

(1) The relationship between regeneration and saving faith.

The question concerning this relationship runs as follows: If Old Testament believers were unregenerate, how could they attain to a spiritual understanding of the truths of saving faith? The unregenerate man does not and can not understand by natural abilities the things of the Spirit of God. And if they could not know the truths of saving faith, then how could they have faith? How could they call on Him in whom they had not believed? If faith comes by a saving knowledge of the Word of God, then how could they believe? And without faith, how could they be saved? (unless, of course God saved men in the Old Testament period by some means other than by faith).

(2) The relationship between regeneration and repentance.

The question here is: How could unregenerate persons during the Old Testament period repent? If regeneration is viewed as logically suspended upon the condition of repentance; and if it is held that regeneration always accompanies true repentance; and if Old Testament believers were not regenerate; then they must never have truly repented of their trespasses and sins (unless, of course, regeneration was totally unrelated to repentance during the Old Testament period). On the other hand, if repentance is taken to be the first exercise of the regenerated soul, then how could Old Testament believers have repented of their sins?

(3) The relationship between regeneration and freedom from bondage to the sin principle.

This relationship pursues the question: If Old Testament believers were unregenerate, then must they not have been under bondage to the sin principle? Sin must have been their King, their Lord, their Master (as is described in Romans 6). They must then have been continually practicing sin and continually yielding their members as instruments of unrighteousness unto sin. In such bondage, they must have been continually bringing forth