

The Earnest of the Spirit

The bible is its own best interpreter.

Liddell – Scott

6476 ἀρραβών

ἀρραβών, ὄνομα, ὁ, *earnest-money, caution-money*, deposited by the purchaser and forfeited if the purchase is not completed, Lat. arrhabo, arrha, Isae., N.T. (A Hebr. word.)

Gingrich

925 ἀρραβών

ἀρραβών, ὄνομα, ὁ (Semitic loanword) *first installment, deposit, down payment, pledge* fig. 2 Cor 1:22; 5:5; Eph 1:14.* [pg 26]

Danker

925 ἀρραβών

ἀρραβών, ὄνομα, ὁ [Heb.; cp. modern Gk. ἀ. 'engagement (ring)'] 'part payment as earnest for the balance', **first installment, down payment, deposit, pledge** 2 Cor 1:22; 5:5; Eph 1:14.

^{NAS} **Genesis 38:17** He said, therefore, "I will send you a ¹kid from the flock." She said, moreover, "Will you give a pledge until you send *it*?" (Gen. 38:17 NAS)

Genesis 38:17 ὁ δὲ εἶπεν ἐγὼ σοι ἀποστελῶ ἔριφον αἰγῶν ἐκ τῶν προβάτων ἢ δὲ εἶπεν ἐὰν δῶς ἀρραβῶνα ἕως τοῦ ἀποστεῖλαί σε (Gen. 38:17 LXT)

וַיֹּאמֶר אֲנֹכִי אֶשְׁלַח גְּדִי־עִיִּים מִן־הַצֹּאן וַתֹּאמֶר אִם־תִּתֶּנּוּ עָרְבוֹן עַד שְׁלֹחַי: ^{WTT} **Genesis 38:17**

Holladay, Hebrew and Aramaic Lexicon (erabon-JT)

6553 עָרְבוֹן (arabon-JT)

עָרְבוֹן: security, **pledge** Gn 38^{17f}·20. † (pg 282)

Driver, Briggs ,Brown

7386 עָרְבוֹן [7387] (Hebrew) (page 786) (Strong 6162)

† עָרְבוֹן n.[m.] pledge;—נָתַן ע' *give a pledge* Gn 38:17, 38:18, לָקַח ע' v:20 (all J), *receive (back) a pledge* (when condition is fulfilled).—Jb 17:3 rd. perh. עָרְבוֹנִי (for MT עָרְבוֹנִי), as obj. of שִׁימָה *set my pledge (a surety for me)*, so Beer Bu al.

^{NAS} **Genesis 38:18** And he said, "What pledge shall I give you?" And she said, ^a"Your seal and your cord, and your staff that is in your hand." So he gave *them* to her, and went in to her, and she conceived by him. (Gen. 38:18 NAS)

^{NAS} **Genesis 38:19** Then she arose and departed, and ¹removed her ²veil and put on her widow's garments. (Gen. 38:19 NAS)

^{NAS} **Genesis 38:20** When Judah sent the ¹kid by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her. (Gen. 38:20 NAS)

^{LXT} **Genesis 38:20** ἀπέστειλεν δὲ Ἰουδᾶς τὸν ἔριφον ἐξ αἰγῶν ἐν χειρὶ τοῦ ποιμένου αὐτοῦ τοῦ Οδολλαμίτου κομίσασθαι τὸν ἀρραβῶνα παρὰ τῆς γυναικὸς καὶ οὐχ εὔρεν αὐτήν (Gen. 38:20 LXT)

A pledge is given to provide to the seller a guarantee that the buyer would follow through on the agreement. It is not a down payment unless the buyer goes through with the deal and it is then applied as payment at which point it is in reality a down payment versus a pledge.

Vine's Expository Dictionary of New Testament Words, 1952, (under definition of the noun "Earnest") – "...In general usage it came to denote a pledge or earnest of any sort: ... In modern Greek arrabona is an engagement ring."

A Modern Greek and English Lexicon, Rev. I. Loundes , 1837, page 115 had this to say, "...an earnest, a pledge, the act of giving a wedding ring"

Considering that the idea when the Septuagint was translated, "arrabon" was a pledge (example above in Genesis) and in the 1800s, it was also a pledge, would we suppose that the word changed in meaning to being a down payment and then back to being a pledge in the time between?

Earnest money was a pledge that one will keep his word. The earnest is a guarantee that is returned when the agreement is completed. One can apply the earnest to a purchase but it is then no longer an earnest but a down payment.

If the Holy Spirit is only a partial payment/down payment, then what is yet to come as the rest of the payment? Isn't a partial payment generally a part of the payment? If part of the payment is the indwelling Holy Spirit, then what is the rest of the payment? More of the Holy Spirit? Will we lose part of the payment to us, that is, part of our inheritance or does the Holy Spirit continue to dwell after judgment?

Making it a down payment is to say that God owes us. Is He really indebted to us or is this instead something he promised to us and gives us an earnest as an assurance to us that He is following through on His Word? The two ideas are completely different in thought.

How can a Christian recover the Holy Spirit once he has fallen from grace since He is supposedly indwelling the Christian after baptism? Does that person need to be baptized again or is prayer sufficient to restore the Holy Spirit to dwelling once again in your body?

Earnest Is Used In the Following Verses:

NAS **2 Corinthians 1:21** Now He who ^aestablishes us with you in Christ and ^b**anointed us** is God,

BYZ **2 Corinthians 1:21** Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός· (2 Corinthians 1:21 BYZ)

NAS **2 Corinthians 1:22** who also ^a**sealed us** and ^b**gave us the Spirit in our hearts as a ¹pledge.**

ASV **2 Cori. 1:22** who also sealed us, and **gave us the earnest of the Spirit** in our hearts.

ESV **2 Corinthians 1:22** and who has also ^aput his seal on us and ^b**given us his Spirit** in our hearts as a guarantee.¹

BYZ **2 Corinthians 1:22** ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Difference in translation due to the understanding of the genitive.

“In our hearts” – this is figurative language not a literal place. A literal dwelling of the Holy Spirit cannot be done in a figurative place.

NAS **2 Corinthians 5:5** Now He who prepared us for this very purpose is God, **who ^agave to us the Spirit as a ¹pledge.** (2 Corinthians 5:5 NAS)

BYZ **2 Corinthians 5:5** Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ καὶ¹ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. (2 Corinthians 5:5 BYZ)

BGT **2 Corinthians 5:5** ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. (2 Cor. 5:5 BGT)

ASV **2 Corinthians 5:5** Now he that wrought us for this very thing is God, **who gave unto us the earnest of the Spirit.**

ESV **2 Corinthians 5:5** He who has prepared us for this very thing is God, **who has given us the Spirit as a guarantee.**

KJV **2 Corinthians 5:5** Now he that hath wrought us for the selfsame thing *is* God, **who also hath given unto us the earnest of the Spirit.** (2 Cor. 5:5 KJV)

NKJ **2 Corinthians 5:5** Now He who has prepared us for this very thing *is* God, **who also has given us the Spirit as a guarantee.**

RSV **2 Corinthians 5:5** He who has prepared us for this very thing is God, **who has given us the Spirit as a guarantee.**

BYZ **2 Corinthians 5:5** Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ καὶ¹ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

If the Holy Spirit is the down payment, then what is the rest of that payment? Is this all of the Holy Spirit? If so, we have a multitude of Holy Spirits. Is this only part of the Holy Spirit?

δοῦς - Participle aorist active nominative masculine singular

τοῦ πνεύματος – genitive – same situation as translation in 2 Cor 1:22.

The Spirit gave us the scriptures. God gave us the earnest of the Spirit “in our hearts.” 2 Cor 1:22

NKJ **Psalm 119:11** Your word I have hidden **in my heart**, That I might not sin against You! (Psalm 119:11 NKJ) (something else having the word “in our heart” does – JT)

NAS **Colossians 3:16** Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God. (Col. 3:16 NAS)

NAS **Ephesians 3:17** so that ^aChrist may dwell in your hearts through faith; *and* that you, being ^brooted and ^cgrounded in love, (Ephesians3:17 NAS)

Does this mean that the Christ has taken up a residence literally in our bodies? The Holy Spirit placed in our hearts a guarantee of our future eternal life (an earnest) and He has done so by giving us the scriptures.

Review the context for each of these. Comfort to the church was provided by Paul. He defended his apostleship. In this way, he affirmed his qualification to tell them about the promise of their inheritance and also to offer comfort to them. The Jews had questioned this authority attempting to bind circumcision. Paul also establishes the truthfulness of God’s word. In this context, Paul then discusses the anointing, the seal and the earnest.

The church at Ephesus needed encouragement to stay with the faith in light of the Judaizing teachers.

NAS **Ephesians 1:13** In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise, (Ephesians1:13 NAS)

BYZ **Ephesians 1:13** ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, (Ephesians1:13 BYZ)

NAS **Ephesians 1:14** who is ^{1a}given as a **pledge** of ^bour inheritance, with a view to the ^credemption of ^dGod's own possession, ^eto the praise of His glory.

ASV **Ephesians 1:14** which is an **earnest** of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

ESV **Ephesians 1:14** who is ^athe **guarantee**¹ of our ^binheritance until ^cwe acquire ^dpossession of it,² ^eto the praise of his glory.

BGT **Ephesians 1:14** ὁ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

BYZ **Ephesians 1:14** ὅς¹ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

ASV **Ephesians 1:13** in whom ye also, having heard the **word** of the truth, the gospel of your salvation, -- [in whom, having also believed, ye were sealed with the Holy Spirit of promise], (Ephesians1:13 ASV)

BYZ **Ephesians 1:13** ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, (Eph. 1:13 BYZ)

ASV **Ephesians 1:14** which **WORD** (added by JT to match to relative pronoun) is an **earnest** of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

BYZ **Ephesians 1:14** ὅς¹ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

BGT **Ephesians 1:14** ὁ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ. (Eph. 1:14 BGT)

The case of the relative pronoun will be determined by its function.

ὃς (generally translated as “who” or “which”) is a nominative, masculine, singular. The only word in the context that is masculine singular is the word λόγον in verse 13. It is translated as “word.”

ὅ - nominative, neuter, singular – textual variant

Some Greek texts have a ----- indicating potentially a parenthetical insertion. ASV has ----- before “in whom” which is generally understood to indicate a parenthetical statement also. I would assume this is a result of examination of the Greek text(s). See Ephesians 1:13-14 above brackets.

WHAT IS THE PLEDGE OF OUR INHERITANCE?

The word of God is the Christian’s assurance. Did the OT saints need something else once the speaker was confirmed as God’s spokesman than the spoken word of God? Was the literally indwelling of the Holy Spirit needed? If not, then why would it be needed in the NT period? Isn’t the word of God sufficient? The word of God cannot be broken (John 10:35). Do we really need another assurance? God cannot lie (Titus 1:2). Faith is the assurance of things hoped for (Hebrews 11:1) and the source of faith is the word of God. (Romans 10:17) Therefore, the word of God provides the assurance to man. The Christian can know he is an heir (Galatians 3:26-29) and if he obeys God’s commands, he has the assurance of his salvation. (1 John 2:3-6)

Galatians 3:26-29 NAS

²⁶ For you are all ^asons of God through faith in ^bChrist Jesus.

²⁷ For all of you who were ^abaptized into Christ have ^bclothed yourselves with Christ.

²⁸ ^aThere is neither Jew nor Greek, there is neither slave nor free man, there is ¹neither male nor female; for ^byou are all one in ^cChrist Jesus.

²⁹ And if ^ayou ¹belong to Christ, then you are Abraham's ²offspring, **heirs** according to ^bpromise. **(Galatians 3:26-29 NAS)**

1 John 2:3-6 NAS

³ And ^aby this we know that we have come to ^bknow Him, if we ^ckeep His commandments.

⁴ The one who says, ^a"I have come to ^bknow Him," and does not keep His commandments, is a ^cliar, and ^dthe truth is not in him;

⁵ but whoever ^akeeps His word, in him the ^blove of God has truly been perfected. ^cBy this we know that we are in Him:

⁶ the one who says he ^aabides in Him ^bought himself to walk in the same manner as He walked. **(1 John 2:3-6 NAS)**

If the earnest is a down payment, just how did God end up owing us anything? What debt does the Holy Spirit owe us that is the reason that He has to give us a down payment? How is God indebted to us? I thought it was man that owes God. We need a down payment because we can't take His Word for what He has promised us?

^{NAS} **2 Corinthians 5:7** for ^awe walk by faith, not by ¹sight--

(2 Corinthians 5:7 NAS) **(and not by a direct operation of the Holy Spirit – JT)**

Parsimony

^{NAS} **Judges 16:20** And she said, "The Philistines are upon you, Samson!" And he awoke from his sleep and said, "I will go out as at other times and shake myself free." But he did not know that ^athe LORD had departed from him.

(Jdg. 16:20 NAS)

Samson didn't realize the LORD had departed from him. We do not have sight, smell, touch, sound or feel for a literally indwelling of the Holy Spirit. If the Holy Spirit is provided as an assurance of our salvation to us, we would have a sensory perception or ability to perform miracles as evidence. As it is, there is no sensory perception or ability to perform miracles. It is an invisible indwelling for which there is no sensory proof. How does that provide us any assurance of our inheritance?

The principle of parsimony comes into play. This entrance of the Holy Spirit into a person would be unnecessary if it provided no evidence as compared to the scriptures by themselves. It would provide no assurance of our salvation.

Furthermore, our sins result in us being in a lost condition or they do not result in such. If they cause us to be lost, how can the Holy Spirit stay in our body since it is a pledge that we are saved? Since all Christians sin on occasion, does the Holy Spirit leave the body and then return after the Christian prays for forgiveness? Some believe the Holy Spirit is needed for prayer? How can the Christian then pray to God about their sins since some believe He is our intercessor if the Holy Spirit has left him?

Does a non-miraculous literal indwelling of the Holy Spirit provide proof that one is a Christian? If yes, to whom is the proof provided when you can't tell and God doesn't need it as proof? We understand today that we are Christians by what is written in the bible.

Seal

Biblical Uses of the Word Seal

Jezebel wrote a letter and sealed it with Ahab's seal, thereby, assigning the authority of Ahab to the letter.

^{NAS} **1 Kings 21:8** ^aSo she wrote letters in Ahab's name and sealed them with his seal, and sent letters to ^bthe elders and to the nobles who were living with Naboth in his city. (1 Ki. 21:8 NAS)

King Ahasuerus gave Esther permission to send a letter in his name to the Jews and to seal it with his signet ring.

^{NAS} **Esther 8:8** "Now you write to the Jews ¹as you see fit, in the king's name, and ^aseal it with the king's signet ring; for a decree which is written in the name of the king and sealed with the king's signet ring ^bmay not be revoked." (Est. 8:8 NAS)

We have an example in Daniel where a seal is used to seal up a vision and prophecy.

^{NAS} **Daniel 9:24** "Seventy ^{1a}weeks have been decreed for your people and your holy city, to ²finish the transgression, to ³make an end of sin, to ^bmake atonement for iniquity, to bring in ^ceverlasting righteousness, to seal up vision and ⁴prophecy, and to anoint the most holy *place*. (Dan. 9:24 NAS)

The Father is said to have set His seal on Jesus. God had put his seal on Jesus – His mark of identity – showing His authority was supporting Jesus.

^{NAS} **John 6:27** "Do not ^awork for the food which perishes, but for the food which endures to ^beternal life, which ^cthe Son of Man shall give to you, for on Him the Father, *even* God, ^dhas set His seal." (John 6:27 NAS)

Does this mean that the Father had to be literally in the body of Jesus in order to be sealed by the Father? God's authority was behind Jesus.

²⁷ "For truly in this city there were gathered together against Thy holy ^{1a}servant Jesus, whom Thou didst anoint, both ^bHerod and ^cPontius Pilate, along with ^dthe ²Gentiles and the peoples of Israel, (Acts 4:27 NAS)

God was with Him. Acts 10:38

Circumcision is said to a seal that is, a sign of righteousness

^{NAS} **Romans 4:11** and he ^areceived the sign of circumcision, ^ba seal of the righteousness of the faith which ¹he had while uncircumcised, that he might be ^cthe father of ^dall who believe without being circumcised, that righteousness might be reckoned to them, (Romans 4:11 NAS)

Paul will use his seal to show the task is completed.

^{NAS} **Romans 15:28** Therefore, when I have finished this, and ^ahave ¹put my seal on this fruit of theirs, I will ^bgo on by way of you to Spain. (Romans 15:28 NAS)

^{NAS} **John 3:33** "He who has received His witness ^ahas set his seal to *this*, that God is true. (John 3:33 NAS)

The Seal of the Holy Spirit

The Seal of the Holy Spirit is discussed or implied in: 1 Corinthians 9:2, 2 Corinthians 1:22, Ephesians 1:13 and Ephesians 4:30.

Paul's apostleship was called into question.

^{NAS} **1 Corinthians 9:2** If to others I am not an apostle, at least I am to you; **for you are the seal of my apostleship** in the Lord. (1 Corinthians 9:2 NAS)

The proof of this apostleship: The miraculous

^{NAS} **2 Corinthians 3:5** Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but ^aour adequacy is from God, (2 Corinthians 3:5 NAS)

2 Corinthians 10:13 NAS

13 But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. (2 Corinthians 10:13 NAS)

2 Corinthians 10:18

18 For not he who commends himself is approved, but whom the Lord commends. (2 Corinthians 10:18 NAS)
Paul didn't commend himself but the Lord commended the apostles by the spiritual gifts that He bestowed on them.

Galatians 3:2-5 NAS

² This is the only thing I want to find out from you: did you receive the Spirit by the works of ¹the Law, or by ^{2a}hearing with faith?

³ Are you so foolish? Having begun ¹by the Spirit, are you now ²being perfected by the flesh?

⁴ Did you suffer so many things in vain-- ^aif indeed it was in vain?

⁵ Does He then, who ^aprovides you with the Spirit and ^bworks ¹miracles among you, do it by the works of ²the Law, or by ^{3c}hearing with faith?

(Galatians 3:2-5 NAS)

2 Corinthians 1:18-22 NAS But as God is faithful, our word to **you** is not yes and no.

¹⁹ For the Son of God, Christ Jesus, who was preached among **you** by **us-- by me and Silvanus and Timothy--** was not yes and no, but is yes in Him.

²⁰ For as many as may be the promises of God, in Him they are yes; wherefore also by Him is our Amen to the glory of God through **us**.

²¹ Now He who establishes (to confirm, secure – JT) **us** with **you** in Christ and anointed **us** is God,

²² who also sealed us and **gave us** the Spirit in our hearts as a pledge. (2 Corinthians 1:18-22 NAS)

ASV **2 Corinthians 1:22** who also sealed us, and gave *us* the earnest of the Spirit in our hearts.

KJV **2 Corinthians 1:22** Who hath also sealed us, and given the earnest of the Spirit in our hearts.

BYZ **2 Corinthians 1:22** ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν. (2 Corinthians 1:22 BYZ).

The Holy Spirit is not literally in their hearts. You can't have a literal dwelling in a figurative place.

Friberg (translation – “establishes” - JT)

4697 βεβαιῶ fut. βεβαιώσω; 1aor. ἐβεβαίωσα; 1aor. pass. ἐβεβαιώθην; *confirm, establish, make sure*; (1) in relation to things *prove valid, confirm, verify* (RO 15.8); (2) in relation to persons *strengthen inwardly, make unwavering, establish* (2C 1.21); passive *increase in inward strength* (CO 2.7)

Definition of Seal

Thayer

5163 σφραγίς

σφραγίς, σφραγιῶς, ἡ (akin, apparently, to the verb φράσσω or φράγνυμι), from Herodotus down, the Septuagint for στήλη, *a seal*; i. e. a. *the seal placed upon books* (cf. B. D., under the word Writing, under the end; Gardthausen, Palaeogr., p. 27): Rev. 5:1; λῦσαι τὰς σφραγας, *ibid.* 2, 5 (Rec.); ἀνοῖξαι, *ibid.* (5 G L T Tr WH), 9; 6:1, 3, 5, 7, 9, 12; 8:1. b. *a signet-ring*: Rev. 7:2. c. *the inscription or impression made by a seal*: Rev. 9:4 (the name of God and Christ stamped upon their foreheads must be meant here, as is evident from 14:1); 2 Tim. 2:19. d. **that by which anything is confirmed, proved, authenticated, as by a seal (a token or proof) (bold by JRT)**: Rom. 4:11; 1 Cor. 9:2. (Cf. BB. DD. under the word Seal.)*

Gingrich – Greek Lexicon

6271 σφραγίζω

σφραγίζω (*provide with a seal*)—1. lit. Mt 27:66; Rv 20:3.—2. fig.—a. *seal up* to keep something secret Rv 10:4; 22:10.—b. *mark (with a seal)* to identify Eph 1:13; 4:30; Rv 7:3, 4f, 8. In J 6:27; 2 Cor 1:22 there is the added connotation ‘endue with power from heaven.’—c. **attest, certify, acknowledge (bold by JRT)** J 3:33.—d. σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον Ro 15:28 may be translated *when I have placed the sum that was collected safely (sealed) in their hands.** [pg 194]

Friberg – Greek Lexicon

26082 σφραγίζω 1aor. ἐσφράγισα, mid. ἐσφραγισάμην; pf. pass. ἐσφράγισμαι; 1aor. pass. ἐσφραγίσθην; *seal*; (1) literally *seal up, secure by putting a seal on* (MT 27.66); figuratively, as keeping something secret *seal (up), conceal* (RV 10.4); (2) as providing a sign of identification or ownership (*mark with a seal* (RV 7.3); metaphorically, of endowment with the Spirit (EP 1.13); (3) figuratively, from the idea of an official seal on a document; (a) **confirm, attest, certify (bold by JRT)** (JN 3.33); ...

