

the fruit of the flesh: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like (Galatians 5:19-21a).

(4) The relationship between regeneration and fulfillment of the eternal moral law of God.

If Old Testament believers were unregenerate, they could not have fulfilled and would not have fulfilled the eternal moral of God, the righteous principles of the law of God (as in Romans 8:4). They could not, then, be spoken of as righteous or holy in character or conduct. And they surely could not have experienced subjective sanctification, since subjective sanctification begins with regeneration.

(5) The relationship between regeneration and the fruit of the Spirit.

Unregenerate Old Testament "believers" could never have brought forth the fruit of the Spirit, manifested in such qualities as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, or self-control (Galatians 5:22-23).

If, on the other hand, Old Testament believers did exercise saving faith, did manifest true repentance, were not under bondage to the sin principle, did fulfill the righteous principles of the law of God, and did manifest the fruit of the Spirit, then it would appear to follow that they cannot be viewed as unregenerate.

And if there is abundant scriptural evidence to support this deduction, in the persons of those who, during the Old Testament period, manifested great faith, exemplified sincere repentance, experienced victory over the practice of sin, pleased God by fulfilling His righteous law, and brought