

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1956

The Holy Spirit as a Seal and an Earnest- An Interpretation of Ephesians 1:13-14

Wesley William Isenberg

Concordia Seminary, St. Louis, ir_isenbergw@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Isenberg, Wesley William, "The Holy Spirit as a Seal and an Earnest- An Interpretation of Ephesians 1:13-14" (1956). *Bachelor of Divinity*. 491.

<https://scholar.csl.edu/bdiv/491>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE HOLY SPIRIT AS A SEAL AND AN EARNEST:

AN INTERPRETATION OF EPHESIANS 1:13-14

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Wesley William Isenberg

June 1956

Approved by:

Victor Bartling
Adviser

George V. Schick
Reader

Short title: THE SPIRIT AS SEAL AND EARNEST

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTORY CONSIDERATIONS	1
II. THE CONTEXT	4
The Third Part of a Doxology	4
No Change in Subject	6
III. THE GOSPEL PREREQUISITE	9
IV. THE HOLY SPIRIT IS THE SEAL AND THE EARNEST	25
The Spirit as the Seal in Baptism	25
The Spirit as the Earnest of Our Inheritance	42
V. THE INTENDED GOAL	49
VI. SUMMARY CONCLUSIONS	55
BIBLIOGRAPHY	57

CHAPTER I

INTRODUCTORY CONSIDERATIONS

The purpose of this thesis was to determine, within the framework of Ephesians 1:13-14, the basic meanings and the resultant implications of the terms "seal" and "earnest" when applied to the Holy Spirit. As indicated by the title, the result of such a purpose is a detailed interpretation of two verses of the Pauline corpus.

The recent comparative neglect of the Person and Work of the Holy Spirit in theological discussion and literature prompted the quick acceptance of the topic when it was suggested by Prof. Victor Bartling in the Spring of 1954 as a possible subject of a Bachelor of Divinity thesis. The realization that the two verses contained many important concepts of Scripture and that there was a difference of opinion as to what is meant by the seal served as a stimulation to intense and what was to prove rewarding study.

There have been no Bachelor of Divinity theses written explicitly on this aspect of the Holy Spirit, though the area of the Spirit has not been entirely neglected. G. W. H. Lampe's book, The Seal of the Spirit: A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers (London: Longmans, Green and Co., 1951), is a complete and helpful volume which moves far beyond the scope of this thesis in its thorough discussion of the term "seal" especially in the Early Church as referring to Baptism. Lampe made good use of F. J. Doelger's authoritative Sphragis (Paderborn: Ferdinand Schoenigh, 1911). In addition to

several articles in theological journals, these two books were the most directly concerned with the topic as a whole.

The specific limitations of the thesis are the two verses in Ephesians and the application of only that theology which pertains. The source material on such a topic, however, is practically inexhaustible. It is understandable, considering the nature of the topic and the degree, that extensive original, but repetitious, research could not and need not have been carried on. The fruit of the labor of authorities in this field, however, was diligently and critically examined.

This thesis assumes three things: first, that the Letter to the Ephesians was written by the Apostle Paul and not by a later person who used Pauline sources; second, that the Letter belongs to the canon of the New Testament; and third, that, as canonical, it finds many antecedents of its theology in the books of the Old Testament and in the Gospel message of Jesus Christ.

In organizing the thesis an attempt was made to follow as much as was possible the word order of the verses, as well as the grouping of thoughts. The first consideration was the context of the two verses. The third chapter concerns the Gospel prerequisite amply stressed as hearing and believing the word of truth, the Gospel of one's salvation. Then, in Chapter four, the seal and the earnest are discussed and applied to the Holy Spirit that was promised of old and by Jesus Himself. A full explanation of why Baptism is meant here is included. Chapter five delineates the final goal of God's salutary counsels and His activity through the instrumentality of the Holy Spirit: the realization of the final redemption of the Church, and His own glory. The last chapter contains summary

conclusions. Incorporated into the thesis is the result of the study, by means of lexicons, concordances, theological word books, commentaries, and theologies, of each of the concepts involved. Grammatical considerations, especially where necessary, are included. The interpretation of the two verses was made on these bases.

CHAPTER II

THE CONTEXT

The Third Part of a Doxology

The two verses here under consideration are actually an incomplete sentence in the Greek text. They comprise the concluding lines of what is perhaps Paul's greatest doxology, --"one magnificent sentence . . . throbbing in each clause with the adoring sense of the majesty of [the] Divine Counsel and the riches of [the] Divine Grace."¹ That one sentence extends from verse three through verse fourteen.²

At first glance these twelve verses seem to have no order or method. They appear to be "a kaleidoscope of dazzling lights and shifting colours."³ The Apostle Paul seems to be swept along by his theme of "blessing" God, hardly knowing where it is taking him. "He cannot order his conceptions, or close his sentences. One thought presses hard upon another, and will not be refused. And so this great doxology runs on and on"⁴

But the presence of certain phrases recurring throughout gives a

¹S. D. F. Salmond, The Epistle to the Ephesians, in The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), III, 244.

²Other shorter Pauline and New Testament doxologies are Rom. 11:33-36; 16:25-27; 2 Cor. 11:31; Gal. 1:5; Phil. 4:20; 1 Tim. 1:17; Heb. 13:21; 1 Pet. 4:11; 5:11; Jude 25.

³J. Armitage Robinson, St. Paul's Epistle to the Ephesians (Second edition; London: Macmillan and Co., Limited, 1909), p. 19.

⁴Ibid.

sense of unity and direction to the doxology. The expression "in Christ," or its equivalent, occurs in verses 3, 4, 6, 7, 9, 10, 11, 12, and 13, --ten times in all. "The will" of God appears in verses 5, 9, and 11, and the phrase "to the praise of his glory" in verse 12 recurs in verse 14 and in a similar form in verse 6. On the basis of these three thoughts, a single theme can be established for this theologically-rich doxology: The will of God working itself out in Christ to some glorious end.⁵

The doxology can, furthermore, be divided into three parts, using the phrase "to the praise of his glory," in verses 6, 12, and 14, as a refrain. Lock says that the triple nature of the doxology springs from the desire to recognize the work of the Father, of Jesus Christ, and of the Holy Spirit.⁶ And that is basically correct (except for the fact that the "in Christ" formula pervades the entire doxology). Verses 3-6a pertain to the work of the heavenly Father, who has blessed us with all manner of spiritual blessings in heavenly places in Christ and has chosen us before the foundation of the world to be holy and without blemish before Him in love, foreordaining us to the position of sons through Jesus Christ, according to the pleasure of His will. Verses 6b-12 center in the person and work of Jesus the Beloved, in whose blood we have redemption, the forgiveness of our sins. Verses 13 and 14, which we examine in detail in the following pages, deal with the Holy Spirit as the seal and the earnest of all who believe.

And so Paul's great song of praise may be divided into three strophes

⁵Ibid.

⁶Walter Lock, The Epistle to the Ephesians, in Westminster Commentaries (London: Methuen & Co. Ltd., 1929), p. 17.

or stanzas: he sings the glory of redeeming grace in

- I. The Eternal Purposes of God, vv. 3-6a;
- II. The Present Bestowal in Christ, vv. 6b-12;
- III. The Future Consummation through the Spirit, vv. 13-14.⁷

The Doxology "reaches from eternity to eternity."⁸ It is "one of the most sublime of inspired utterances,"⁹--one sentence spun on a golden thread, the grace of God in Christ.

No Change in Subject

Considering, as we have above, the fact that verses 13 and 14 form such an integral and inseparable part of the doxology which begins in verse 3, it is quite improbable that Paul, with the words *καὶ ὑμεῖς*, at the beginning of verse 13, means to change the subject of his sentence and to draw a sharp contrast between Jewish believers and Gentile believers. And yet this is precisely what many--in fact, the majority--of the most able expositors of this Epistle have proposed.¹⁰ They feel

⁷G. G. Findlay, The Epistle to the Ephesians, in The Expositor's Bible, edited by W. Robertson Nicoll (Cincinnati: Jennings & Graham, n. d.), p. 21. Karl Braune, The Epistle of Paul to the Ephesians, in Commentary on the Holy Scriptures by John Peter Lange, translated from the German, and edited, with additions, by Philip Schaff (Grand Rapids: Zondervan Publishing House, n. d.), XXI, 29, 36, 43, sees the division in this way: 1. the election of eternal mercy, vv. 4-6; 2. the carrying out of the eternal decree, vv. 7-12; 3. the personal appropriation of salvation, vv. 13-14. But his third part does not take cognizance of the fact that it is God Who is active, and not man, in these two verses. In both outlines, however, verse 13 and verse 14 are clearly taken as a unit, while there is some disagreement as to the exact point of division of the other parts.

⁸R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians (Columbus, Ohio: The Wartburg Press, c. 1937), p. 349.

⁹Findlay, loc. cit.

¹⁰To name just a few: Salmond, op. cit., p. 266; Robinson, op. cit.

that when the Apostle was using the first person plural, ἡμεῖς, in the preceding verses, he was referring to his fellow Jews who had come to believe as he had. They say, in effect, with Stoeckhardt:

By using ἡμεῖς the Apostle first of all joins himself with his contemporaries, his fellow Christians from among Israel, and thinks of their and his own Old Testament history; but finally he considers all believers from among Israel, whether they hoped in the future Christ who was to appear or whether they believe in the Christ who has appeared, as one whole entity, as the one part which is then afterward joined by the other part, the believers from among the Gentiles.¹¹

Those who hold to this opinion point to such passages as Rom. 1:16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and to the Greek also," and Rom. 2:10-11, "to the Jew first, and to the Greek; for there is no respect of persons with God." Now, it is not to be disputed that the Jews held a certain prerogative over the Gentiles, even as to time and locality. But it is not contextual to impose the implications of that fact upon verses 13 and 14--and for various reasons.

First of all, if ὑμεῖς in verse 13 meant Gentile Christians in distinction from Jewish Christians, who are supposedly referred to as ἡμεῖς in the preceding verses, then it would be consistent to expect that every reference to ἡμεῖς thus far would be confined to Jewish believers, a limitation which would be difficult to make. Then, too, if the limitation could be maintained, why would the Jewish believers be excluded

p. 35; Findlay, *op. cit.*, p. 51; G. Stoeckhardt, Commentary on St. Paul's Letter to the Ephesians (St. Louis: Concordia Publishing House, 1952), p. 77; Charles J. Ellicott, A Commentary, Critical and Grammatical on St. Paul's Epistle to the Ephesians (Andover: Warren F. Draper, 1862), p. 28.

¹¹Stoeckhardt, loc. cit.

from the sealing with the Spirit that comes first in verse 13? That is a gift for all believers and not just for Gentiles.

In the second place, since verses 13 and 14 are just a small part of the larger section that comprises the doxology, the introduction here of a contextually unrelated idea, that of a distinction between Jew and Gentile, would be improper. The context does not justify its introduction.¹² St. Paul's doxology is progressing in its thought. The sealing concerns all, and not just Gentiles. Any distinction drawn between the Jew and the Gentile will come later in chapters two and three, when he discusses how the two were brought together into one Body.

In the third place, there are other instances in Paul's writings in which he switches from ὑμεῖς to ἡμεῖς and sometimes back to ὑμεῖς, and the converse, with no apparent change in subject intended. Evidence of this grammatical peculiarity can be found in Col. 2:13-14,

And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands,

and especially in Gal. 4:5-7.

To redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba! Father!" So through God you are no longer a slave but a son, and if a son then an heir.

And so a pronominal change, such as that between verse 12 and verse 13, does not necessarily indicate a change in subjects. Notice that in verse 14 the pronoun returns to the first person plural.

¹²Braune, op. cit., p. 43.

CHAPTER III

THE GOSPEL PREREQUISITE

Ephesians 1:13-14 is one of the most compact and yet one of the most complete passages in the entire Pauline corpus. When its thoughts have been individualized, the passage will be found to contain fifteen distinct Biblical concepts--fifteen concepts in the space of forty Greek words, three words of which are a repetition! As we consider each concept separately but briefly, the entire course of a Christian's life, from the first hearing of the Gospel to the possession of the consummated glory in heaven, will unfold itself before our eyes.

The Apostle begins the third section of his great doxology by making a deft reference to the hearing and believing of the Gospel as a definite prerequisite for the sealing with the Holy Spirit. He is amply descriptive of that Gospel, calling it "the word of truth, the gospel of your salvation": *ὁ λόγος τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν.*

Grammatically speaking, the first of the phrases contains what has been called a genitive of substance: "the truth did not only form the subject, but was its very substance and essence."¹ It could, however, be designated as the objective genitive, "the word concerning the truth."²

¹Charles J. Ellicott, A Commentary, Critical and Grammatical on St. Paul's Epistle to the Ephesians (Andover: Warren F. Draper, 1862), p. 29. A great number of expositors follow Ellicott's suggestion.

²S. D. F. Salmond, The Epistle to the Ephesians, in The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), III, 267.

Ewald, on the other hand, says that it is a genitive of quality.³ The second phrase is appositional to the first⁴ and uses a similar genitive construction. It can probably be most clearly understood as an objective genitive, as Ewald suggests.⁵ Ellicott calls it a genitive of contents or subject-matter.⁶ At any rate, it is not a genitive of apposition, as Harless would have it,⁷ inasmuch as the Gospel is not the salvation, but an "exertion of the power of God, which leads to salvation."⁸ Because these phrases stand in an appositional relationship to one another, it is probable that both genitives can be taken as objective.

The word *λόγος* has an extensive range of meanings. We are most concerned with it here as it has been distinguished between the *λόγος ἐνδιάνθετος*, the *λόγος* in the mind, i.e., "thought," and the *λόγος προφορικός*, the uttered *λόγος*, i.e., "word."

³Paul Ewald, Die Briefe des Paulus an die Epheser, Kolosser und Philemon, in Kommentar zum Neuen Testament, edited by Theodore Zahn (Leipzig: A. Deichert'sche Verlagbuchhandlung Nachf., 1905), X, 89.

⁴Karl Braune, The Epistle of Paul to the Ephesians, in Commentary on the Holy Scriptures by John Peter Lange, translated from the German, and edited with additions, by Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.), XXI, 44, says that they are appositional in a direct relation, "the word" corresponding to "the gospel," and "of the truth," to "of your salvation." It is a superficial observation. In Col. 1:5 there is the expression "of the truth of the gospel." Cf. Gal. 2:5.

⁵Ewald, op. cit., p. 89.

⁶Ellicott, op. cit., p. 29. He defines the genitive of contents as "one of that larger class of genitives of remoter reference belonging to the general category of the genitive of relation."

⁷Gottlieb Christoph Adolph Harless, Commentar ueber den Brief Pauli an die Ephesier (Erlangen: Verlag von Carl Heyder, 1834), p. 67.

⁸Heinrich August Wilhelm Meyer, Critical and Exegetical Hand-Book to the Epistle to the Ephesians (New York: Funk & Wagnalls, Publishers, 1884), p. 330.

The word *λόγος* as "thought" is neither the faculty nor the process of thinking as such, but an articulate unity of thought, capable of intelligible utterance, whether as a single word, a phrase or sentence, or a prolonged discourse. Whether or not it is actually uttered (or written) is a secondary matter. Behind it lies the idea of that which is rationally ordered, such as "proportion" in mathematics or what is called "law" in nature. *Λόγος* as "word" is never the mere word as an assemblage of sounds, therefore, but the word as determined by a meaning and conveying a meaning.

In the Septuagint, *λόγος* almost always renders דְבַר which is essentially the spoken word as means of communication, as is expressed by the German words "reden" and "sagen." In the Old Testament, דְבַר ה' is frequently used of God's communication with men, His self-revelation, especially through the prophets, to whom "the word of the Lord came." The totality of God's self-revelation is denominated דְבַר ה' , a term which is often parallel or virtually synonymous with דְבַר ה' . When used as communication, *λόγος* invites a response in the listener.

In the New Testament the Word of God is to be found in the *λόγος* of Christ, Jn. 14:24. *Λόγος* is clearly the content of Christ's teaching, the thought or meaning it conveys, and not merely utterance, though it cannot be dissociated from the uttered words. "While the *λόγος* of God is rational content of thought, it is always in some sense uttered, and because it is uttered becomes a life-giving power for men."⁹

As the *λόγος τῆς ἀληθείας*, the *λόγος* of our present considera-

⁹C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), pp. 263, 267.

tion is such a "life-giving power for men." In the New Testament the word ἀλήθεια has six basic meanings, each of which is represented at least once.

First of all, it represents that which has duration or continuance in the sense of being normative. God's demands are truth (Rom. 2:8). To "do" truth (Jn. 3:21), or to "walk" in truth (3 Jn. 3), means to be honest, upright. It is the opposite of ἀδικία (Rom. 1:18).

Secondly, truth is that upon which one can rely or depend. It is reliability, trustworthiness, sincerity, straightforwardness; the opposite of pretence (Phil. 1:18).

Thirdly, truth is actual fact. The conclusive reality of God in distinction from false idols (Rom. 1:25) is truth.

Fourthly, truth is assertive, as in Acts 26: 25, "I speak forth the words of truth."

Fifthly, truth is the correct doctrine, the correct faith, the opposite of ἕτερον εὐαγγέλιον (2 Cor. 11:4). The Gospel in general can be designated by truth (2 Cor. 4:2). The preaching of the Gospel is called λόγος ἀληθείας (2 Cor. 6:7; Col. 1:5). In 2 Pet. 1:12, ἀλήθεια is simply Christianity. Faith is described as "truth" that we may have confidence in it.

Sixthly, truth is defined as genuineness, divine reality, revelation. In Jn. 8:44 truth means life while deception or falsehood means death. Truth is founded on the reality of God, and so "everyone that is of the truth hears my voice."¹⁰

¹⁰Gerhard Kittel, editor, Theologisches Wörterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1933), I, 233-48.

The Septuagint uses ἀληθεία most frequently for אֱלֹהִים, from the root אָמַן, meaning "to prop, to sustain, to support." Its adjective, אָמֵן, means "capable of bearing or carrying" (tragfähig).¹¹

The phrase "the word of truth"¹² concerns Christ. The word of truth is not cosmological or soteriological speculation. It is concrete in the person and work of Jesus, from whom it cannot be separated. He can say (Jn. 14:6), "I am the way, the truth, and the life." He it is who came "full of grace and truth" (Jn. 1:14), to reveal the Father. John writes (1 Jn. 3:8), "for this purpose the Son of God was manifested, that he might destroy the works of the devil," who "abode not in the truth, because there is no truth in him . . . he is a liar" (Jn. 8:44). And so the λόγος of Christ is in a very real sense the λόγος τῆς ἀληθείας.

The phrase "word of truth" here is not intended as a contrast be-

¹¹Herman L. Strack and Paul Billerbeck, Die Briefe des Neuen Testaments und die Offenbarung Johannis, in Kommentar zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung, 1926), II, 362, offer this symbolic interpretation of אֱלֹהִים: "Resch Laqisch (um 250) hat gesagt: א is der Anfang des Alphabets, ו stands in seiner Mitte u. נ an seinem Ende; das will sagen (nach Jes. 44,6); 'Ich, Jahve, bin der erste', denn ich habe von keinem andren empfangen; 'u. ausser mir gibt es keinen Gott', denn ich habe keinen Sozium; 'u. bei den letzten bin ich derselbe' (so wird Jes. 44,6 zitiert), denn ich werde es (das Gottsein) keinem andren uebergeben."

¹²The word λόγος in the sense of the Word of God appears in other phrases in the New Testament besides the "word of truth." Some of these phrases are equally as descriptive and enlarge our understanding of the word of God. The other phrases are: ὁ λόγος τοῦ θεοῦ, Lk. 8:11; τοῦ κυρίου, Lk. 22:61; ὄντος θεοῦ καὶ μένοντος, 1 Pet. 1:23; τοῦ Ἰησοῦ, Jn. 18:32; τοῦ κυρίου Ἰησοῦ, Acts 20:35; τοῦ Χριστοῦ, Col. 3:16; τῆς Ἰωάννης, 1 Jn. 1:1; τῆς βασιλείας, Mt. 13:19; τῆς χάριτος, Lk. 4:22; τοῦ εὐαγγελίου, Acts 15:7; τῆς σωτηρίας ταύτης, Acts 13:26; τῆς χάριτος αὐτοῦ, Acts 14:3; τοῦ σταυροῦ, 1 Cor. 1:18; τῆς καταλλαγῆς, 2 Cor. 5:19; τῆς ἀληθείας τοῦ εὐαγγελίου, Col. 1:5; τῆς πίστεως, 1 Tim. 4:6; τῆς ἀκοῆς, Heb. 4:2; τῆς ὀρκωμοσίας, Heb. 7:28; and τῆς ὑπομονῆς μου, Rev. 3:10. Rom. 9:9, ἐπαγγελίας γὰρ ὁ λόγος οὗτος, has the same thought, but the construction is slightly different.

tween the Old Testament word as one that dealt with types and shadows rather than realities, as Chrysostom proposed, or to the word of heathenism as the word of error.¹³ The "word of truth" is much more positive, effective,¹⁴ and practical.¹⁵ The word of truth is positive in that it gives the hope of heaven (Col. 1:5). It is effective in that it saves (2 Thess. 2:12). It is practical in that it may be followed as a way of life (3 Jn. 3). "Christianity as a message is essentially 'the truth.'"¹⁶ It is not a legend, nor a phantasy, nor a fable cunningly devised. It is the truth that leads to life.

It is the word of truth in the sense of life-giving that prompted Paul to add the aptly descriptive appositional phrase, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν.

The word εὐαγγέλιον has a complete and exciting theological usage. The Old Testament had a word for it, טַבְּטִיבִּים, "glad tidings, good news." But it is used only for a secular purpose (cf. 2 Sam. 1:15f; 4:10; 18:20). The Septuagint likewise does not have a religious use for it, so we are compelled to find the antecedents of the New Testament concept elsewhere.¹⁷

In classical Greek εὐαγγέλιον is the technical term for the glad

¹³Salmond, *op. cit.*, p. 267.

¹⁴Braune, *loc. cit.*

¹⁵Max Meinertz, Theologie des Neuen Testaments, in Die Heilige Schrift des Neuen Testaments (Bonn: Peter Hanstein Verlag, 1950), II, 61.

¹⁶Brooke Foss Westcott, Saint Paul's Epistle to the Ephesians (London: Macmillan and Co., Limited, 1906), p. 16.

¹⁷Kittel, *op. cit.*, II, 722-23.

tidings of victory in battle (Siegesbotschaft).¹⁸ In connection with the verb εὐαγγελίζομαι is often found the word σωτηρία: the victory over the enemy means deliverance for the city. The New Testament, of course, has a similar usage, but there is no chance, nor caprice, nor luck involved, such as there might be on the field of battle. Faith in God prohibits that.¹⁹

The use of εὐαγγέλιον in the emperor worship of the Roman period provides an eloquent antecedent for its basic New Testament sense:

Kaiserkult und Bibel haben dieses miteinander gemein, dass fuer die Thronbesteigung, die eine neue Zeit herauffuehrt und der Welt den Frieden schenkt, ein Evangelium fuer die Menschen ist. Dieses laesst sich nur so erklaren dass die Anschauung einen gleichen Ursprung hat. Sie ist geminorientalisch. Den vielen Botschaften setzt das N T das eine Evangelium entgegen, den vielen Thronbesteigungen die eine Proklamation der βασιλεία τοῦ θεοῦ. Das N T spricht die Sprache seiner Zeit. Es ist volksnahe, wirklichkeitsverbundene Verkuendigung. Es weiss etwas von dem Warten und Hoffen der Menschen auf die εὐαγγελία, und es antwortet mit dem εὐαγγέλιον, aber mit einem Evangelium dessen man sich schaemen kann, denn es ist ein κἀνδάλον (Mt. 11:5f; Roem. 1:16; 1 Kor. 1:17,23; 2 Tim. 1:8; Mk. 8:35). Das Evangelium bedeutet fuer die Menschen σωτηρία, aber σωτηρία durch μετάνοια und Gericht. Fuer manchen mag dieses Evangelium, wenn er es hoert, Ironie sein (Acts 17:32). Es ist aber wirkliche Freude; denn Busse schafft Freude, und Gericht bringt Gnade und Errettung. Caesar und Christus, der Kaiser auf dem Thron in Rom und der verachtete Rabbi am Kreuz in Palaestina stehen sich gegenueber. Beide sind Evangelium fuer die Menschen, sie haben manches gemeinsam, und doch sind es zwei verschiedene Welten.²⁰

Jesus is the Evangelist of the New Testament. His task was to proclaim the βασιλεία τ. θεοῦ. It was His mission, His holy "must" (Lk. 4:43). The presence of the reign of God means good news. κηρύσσων καὶ

¹⁸Ibid., p. 720.

¹⁹Ibid., p. 709.

²⁰Ibid., p. 722. Cf. Ethelbert Stauffer, Die Theologie des Neuen Testaments (Vierte verbesserte Auflage; Stuttgart: W. Kohlhammer Verlag, 1948), p. 137.

εὐαγγελισόμενος τ. βασιλείαν τ. θεοῦ (Lk. 8:1) describes the entire activity of Jesus. His entire life was a proclamation of the Gospel. Even His birth was a εὐαγγέλιον (Lk. 2:10). "Jesu Kommen auf die Erde, sein Leben und Sterben, war die grosse Friedensbotschaft, die grosse Freudenverkundigung. Sein Erscheinen, nicht nur seine Predigt, sein ganzes Werk wird mit εὐαγγελίσειν bezeichnet."²¹ The eschatological Gospel, longed for since the time of Isaiah (Is. 61:1--Mt. 11:5), is now proclaimed. And the word has power. It is effective. It accomplishes what it purposes.

In the New Testament the word εὐαγγέλιον occurs chiefly in Paul's writings. He uses it as an absolute. He does not need to characterize it because his readers seem to know what he means.²² When Paul speaks of "my Gospel," as in 2 Cor. 4:3, he does not preach a Gospel different from that of the other apostles. For him there is only one Gospel, the Gospel of Christ. When he calls it his, it is because, as an apostle, he has been entrusted with its proclamation (1 Thess. 2:4; Gal. 2:7). He treats it as a priceless possession.²³

The βασιλεία τ. θεοῦ is not the specific content of Paul's εὐαγγέλιον, as it was of Christ's (Mk. 1:14-15). Paul rather thinks of the Gospel, as in 1 Cor. 15:1-4, in terms of the death, burial, resurrection, and appearance of the risen Christ. "Fuer Paulus ist die Geschichte Jesu mit seinem Leiden, Sterben und Auferstehen Hauptstueck der frohen Botschaft. Alles, was hiermit in Verbindung steht, kann Evangeliumsver-

²¹Ibid., p. 716.

²²Ibid., p. 726.

²³Ibid., p. 731.

kuendigung sein."²⁴ To be sure, Paul's Gospel is identical with Christ's, "nur dass eben die vollzogene Erloesungstatsache staerker in den Vordergrund tritt."²⁵ Since Christ is the content, source, and vital power of the Gospel, Paul can speak of "the Gospel of Christ" (Rom. 15:19), or of "the Gospel of his son" (Rom. 1:9), or of "the Gospel of our Lord Jesus" (2 Thess. 1:8). But since the saving work of Christ proceeds from God, Paul also talks of "the Gospel of God" (Rom. 1:1; 2 Cor. 11:7).

The Gospel is not just a story about Jesus which every Christian ought to know. Much less is it a dogmatic formulation. It is rather a life-giving power. That Christ died "for our sins" makes the preaching of the death of Christ a Gospel message. That He rose from the dead makes the resurrection not an accidental, unique event, but the beginning of the universal resurrection. "Das Evangelium zeugt nicht nur von Heilsgeschehen, es ist selbst Heilsgeschehen."²⁶ It is not an empty word, but an effective force, because God is its author (1 Thess. 2:2). It both demands and effects faith. It both contains and confers peace (Eph. 6:15). It brings about a rebirth and gives a new life (1 Cor. 4:15).

In the Gospel preaching of Paul, judgment and grace stand side by side. But because Christ, as the Savior of the world, is the judge (Rom. 2:16), it still remains a preaching of good news. It is a judgment of joy because sin is destroyed.²⁷

The Gospel is not a break with the Old Testament, but is the ful-

²⁴Ibid., p. 728.

²⁵Meinertz, op. cit., p. 89.

²⁶Kittel, op. cit., p. 729.

²⁷Ibid., pp. 730, 728.

fillment of its promises (cf. *κατὰ τὰς γραφάς*, 1 Cor. 15:3). But in Paul LAW and GOSPEL never stand in a direct relation to one another: they are opposites. The opponents of Paul in Galatia called their preaching a *εὐαγγέλιον* also. They also proclaimed to the Gentiles the presence of the Messianic era brought about by the advent of Christ. But for them Jesus was the long-awaited Jewish Messiah, and Christianity, the realization of Judaism. The Gospel for them was a preaching of the Law. Paul had to show them that already in the Old Testament God had divided between the Law and the Promises and had assigned to both different tasks in His *Heilsgeschichte*. But since that *Heilsgeschichte* had its goal in Christ, the Gospel of Christ has definite superiority to the Law. It was this same Christ, risen from the dead, who opened the eyes of the Emmaus disciples to what the Old Testament actually said concerning Him as the Savior (Lk. 24). "There is now no condemnation to them that are in Christ Jesus" (Rom. 8:1). In Christ alone is salvation.²⁸

And so, since Christ is the center of his Gospel, Paul can rightly call his Gospel, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν.²⁹ In the Old Testament, salvation is a derivative of the verb *שָׂוָה*, whose root meaning is "to be wide" or "spacious," "to develop without hindrance," and thus ultimately "to have victory in battle." He who needs salvation is one who has been threatened or oppressed, and his salvation consists in deliverance from

²⁸*Ibid.*, pp. 731-32.

