

grain of the entire passage, in which these persons are used as examples of that very faith without which a man cannot hope to please God). It would appear that the writer of Hebrews is giving examples of persons who by faith did indeed please God! And thus all of these "heroës of faith" must be placed in some class other than that of unregenerate. They must be included among those who were not only able, but actually did please God.

The contrasts between these New Testament characterizations of the unregenerate state and the Old Testament characterizations of the state of the believer may now be seen to be quite sharp, in each of the five antitheses drawn. Others could be mentioned, but these should suffice to demonstrate that the two spiritual states are quite irreconcilable. The many assertions made of Old Testament believers which could not possibly be made of unregenerate persons lead us to the conclusion that Old Testament believers could not have been unregenerate (according to the New Testament definition of what regeneration is and involves!). These believers must have been either regenerate or something else!

However, if in the very nature of the case there are only two possibilities--either a person is spiritually dead (unregenerate) or spiritually alive (regenerate)--then the possibility of being something else is ruled out. And it must therefore follow that Old Testament believers were indeed regenerate.

Problem Two

The second area of problem raised by viewing Old Testament believers as unregenerate lies in the necessary relation between regeneration and other important Biblical facts and doctrines. Five such relationships may be immediately noted: