

in him. This is well expressed by Rougemont (Christus und seine Zeugen), when he says that under the Old Testament conversion was indeed reached as a moral change, but not regeneration as a new creation.¹

It is interesting to observe the note which the American editor of Oehler's work, George E. Day, inserts at this point. He says:

What Rougemont may be supposed to mean is, that since the resurrection and ascension of Christ, there is a fullness or spiritual power unknown to Old Testament saints. But the essential elements of the new birth, repentance, faith, justification, and peace with God must always in their very nature be the same.²

It would appear that the American editor, despite his attempt to inform us what Rougemont really meant, is in disagreement with both Rougemont and Oehler!

Hermann Schultz, in his Old Testament Theology, discusses Israel's consciousness of righteousness, grace, and faith. In the course of this discussion, he states:

The divine life communicated by grace can be received by faith alone. Hence, in the Old as in the New Testament, faith is the subjective condition of salvation.³

THE VIEW OF ABRAHAM KUYPER

Abraham Kuyper's great treatise, The Work of the Holy Spirit, first appeared in book form in 1888. The American Edition was published in 1900. It may perhaps be safely affirmed that, to the present day, it remains as the most recent work on this subject to attain classic stature.

¹Gustave Friedrich Oehler, Theology of the Old Testament, ed. George E. Day (Grand Rapids, Michigan: Zondervan Publishing House, n.d.), pp. 461-62.

²Ibid.

³Hermann Schultz, Old Testament Theology, Vol. II, translated from the Fourth German Edition by J. A. Paterson (Edinburgh: T. & T. Clark, 1895), p. 31.