

but still Pharisaically blinded Nicodemus with the question, "Art thou the teacher of Israel and understandest not these things?"¹³

Roy L. Aldrich, in another article in *Bibliotheca Sacra* entitled "A New Look at Dispensationalism," affirms that:

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 the inauguration of the church age that the Lord said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:15). Old Testament saints are clearly declared to be in the kingdom of God (Luke 13:28-29) and therefore they must have experienced the new birth. The Scriptural truth of man's sinful nature would make the new birth a necessity before there could be entrance into the kingdom of God."¹⁴

John J. Davis, in a thesis presented to the faculty of the graduate school of Grace Theological Seminary, stated:

Not all soteriological discussions by dispensationalists are devoid of an explanation of the essential elements of salvation as they relate to both the New and Old Testaments; but the greater majority of expositors that have written on this subject reject the idea that the essential elements of salvation were part of the believer's experience in all ages. This is especially true in regard to regeneration It will be shown later that regeneration in the Old Testament not only can be held by a dispensationalist but is more and more being defended as the proper approach to Old Testament soteriology.¹⁵

Incidentally, John J. Davis went on to become vice president of Grace Seminary.

Charles C. Ryrie, in his book entitled *The Holy Spirit*, does not mention