to the Church by Pentecost no new truth, no new institution, nothing of apparatus; but only life itself."¹⁰

J. Dwight Pentecost, in an article on "The Godly Remnant of the Tribulation Period," published in *Bibliotheca Sacra*, 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 after He ceases that particular ministry.¹¹

Roy L. Aldrich, in an article entitled "An Outline Study on Dispensationalism," in *Bibliotheca Sacra*, tells us that:

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.¹²

J. Barton Payne. in his *Theology of the Older Testament*, asserts:

This definition of regeneration as being "in Christ" by no means, however, eliminates the doctrine of the new birth from the Old Testament. There is but one, unified testament of God's sole plan of salvation, through which Christ offers a redemption that is equally effective for the saints of both dispensations ... our Lord Himself bore witness to the reality of the doctrine of regeneration within the older revelation; for He countered the perplexity over the new birth that characterized the well-intentioned