

saints, were spiritually dead and needed the Holy Spirit's impartation of spiritual life in order to become spiritually alive. And I would propose that the new life that was created in them by the Holy Spirit was also sustained in them by the Holy Spirit, and that He was personally and savingly related to them in various ways. And I would urge that this is nothing else than indwelling! There may have been differences in degree in Old and New Testament indwelling, but the essential reality is one that is common to believers under all dispensations and ages.

In this paper we have examined two ministries of the Holy Spirit -- regeneration and indwelling. We have surveyed recent opinion on the question of the presence of these ministries during the Old Testament period, have proposed definitions that attempt to express the precise nature of these ministries, and have tried to establish the claim that the Old Testament believers experienced these ministries. In a succeeding paper, the Lord willing, we will extend our study to include the question whether the Old Testament saints also experienced the Holy Spirit's ministries of filling and union with Christ. [Ed. Note: This succeeding paper never appears to have been written.]

#### **Reference Notes**

1. Lewis Sperry Chafer, *Systematic Theology*, vol 6: Pneumatology (Dallas: Dallas Seminary, 1948), pp 72-73.
2. Leon Wood, *The Holy Spirit in the Old Testament* (Grand Rapids: Zondervan, 1976), preface.
3. Westminster *Confession of Faith*, ch 1, art 6.
4. Roy L. Aldrich, "An Outline Study on Dispensationalism," *Bibliotheca Sacra* 118 (1961): 137.
5. Doctrinal Statement, Dallas Theological Seminary, art 5: "The Dispensations," quoted by Roy L. Aldrich, "A New Look at Dispensationalism," *Bibliotheca Sacra* 120 (1963): 47.
6. Benjamin B. Warfield, "The Biblical Doctrine of the Trinity," *Biblical and Theological Studies*, ed. Samuel G. Craig (Philadelphia: Presbyterian and Reformed, 1952), p 29.