For example,

^{NAS} **Romans 4:11** and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, (Romans 4:11 NAS)

Does God need a seal so He can know/identify those that are His?

The Holy Spirit is the seal??

~~Metaphor:~~

~~“A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable. A thing regarded as representative or symbolic of something else, especially something abstract.” Copied from the internet: search on “What is a metaphor?”~~

Implications from the seal being literal: The Holy Spirit is the one who does the sealing. The Holy Spirit is not the seal.

Some would say that the seal is the Holy Spirit. Was the Holy Spirit a seal for the Old Testament “saints?” No, there was no literal dwelling of the Holy Spirit in the Old Testament saints.

God does not do anything that is unnecessary so the seal must be necessary. (parsimony)

The seal is only for the New Testament. Was there a sealing in the O.T.? One would conclude that the seal was not necessary in the Old Testament.

Conclusion: The Old Testament is superior to the New Testament if the OT didn't need a seal but the NT has to have one.

Why? The Old Testament is able to convict people. It is able to convert people. It is able to sanctify people without the dwelling/help of the Holy Spirit. God knew those who are His without the need for a seal. The Old Testament is a better "seal" (mark/identifier) than the New Testament would be the conclusion since the Holy Spirit as a seal was not needed in the OT.

The conclusion is false. Therefore, the Holy Spirit does not literally dwell in the New Testament saints.

~~Saying that the seal is the Holy Spirit is a metaphor. This is similar to Jesus is the door of the sheep. John 10:7~~

~~If the language does not fit the criteria to be understood as figurative then it should be taken as literal.~~

~~Figurative versus literal. If assumed to be figurative then it should be proved based on the criteria previously discussed.~~

~~Absurd?~~

~~Said to be figurative?~~

~~Contrary to common sense?~~

~~Said in mockery or irony?~~

~~Would it prohibit good or enjoin evil?~~

~~Poses a contradiction?~~

~~If any of the above are answered with a "yes" then language is figurative.~~

~~If they are all answered with "no" then the language is literal.~~

~~The assumption is that the language is literal unless proven to be figurative for prose/narratives.~~

~~If one says that the Holy Spirit is the seal, then we are using a metaphor.~~

~~Test this against the criteria studied previously.~~

~~Is the statement the "seal of the Holy Spirit" Absurd? Said to be figurative? Contrary to common sense? Said in mockery or irony? Would it prohibit good or enjoin evil? Does it pose a contradiction? None of these fit the criteria for being figurative.~~

~~The expression being literal would tell us that the seal is something that He does. The seal belongs to the Holy Spirit. It would not be the Holy Spirit Himself.~~

Parsimony: To say that the Holy Spirit is in the body of a Christian as the pledge (or seal), it must be necessary. The implication being that the scriptures are insufficient to guarantee the inheritance of a child of God.

Examination of Ephesians 1:13-14 Continued

~~“14.9 **Antecedent.** *The number and gender of a relative pronoun are the same as its antecedent, just like αὐτὸς ...* Sometimes the antecedent will not be in the same verse as the relative pronoun; you will have to look at the preceding verse(s). Even then sometimes you will find no antecedent. How then do you determine to what the relative pronoun is referring? Context!”~~

~~Basics of Biblical Greek, William D. Mounce, 2003, Page 117.~~

Seal and Earnest

Let's compare the letter that Paul wrote to the Ephesians after he had visited them which is written about in Acts 19.

^{NAS} **Ephesians 1:13** In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him **with** the Holy Spirit of promise, (Eph. 1:13 NAS) ("with" or "by" are valid translations – JT)

^{NAS} **Acts 19:1** And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to **Ephesus**, and found some disciples, (Acts 19:1 NAS)

^{NAS} **Acts 19:2** and he said to them, "Did you receive the Holy Spirit when you believed?" And they *said* to him, "No, we have not even heard whether there is a Holy Spirit." (Acts 19:2 NAS) (Compare this verse with Ephesians 1:13. Doesn't this answer that question?)

^{BYZ} **Acts 19:2** εἶπεν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. (Acts 19:2 BYZ) (you may recall that this is power from on high – JT)

^{NAS} **Acts 19:5** And when they heard this, they were baptized in the name of the Lord Jesus. (Acts 19:5 NAS) (There is no mention of the people receiving the Holy Spirit at the point of water baptism – JT)

^{NAS} **Acts 19:6** And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying. (Acts 19:6 NAS)

Compare what Paul wrote to the church at Ephesus with what he says when he first went there.

In Acts 19, the Ephesians received the Holy Spirit through the laying on of Paul's hands. Why would being sealed mean they received the non-miraculous sealing when they were baptized? They were sealed when they received the pneuma hagion, that is, power from on high. The miraculous is the sealing.

Let's look at this again.

^{NAS} **Ephesians 1:13** In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him **with** the Holy Spirit of promise,

They heard the gospel message. They believed. They were sealed with/by the Holy Spirit.

Acts 19:5 They heard the gospel message. They believed as demonstrated by being baptized.

Acts 19:6 They received the power from on high from the Holy Spirit.

The sealing by the Holy Spirit is receiving the power from on high.

Again, there is no indication that they received the indwelling of the Holy Spirit (the non-miraculous when they were baptized.) Recall that having the Holy Spirit come on someone does not mean that He has entered that person.

^{NAS} **John 6:27** "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man shall give to you, for on Him the Father, *even* God, has set His seal." (Jn. 6:27 NAS)

God set his seal on the Son. Does that mean that the Father is in the Son?

^{NAS} **1 Corinthians 9:2** If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. (1 Cor. 9:2 NAS)

How were they the seal of Paul's apostleship? By demonstrating the proof of his apostleship by the gifts he imparted to them.

^{NAS} **2 Corinthians 12:12** The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles. (2 Cor. 12:12 NAS)

The Holy Spirit of Promise

It should be a promise from the OT since the NT was yet to be written. Joel's prophecy.

^{NAS} **Luke 24:49** "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high." (Lk. 24:49 NAS) (This comment by Jesus was directed at the apostles it included the prophecy of Joel – Joel's promise was one of miraculous gifts not non-miraculous – JT)

¹⁴ But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea, and all you who live in Jerusalem, let this be known to you, and give heed to my words.

¹⁵ "For these men are not drunk, as you suppose, for it is *only* the third hour of the day;

¹⁶ but this is what was spoken of through the prophet Joel:

¹⁷ 'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

¹⁸ Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. (Acts 2:14-18 NAS)

^{NAS} **Acts 2:33** "Therefore having been exalted ^{1a}to the right hand of God, and ^bhaving received from the Father ^cthe promise of the Holy Spirit, He has ^dpoured forth this which you both see and hear. (Acts 2:33 NAS)

^{NAS} **Acts 2:39** "For ^athe promise is for you and your children, and for all who are ^bfar off, as many as the Lord our God shall call to Himself." (Acts 2:39 NAS) (Peter does not start talking about a different promise at this point that being a non-miraculous literal indwelling of the Holy Spirit).

^{NAS} **Joel 2:28** ^{1a}"And it will come about after this That I will ^bpour out My Spirit on all ^{2c}mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. (Joel 2:28 NAS)

^{ASV} **Ephesians 1:13** in whom ye also, having heard the **word** of the truth, the gospel of your salvation, -- [in whom, having also believed, ye were sealed with the Holy Spirit of promise], (Ephesians1:13 ASV)

The same promise given on the day of Pentecost to the Jews after they had believed. A reference to the miraculous. The sealing is being done by the Holy Spirit as a sign that the word the apostles are speaking is the truth of God and the others who receive it by the laying on of the apostles hands will go back to their homeland carrying the proof (the seal) with them. The proof that it has the authority of God behind it. The NT was not available at this time. The Holy Spirit gave His seal by providing the gifts to demonstrate the authority of God was behind the activity taking place.

The following verse is sometimes used to imply that the seal is being used until the day of redemption so the non-miraculous dwelling of the Holy Spirit is still in place today.

^{NAS} **Ephesians 4:30** And do not grieve the Holy Spirit of God, by whom you were sealed **for the day of redemption.**

^{BYZ} **Ephesians 4:30** Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρόσεως.

^{ASV} **Ephesians 4:30** And grieve not the Holy Spirit of God, **in whom** ye were sealed **unto the day of redemption.**

^{KJV} **Ephesians 4:30** And grieve not the holy Spirit of God, **whereby** ye are sealed **unto the day of redemption.**

^{ESV} **Ephesians 4:30** And ^ado not grieve the Holy Spirit of God, ^b**by whom** you were sealed **for the day of ^credemption.**

BYZ **Ephesians 4:30** Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρόσεως. (Ephesians4:30 BYZ)

Friberg

8117 εἰς preposition with the accusative *into, in*; (1) spatially, denoting motion toward a place, after verbs of going, sending, moving *to, toward, into* (MT 9.7); (2) denoting direction of address after verbs of speaking, telling, teaching, preaching *to* (MK 13.10); (3) temporally, **with an indication of the time up to which something continues until, to** (MT 10.22); (4) modally, **to indicate degree or intensity εἰς τέλος to the end, to the utmost, completely** (1TH 2.16); (5) logically; (a) **to indicate purpose in order to, with a view to, for the purpose of** (MT 26.28); (b) **to indicate reason for, because of, in view of** (MT 12.41); εἰς τοῦτο **for this reason, therefore** (MK 1.38); (c) to denote the purpose of a divine appointment (HE 1.14) or a human appointment in the Lord's will (AC 13.2); (d) **to denote a specific goal, the direction of an action to an intended end to, unto, for, with a view to ...**

If one argues that the non-miraculous dwelling of the Holy Spirit will be “in” a person until the day of redemption and the day of redemption is when the Lord returns, then the Holy is still dwelling in people that have been dead for many years. If it refers to miraculous gifts then the gifts will be around with a view to the day of redemption.

Ephesians4:7-16 NAS When Miraculous Gifts Began

⁷ But to each one of us grace was given according to the measure of Christ's gift.

⁸ Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men."

⁹ (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth?

¹⁰ He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)

¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

¹² for the equipping of the saints for the work of service, to the building up of the body of Christ;

¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.

¹⁴ As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

¹⁵ but speaking the truth in love, we are to grow up in all *aspects* into Him, who is the head, *even* Christ,

¹⁶ from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

(Ephesians4:7-16 NAS)

Ephesians4:30 NAS

³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (Ephesians4:30 NAS)

Verses 17-29 are instructions related to the behavior that Christians ought to exhibit.

Is Paul discussing the gifts that were given to the building up of the church and then switches in this discussion in one sentence to a day of redemption 2000 or so years into the future?

If verse 30 followed the verses discussing the miraculous, would we have associated it with the miraculous? The gifts were only until the church grew to a certain stature. Until it developed to a mature man, that is, until it reached the unity of faith. When the revelation was complete and the gifts were no longer needed. Has it taken place? Again, would Paul be discussing this and switch to an event thousands of years into the future in one sentence and then back again to how a Christian should conduct himself?

The miraculous ended when the Jewish nation ended in 70 A.D. They were sealed until the day of redemption. They had the miraculous until the destruction of Jerusalem.

Joel 2:28-31 NAS

28 "And it will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.

²⁹ "And even on the male and female servants I will pour out My Spirit in those days.

³⁰ "And I will display wonders in the sky and on the earth, Blood, fire, and columns of smoke.

³¹ "The sun will be turned into darkness, And the moon into blood, Before the great and awesome day of the LORD comes. (Joel 2:28-31 NAS)

The language in verses 30 and 31, appears to be judgment oriented.

the great and awesome day of the LORD comes – judgment

For example,

Zephaniah 1:14-17 NAS

14 Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly.

15 A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness.

16 A day of trumpet and battle cry, Against the fortified cities And the high corner towers.

17 And I will bring distress on men, So that they will walk like the blind, Because they have sinned against the LORD; And their blood will be poured out like dust, And their flesh like dung.

(Zephaniah 1:14-17 NAS)

Day of redemption – Eph 4:30

Matthew24:8-13 NAS

⁸ "But all these things are *merely* the beginning of birth pangs.

⁹ "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name.

¹⁰ "And at that time many will fall away and will deliver up one another and hate one another.

¹¹ "And many false prophets will arise, and will mislead many.

¹² "And because lawlessness is increased, most people's love will grow cold.

¹³ "But the one who endures to the end, he shall be saved.

(Matthew24:8-13 NAS)

Luke 21:23-28 NAS

²⁰ "But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand.

²¹ "Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city;

²² because these are days of vengeance, in order that all things which are written may be fulfilled.

²³ "Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people,

²⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.

²⁵ "And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves,

²⁶ men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

²⁷ "And then they will see the Son of Man coming in a cloud with power and great glory.

²⁸ "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near." (Luke 21:20-28 NAS)

This is not redemption from sin. The redemption from sin began with Pentecost.

It is no surprise that Joel tells us about when miraculous gifts would be given but he also tells us when they will end – with the end of Jerusalem and the Jewish nation/state. The persecutions of the Christians by the Jews was to be brought to an end. The miraculous gifts were sealed for the day of redemption when they would no longer be needed since the unity of the faith would be possible with the writings of the bible coming to fruition. The miraculous gifts are the seal.

The gifts began at Pentecost and ended in 70 A.D. Ephesians 4 discusses miraculous gifts not non-miraculous gifts. In any bible study context must be considered.

The Seal (cont)

^{NAS} **Hebrews 2:4** God also bearing witness with them, both by signs and wonders and by various miracles and by **gifts of the Holy Spirit** according to His own will.

The witness was done by signs, wonders and various miracles. Did the Holy Spirit by His signs, wonders and miracles give His witness/testimony about the truth of the gospel? Did He not seal/authenticate/certify the testimony/witness of the disciples with the miracles? Did He not mark it as the truth from God with His miraculous powers as He endowed the people with the gifts?

^{NAS} **Acts 14:3** Therefore they spent a long time *there* ^aspeaking boldly *with reliance* upon the Lord, who was bearing witness to the word of His grace, granting that ^{1b}signs and wonders be done by their hands.

^{NAS} **Acts 4:33** And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all.

^{NAS} **Acts 15:8** "And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; (the Cornelius and his household - JT)

The Holy Spirit is still bearing witness today through the scriptures we have from God.

Anointing

Liddell - Scott

1754 ἀλείφω

ἀλείφω, f. -ψω: aor. i ἤλειψα, Ep. ἄλειψα: pf. ἀλήλιψα:-Med., aor. i ἤλειψάμην, Ep. ἄλ-:-Pass., f. ἀλειφθήσομαι: aor. i ἠλείφθην: pf. ἀλήλιμμαι. (From Root **ΛIII** with α prefixed, v. λίπος.) *To anoint with oil, oil the skin, as was done after bathing, or before gymnastic exercises...*

Danker

239 ἀλείφω

ἀλείφω [cp. λίπος 'oil'] 'apply a substance in a smearing or rubbing action', **anoint**: w. oil **Mk 6:13; Js 5:14**; w. perfume **Lk 7:38, 46**; w. spices (the dead) Mk 16:1.

Liddell – Scott

46880 χρίσμα

χρίσμα, ατος, τό, (χρίω) later form for χρῖμα, *anything smeared on, esp. a scented unguent*, thicker than μύρον, Xen.

II. *whitewash, stucco*, Luc.

Danker

6899 χρίσμα

χρίσμα, ατος, τό [χρίω] the idea of the use of oil for consecration receives ext. to receipt of a special endowment of the Holy Spirit, **anointing** 1 J 2:20, 27.

