renewal, or regeneration, was true of such Old Testament people lies mainly in two directions. One is that these people lived in a way possible only for those who had experienced regeneration, and the other is the avenue of logical deduction that argues back from New Testament truth .... The first line alone seems sufficient, for what more telling evidence of regeneration could there be than the lives of these great Old Testament saints? How could such lives be accounted for otherwise? These people were born sinners, as any of New Testament time (Rom 3:23). Yet they came to display the very highest in faith and obedience to God .... Their lives were outstanding in faithfulness and dedication, and they are set forth in the Old Testament as examples to follow. Did they achieve such commendable lives by their own efforts? Did they have some resource in their own nature on which they could draw that people of New Testament time do not have? The answer, of course, is that they did not. But, if not, they must have experienced an impartation of new life, just as saints of the New Testament, and this means regeneration.

The other area of evidence is that of logical deduction on the basis of New Testament truth. This deduction runs as follows: The New Testament declares that all men are born lost sinners ... and that this has been true since Adam in the Garden of Eden ... It states that Christ is the only way of salvation from such a state of sin ... and that the benefit He provided in His work of atonement is solely through trust in Him .... It indicates that when one does this he experiences regeneration... Since this is the only way of salvation possible for man, and since man has been in need of this salvation since the time of Adam, it must be that Old Testament people had to be, and were, saved, or regenerated, in the same way as New Testament people.[19]

Now having scouted opinion on the question of regeneration during the Old Testament period, let us proceed to the matter of definition.