

The Seal and Earnest of the Spirit (E. Trimble)

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In its noun form the word *earnest* appears only three times in the New Testament (2 Cor. 1:22; 2 Cor. 5:5; Eph. 1:14). In both of the Second Corinthian verses the word is used in the phrase, *earnest of the Spirit*. In the Ephesians verse it appears in the phrase, *earnest Of our inheritance*.

Thayer defines the Greek *arrabon* (*translated earnest* in these three passages) as “a foretaste and a pledge of future blessedness” (p. 75). Interestingly, Thayer likens *foretaste* to “tasted” as found in Hebrews 6:4 (“tasted of the heavenly gift”), in Hebrews 6:5 (“tasted the good word of God”), and I Peter 2:3 (“tasted that the Lord is gracious”). The idea of *tasting* is “to partake of, to enjoy, to experience.”

An analysis of these three verses reveals the contextual usage of the word *earnest*.

2 Corinthians 1:21-22; 2 Corinthians 5:5

“Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts.”

“Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.”

Attention is called to three words used in these two verses as defined by Thayer:

1. Anointing (*chrisma*): “a miraculous gift”
2. Seal (*sphragidzo*): “to mark with a seal”
3. Earnest (*arrabon*): “foretaste and pledge of future blessedness”

Notice also the usage of the expression, an *anointing*, as referring to a miraculous gift in I John 2:20, I John 2:27:

“And ye have an anointing from the Holy One, and ye know all things ... his anointing teacheth you concerning all things.”

Brother Guy N. Woods (in his chart #20, used in his debate with Given O. Blakely on the subject of the Holy Spirit) says (regarding the word *earnest*),

The word is used three times in the New Testament, but always in a figurative sense: in the first (2 Cor. 1:22) it is applied to the gifts of the Holy Spirit which God bestowed upon the apostles, and by which he might be said to have hired them to be the servants of his Son; and which were the earnest, assurance, and commencement of those far superior blessings which he would bestow on them in the life to come as the wages of their faithful services: in the two latter (2 Cor. 5:5; Eph. 1:13-14), it is applied to the gifts bestowed on Christians generally upon whom, after baptism, the apostles laid their hands, and which were to them an earnest of obtaining a heavenly habitation and inheritance, upon the supposition of their fidelity.

The contextual setting wherein the words (*anointing*, *seal*, and *earnest*) are used, show their relativity to the Holy Spirit as being the miraculous gifts that God bestowed upon the apostles and early Christians through agency of the Holy Spirit. Therefore, their primary application was to those of that age and not to us today. The word *anointing* is not applicable to us in any sense, who live in the post-miraculous era. The words *seal* and *earnest* could be said to apply to us today only in a secondary sense.

Ephesians 1:13-14

“... ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of

God's. own possession. . . ."

In commenting on Ephesians 1:13, J. W. Shepherd says, "They [the Ephesians] received the gift of the Spirit in its miraculous manifestation. We do not; but we receive it in our hearts and bring them in subjection to it" (*Gospel Advocate Commentary*, p. 27). Commenting on verse 14 (p. 28), he uses the meaning of Romans 8:16-17 to illustrate the meaning of the *earnest of our inheritance*. He says, "It is rather the very work of the Spirit himself." Then he explains how the Christian's godly life, as the fruit of the Spirit (Gal. 5:22-23), is the assurance of God's approval. David Lipscomb adds: "So much of real spiritual blessings as he enjoys is heaven already in his heart; what he has in the work and fruits of the Spirit is for him alike pledge and foretaste."

Is it reasonable that the Spirit, himself, given to Christians as a seal and earnest for confirming God's approval and guarantee (as some contend) would himself be dependent upon "outside evidence" (i.e., God's word) to confirm his indwelling? It is the result of the indwelling, and not the indwelling itself, that serves as the seal and earnest. Testimony and confirmation by the Spirit is dependent upon action and not passivity on his part unless there was an effect, the cause would serve no purpose. Some, in contending for a direct, personal indwelling, are ready to admit to direct operations (miraculous manifestations) of the Spirit in the Christian's life today.

Actually the Spirit proves his indirect indwelling, not in being passive, but rather by being active in producing fruit in the Christian as the result of his teaching. This work performed by the Spirit in today's Christian is accomplished indirectly through the medium of the all-sufficient, Spirit-empowered word (John 6:63, John 6:68; Acts 20:32; 1 Thess. 2:13; Heb. 4:12, et al).