

pointed out the absence of any "middle ground" between the state of spiritual death (depravity) and the state of spiritual life (regeneration); and having demonstrated that men during the Old Testament period were also, in their natural state, depraved; we attempted to show that Old Testament believers must also have been regenerated. In order to demonstrate this necessity, we pointed up two problems: (1) The irreconcilability of certain New Testament characterizations of the unregenerate state with Old Testament characterizations of the state of the Old Testament believer; and (2) The necessary relation between regeneration and saving faith, between regeneration and repentance, between regeneration and freedom from bondage to the sin principle, between regeneration and fulfillment of the eternal moral law of God, and between regeneration and the fruit of the Spirit. Since we discovered that New Testament characterizations of the unregenerate state are completely irreconcilable with Old Testament characterizations of the state of the Old Testament believer; and since we noted that Old Testament believers did experience and manifest saving faith, repentance, freedom from bondage to the sin principle, fulfillment of the eternal moral law of God, and the fruit of the Spirit, all of which are necessarily connected by the New Testament itself to the experience of regeneration; we concluded that Old Testament believers were indeed regenerated by the Spirit of God.

Historically speaking, then, we have discovered that the overwhelming majority of the students of Scripture who have written upon this subject have affirmed the regeneration of Old Testament believers. Exegetically speaking, we have discovered that, although the Old Testament evidence is rather scanty, yet there are a few possible indications of not only the possibility, but the reality of both the existence and the doctrine of