Trench

“In the New Testament, *aleiphein* is used as the mundane and the profane term, and *chriein* is used as the sacred and religious term. *Aleiphein* is used indiscriminately of all actual anointings, whether with oil or with ointment, and *chriein* is absolutely restricted to the Father’s anointing of the Son with the Holy Spirit for the accomplishment of the Son’s great office. In the New Testament, *chriein* is completely separated from all profane and common uses. The same holds true in the Septuagint, where *chrisis*, *chrisma* (5545) and *chriein* are frequently used to refer to all religious and symbolic anointings. *Aleiphein* occurs only twice in this sense (Exodus 40:13; Num. 3:3).”

Trench’s Synonyms of the New Testament, R. C. Trench, March 2000, pages 150-151.

The Anointing of the Holy Spirit – Literal or Figurative?

The anointing should be taken literally. The rule is to understand something literally for a narrative/prose. Does a statement indicate something that is repulsive, contrary to common sense, absurd, impossible? Is it stated to be understood as figurative? Does it pose a contradiction? Therefore, the anointing is not the Holy Spirit Himself but something that He does.

1 John 2:20-27 NAS

²⁰ ¹But **you have an ^aanointing from ^bthe Holy One**, and ^{2c}you all know.

²¹ I have not written to you because you do not know the truth, but ^abecause you do know it, and ¹because no lie is ^bof the truth.

²² Who is the liar but ^athe one who denies that Jesus is the ¹Christ? This is ^bthe antichrist, the one who denies the Father and the Son.

²³ ^aWhoever denies the Son does not have the Father; the one who confesses the Son has the Father also.

²⁴ As for you, let that abide in you which you heard ^afrom the beginning. If what you heard from the beginning abides in you, you also ^bwill abide in the Son and in the Father.

²⁵ And ^athis is the promise which He Himself ¹made to us: eternal life.

²⁶ These things I have written to you concerning those who are trying to ^adeceive you.

²⁷ And as for you, **the ^aanointing which you received from Him abides in you**, and you have no need for anyone to teach you; but as **His anointing ^bteaches you about all things**, and is ^ctrue and is not a lie, and just as it has taught you, ¹you abide in Him. (1 John 2:20-27 NAS)

Words for “Anointing” in these verses

^{NAS} **1 John 2:20** But you have an anointing from the Holy One, and you all know. (1 John 2:20 NAS)

^{BYZ} **1 John 2:20** Καὶ ὑμεῖς **χρίσμα** ἔχετε **ἀπὸ** τοῦ ἁγίου, καὶ οἴδατε πάντα.¹

ἀπὸ - ablative pronoun – from (source, origin) – the anointing is “from” the Holy Spirit. It is not the Holy Spirit that is the anointing.

^{NAS} **1 John 2:27** And as for you, **the anointing which you received from Him abides in you**, and **you have no need for anyone to teach you**; but **as His anointing teaches you about all things**, and is true and is not a lie, and just as it has taught you, **you abide in Him**. (1 John 2:27 NAS)

^{BYZ} **1 John 2:27** Καὶ ὑμεῖς, τὸ **χρίσμα** ὃ ἐλάβετε ἀπ’ αὐτοῦ ἐν¹ ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ’ ὡς τὸ αὐτὸ² **χρίσμα** διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε³ ἐν αὐτῷ. (1 John 2:27 BYZ)

χρίσμα - According to Trench, “*chriein* is completely separated from all profane and common uses.”

Friberg

2826 *ἀπό* preposition with the genitive, with the basic meanings *separation off, motion away from*; **(1) to denote separation from a person or place *from, away from*** (LU 16.18); **(2) to denote a point from which something begins *from, out from*** (LU 24.47); **(3) to indicate distance from a point *away from, from, far from*** (2TH 1.9); *ἀ. μακρόθεν* *from afar* (MT 26.58); with detailed measurement *ὡς ἀ. about* (JN 11.18); **(4) to indicate source or origin *from, out ...***(bold – JT)

As you study the context, it becomes apparent that John is concerned about false teachers. He calls them his children and says that they know the truth. He tells them in his writing that no one would deny the Christ who has the anointing in verse 22. He warns them in verse 26 that there are those who are trying to deceive them.

^{NAS} **1 John 2:26** These things I have written to you concerning those who are trying to ^adeceive you. (1 John 2:26 NAS)

He also tells them:

^{NAS} **1 John 2:27** And as for you, the ^aanointing which you received from Him abides in you, and **you have no need for anyone to teach you; but as His anointing ^bteaches you about all things**, and is ^ctrue and is not a lie, and just as it has taught you, ¹you abide in Him. (1 John 2:27 NAS)

They had miraculous power that enabled them to teach the truth to others who did not have the power and for them to be able to know the truth. They also will be able to discern a lie since they know truth because they have the anointing.

^{NAS} **2 Corinthians 1:21** Now He who ^aestablishes us with you in Christ and ^banointed us is God,
(2 Corinthians 1:21 NAS)

^{NAS} **2 Corinthians 1:22** who also ^asealed us and ^bgave us the Spirit in our hearts as a ¹pledge.
(2 Corinthians 1:22 NAS)

Paraphrase of thought regarding the verses above:

“Now He who establishes us (Paul, Silas and Timothy) with you our brothers in Christ at Corinth and gave us miraculous ability to teach and know the truth, who also gave us miraculous powers and not only this but gave the Spirit’s guarantee of salvation in our hearts.”

Summary

Seal – the miraculous gifts

Earnest – the word of God

Anointing – discerning spirits/able to speak and discern truth