²⁹Salmond, *op. cit.*, p. 267, says that the word *εὐαγγέλιον* is used most frequently and with the greatest variety of applications in the Pauline epistles. Other genitives which follow *εὐαγγέλιον* in the New Testament include the following: τῆς χάριτος τοῦ θεοῦ, Acts 20:24; τῆς εἰρήνης, Eph. 6:15; τῆς βασιλείας, Mt. 9:35; τῆς δόξης τοῦ Χριστοῦ, 2 Cor. 4:4; τῆς δόξης τ. μακαρίου θεοῦ, 1 Tim. 1:11; τῆς ἀκροβυστίας, Gal. 2:7.

danger and tyranny or rescue from imminent peril. To save another is to communicate to him one's own prevailing strength and to give him the power to maintain the necessary strength. Only God is so strong that His own arm obtains salvation for Himself (Ps. 98:1). Everyone else must rely on Him, including the king and other leaders. "The history of Israel is thus the history of the saving activity of God in the corporate life of the people through the agency of appointed leaders. Salvation is thus a distinctively divine accomplishment: 'salvation belongeth unto the Lord' (Ps. 3:8)."³⁰

Nearly a third of the New Testament references to salvation and its verbal forms denote deliverance from specific ills, such as captivity, disease and devil possession, eschatological terrors, or physical death. But only one passage explicitly states that salvation is from sin (Mt. 1:21). Salvation is from darkness to light (1 Pet. 2:9), from alienation to a share in divine citizenship (1 Pet. 2:10; Eph. 2:12-13), from guilt to pardon (Eph. 1:7; Col. 1:14), from slavery to freedom (Gal. 5:1; 2 Cor. 3:17), from fear of hostile powers to liberty and assurance (1 Jn. 4:18), though the word σωτηρία does not appear in these and similar passages of Scripture.³¹

The noun σωτηρία, which has a large place in the rest of the Pauline writings, is of rare occurrence in the epistles of the Captivity. It is found only three times in Philippians (1:19; 1:28; 2:12), only once in Ephesians (1:13), and not even once in the sister Epistle to the Colossians.³²

³⁰ Alan Richardson, editor, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 219.

³¹ Ibid., p. 220.

³² Salmond, op. cit., p. 267.

Two dominating themes seem to run through Paul's particular use of σωτηρία and σωσῶ: salvation is through Jesus Christ (1 Thess. 5:9; 2 Tim. 2:10; Rom. 5:9; 1 Tim. 1:15; 2 Tim. 1:9), and is personally appropriated through faith (2 Thess. 2:13; Rom. 10:9; 1 Cor. 1:21; 15:2; Eph. 2:8). Both of these elements are taken into account in Ephesians 1:13. The saving work of Jesus Christ is comprehended in the words ἐν ᾧ, which will be subsequently discussed. Faith as the receiving instrument is set vividly in the foreground by the use of an aorist participle, ΠΙΣΤΕΥΣΑΝΤΕΣ, following upon another aorist participle, ἀκούσαντες. Hearing and believing go together.

The Hebrews regarded hearing as a serious matter involving the whole self. When the ear was engaged in hearing the whole psychological activity was acting in and through it, as evidenced in the Shema Israel, Deut. 6. And there is an element of finality and irrevocability once the ears have accepted the message to which they have been opened: "The Lord of hosts revealed himself in mine ears" (Is. 22:14). "Who hath ears to hear, let him hear" (Mt. 13:43). It is with the ear that words of command are heard, and therefore the slave who chooses to remain in his master's service has his ear bored with an awl to symbolize the lifelong obedience he will render (Ex. 21:6). Hebrew has no specific word for "obey." So to speak of hearing the word of the Lord, for example, is to speak of obeying it, hearkening to it (Jer. 17:24). Hearing in the Old Testament was done by direct (Hab. 2:1) and indirect audition (Job 37:2-5), by intuitive perception (Amos 8:1-2), and by mediation by

the prophets (Deut. 5:27).³³

The New Testament has a surprisingly large use of the verb ἀκούειν. But of the 140 or so occurrences, only nine appear in Paul's writings. In the New Testament hearing is in many ways more strongly emphasized than seeing. The Parable of the Sower, which treats of the hearing of the Word, especially stresses this (Mk. 4:24).³⁴ The fact that Christ has made known to us what He heard from the Father (Jn. 15:15), and that the Spirit will speak only what He hears from Christ (Jn. 16:13), is basic to the understanding of the theological implications of "hearing." "He that is of God hears God's words" (Jn. 8:47). "My sheep hear My voice . . . and I give unto them eternal life" (Jn. 10:27). To hear often means to have life (Jn. 5:24-25; Acts 3:22-23), because God, God's voice, or God's word, are the usual explicit or implied objects of hearing in the New Testament. "The word of truth, the gospel of your salvation," is the object of ἀκούσαυτες in Eph. 1:13.

The word ἀκούω is often used alone as the equivalent not only of hearing the sounds of words, but also of accepting the message of the words and setting one's will in obedience to it. In Gal. 3:2 it is referred to as "the hearing of faith." But hearing is also followed by the verb πιστεύω, "believing." In Rom. 10:13-17, Paul elaborates on the importance of hearing and the fact that faith can come only by such hearing of God's word.

The situation is much the same in Eph. 1:13. Paul ties together ἀκούσαντες and πιστεύσαντες with a καί, aptly called "ascensive" in that

³³Richardson, *op. cit.*, pp. 104-05.

³⁴Kittel, *op. cit.*, I, 220.

it adds to the first condition of hearing, the second and higher condition of believing.³⁵ The participle ΠΙΣΤΕΥΩΝΤΕΣ has the same object as ΑΚΟΥΩΝΤΕΣ, namely, τὸν λόγον τῆς ἀληθείας, and not ἐν ᾧ.³⁶

Paul understands faith primarily as obedience. He even combines the two in the expression ὑπακοὴ πίστεως ("the obedience which faith is," Rom. 1:5). Bultmann says,

For Paul the acceptance of the message in faith takes the form of an act of obedience because of the fact that the message which demands acknowledgment of the crucified Jesus as Lord demands of man the surrender of his previous understanding of himself, the reversal of the direction his will has previously had. "Faith's obedience" is the genuine obedience which God's Law had indeed demanded, but which had been refused by the Jews by their misuse of it to establish "their own righteousness," using it as a means for "boasting."³⁷

Moe adds:

in contrast to all wilfulness, independence, and self-righteousness, faith is unconditional surrender to God, who meets the sinner with salvation in the gospel, unmerited but freely given. Unbelief, on the other hand, is disobedience and resistance to the saving will of God.³⁸

As true obedience, faith is freed from the suspicion of being an accomplishment or work, because in an accomplishment the will does not surrender but asserts itself. Faith is "the radical renunciation of accomplishment, the obedient submission to the God-determined way of salvation,

³⁵Salmond, op. cit., p. 268.

³⁶A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Second edition, revised and enlarged; New York: Hodder & Stoughton, 1915), p. 540. Ewald, op. cit., pp. 88-89, for one, however, insists that ΠΙΣΤΕΥΩΝΤΕΣ must be taken with ἐν ᾧ.

³⁷Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1951), I, 315.

³⁸Olaf Moe, The Apostle Paul: His Message and Doctrine (Minneapolis: Augsburg Publishing House, c.1954), p. 275.

the taking over of the cross of Christ."³⁹

Faith is simultaneously confession, in which the believer turns away from himself, confessing that all he is and has, he is and has through that which God has done (Rom. 10:10).⁴⁰

Faith, which arises from what is heard (Rom. 10:17; Eph. 1:13), consequently contains a knowing. It is a knowledge which understands oneself as one really is, unable to claim personal righteousness, and fully convinced to give up "confidence in the flesh" for the sake of "the surpassing worth of knowing Christ Jesus" (Phil. 3:4,8). This human knowing has its basis in a "being known by God" (Gal. 4:9).⁴¹

The faith of the Christian also has an element of hope in it, since the Gospel proclaims not only what God has done but also what He intends to do. Faith points to the future. "For if we have died with Christ, we believe that we shall also live with him" (Rom. 6:8).⁴² Because of the "present-ness" of the eschatological Now, we can be said to be both "justified by faith" (Rom. 5:1) and "waiting for the hope of righteousness" "through the Spirit, by faith" (Gal. 5:5).⁴³ When Paul prays for the perfecting of Christian existence, he says, "May the God of hope fill you with all joy and peace in believing so that . . . you may abound in hope" (Rom. 15:13).

Though faith is hope, faith also contains an element of fear (Rom.

³⁹Bultmann, op. cit., p. 316.

⁴⁰Ibid., p. 319.

⁴¹Ibid., p. 318.

⁴²Mo, op. cit., p. 280.

⁴³Bultmann, op. cit., p. 319.

11:20-22), for "when the man of faith looks to himself his faith must ever contain 'fear' as the knowledge of his own insignificance and his constant dependence upon God's 'grace.'"⁴⁴

To the extent that faith is hope which has its foundation in grace and hence "does not disappoint" (Rom. 5:5), faith is the opposite of doubt: it is confidence, trust. "Faith is literally relying on God, surrendering oneself to a trust in God alone as the One Who can do what is impossible for man to do"⁴⁵ In this respect, New Testament faith reflects the Old Testament's concept. The core of the Hebrew concept is firmness, reliability, or steadfastness, to be sought in the object believed.⁴⁶

This, then, is the Gospel prerequisite: The eager hearing of the "word of truth," the well-defined message of God's revelation in Christ Jesus, who is "the way, the truth, and the life." The message of the Gospel is the suffering, death, and resurrection of this Christ "for our sins" and can be appropriated to ourselves as "our salvation" by the instrument of faith, the surrender of all willfulness, independence, and self-righteousness, in obedience to His will, trusting full well in His grace, knowing that we are known by Him, hoping joyfully for the future state of glory.

⁴⁴Ibid., p. 321.

⁴⁵See, op. cit., p. 274.

⁴⁶Richardson, op. cit., p. 75.

CHAPTER IV

THE HOLY SPIRIT IS THE SEAL AND THE EARNEST

The Spirit as the Seal in Baptism

Except for a reference to "Spirit-wrought blessings" in verse three, St. Paul first introduces the Holy Spirit in the Epistle to the Ephesians in verse thirteen of chapter one. He calls Him: τὸ πνεῦμα τῆς ἐπαγγελίας ὡς τὸ ἄγιον.¹

The Greek word πνεῦμα designates "the miraculous divine power that stands in absolute contrast to all that is human."² Generally, the sphere of the human is termed σὰρξ to indicate its contrast to πνεῦμα. As a further description of the word πνεῦμα, Swete explains,³

'Spirit' in the New Testament covers a wide range of ideas. Once or twice it is used for the wind; once or twice for the animal life of which the breath is the most obvious sign. More commonly it stands for the spiritual side of man's being, his conscious self, the will, the deeper emotions, the seat of the intellectual powers, the sphere in which worship and fellowship with God and Christ are enacted, the higher rational life as contrasted not only with the life of the body but with the soul (ψυχή); that in human nature which proclaims men to be the offspring of God, the Father of spirits, and which at death passes into His hands.

¹Paul has other ways of referring to the Spirit: τὸ πνεῦμα, Rom. 8:26; 2 Cor. 1:22; Gal. 3:5,14; τὸ πνεῦμα ἁγίου, Rom. 5:5; 9:1; 15:13,16; 1 Cor. 12:3; 2 Cor. 6:6; Eph. 1:13; 1 Thess. 1:5,6; 4:8; πνεῦμα θεοῦ, Rom. 8:14; 1 Cor. 2:11,12,14; 6:11; 7:40; 12:3; 2 Cor. 3:3; τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, Eph. 4:30; τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ, Gal. 4:6; τὸ πνεῦμα Ἰησοῦ Χριστοῦ, Phil. 1:19.

²Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1951), I, 153.

³Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., Limited, 1921), p. 283.

The word also denotes the spiritual influences which dominate the lives of men, whether for good or for evil. And so the New Testament recognizes a spirit of holiness, a spirit of faith, a spirit of adoption, of wisdom and revelation, of meekness, of life, of power; and on the other hand, a spirit of cowardice, and a spirit of slavery, of slumber, of error.

The perverted spiritual powers are referred to in Scripture as "impure" (Mk. 1:23) or "bad" (Acts 19:12) spirits, or as "demons." Swete says,⁴

As the pagan world presented itself to early Christian thought, its atmosphere was seen to be full of evil forces, of spiritual incorporeal natures which, though beaten back by the Gospel, perpetually assailed the Church and sought to regain their hold upon her members.

The ultimate antagonist of these evil forces in the world is the Divine Spirit Himself, the Spirit of God, the Third Person of the Godhead.

This Divine Spirit Paul describes in Ephesians 1:13 as τὸ πνεῦμα . . . τὸ ἅγιον. Grammatically, the word order is for emphasis of both the substantive and the adjective,⁵ in which the adjective is added as a sort of climax in apposition and with a separate article. In this verse Paul's emphasis on the adjective is more pronounced because of its position at the end of the phrase, separated from the substantive by the words τῆς ἐπαγγελίας.

Linguistically, then, Paul is stressing the Spirit's quality of holiness in distinction from the evil, deceiving spirits of error that exist in the world especially wherever there are Christians.⁶

⁴Ibid., p. 285.

⁵A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Second edition, revised and enlarged; New York: Hodder & Stoughton, 1915), p. 776.

⁶G. G. Findlay, The Epistle to the Ephesians in The Expositor's Bible.

breathes the atmosphere of holiness into any spiritual nature that it enters and inhabits."⁸

The Apostle, however, further describes "the Spirit, the Holy One," with a genitive, τῆς ἐπαγγελίας placed between the substantive and the adjective. The genitive might be due to the Semitic background of the author, or it could be the perfectly normal Greek genitive of definition.⁹ "The Spirit is called the Spirit of promise, not in the active sense of bringing or confirming the promise,¹⁰ but in the passive sense of having been announced by the promise, or being the object or content of the promise in the Old Testament," is Salmond's verdict.¹¹ Ellicott would agree, but he calls it a genitive of ablation, "the 'whence-case': 'the Spirit which came, i.e., was announced by, promise.'"¹²

Paul's use of the word ἐπαγγελία here rests on its absorbing theological background. The word and its verb, ἐπαγγέλλω are derived from the root ἀγγελ-- and are related synonymously. The first meaning is "to announce, report, to make known." Ἐπαγγέλλεσθαι means "to do what one announced," hence "to promise, or vow." To make promises is ἐπαγγελίας ποιεῖσθαι. Ἐπαγγέλλεσθαι is often used of a promise of money, in the

⁸Swete, op. cit., p. 237.

⁹C. F. D. Moule, An Idiom Book of New Testament Greek (Cambridge: The University Press, 1953), pp. 175-76.

¹⁰Heinrich August Wilhelm Meyer, Critical and Exegetical Hand-Book to the Epistle to the Ephesians (New York: Funk & Wagnalls, Publishers, 1884), p. 331, apparently to the contrary, makes this genitive a genitive of quality, denoting promise as characteristic of the Holy Spirit.

¹¹S. D. F. Salmond, The Epistle to the Ephesians in The Expositor's Greek Testament edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), III, 268.

¹²Charles J. Ellicott, A Commentary, Critical and Grammatical, on

sense of subscribing to pay a certain price.

The word *ἐπαγγελία* is also the term in early Hellenism for the announcing of a sacred festival. In its extr-Biblical use the word is employed only for man's promises to man or to God, never of God's promises to man.

The word actually has no antecedents in the Old Testament. (What Luther translated as "verheissen" was usually רָצַף or רָצַף in the Hebrew and *λαλεῖν* or *εἰπεῖν* in the Septuagint.) Paul nevertheless treats *ἐπαγγελία* as a complement of *εὐαγγέλιον*.

The concept of promise appears first in the writings of the inter-testamental period and among the rabbis. To them a keeping of the Law was mandatory if the promises were to be personally applicable. And yet whether they actually did possess the promises or not was full of uncertainty. Those who had received promises were Jacob, Abraham, Sarah, David, the Jewish people. What God had said to them, He had done. Such was Abraham's faith, that "what He had promised, He was able also to perform" (Rom. 4:21). The promises of God were stamped with an eschatological character. Throughout the period the object of the promises is "the future world."

In the New Testament God is called *ὁ ἐπαγγελιάμενος* (Heb. 10:23). In the New Covenant *ἐπαγγέλλω* is also used eschatologically, however, it is no longer "the future world" which is promised, but "eternal life" (Tit. 1:2). In the Gospels *ἐπαγγελία* expresses at the same time the realization of the promises, because in Christ they have received their fulfillment.

In Paul, the *ἐπαγγελία* will be realized because it is God as the God "who quickeneth the dead and calleth those things which be not as though they were" (Rom. 4:17), Who has promised. To be realized, then, the promises must be separated from all human endeavors and rest solely upon God's grace (Rom. 4:16). It is the "righteousness of faith" (Rom. 4:13) which applies the promises to oneself. A promise is no longer a promise if it has anything to do with the law (Gal. 3:18). Nevertheless since we possess the promises we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

With Paul, the recipients of the promises are Abraham and his seed (Rom. 4:13). And so the Jews received the various promises of a Messianic salvation (Rom. 9:4), while the Gentiles were "strangers from the covenants of promise" (Eph. 2:12). But not only the descendants of Abraham after the flesh are his seed, but also those who believe as he did. And so the Gentiles are "partakers (*συμμέτοχοι*) of his promise in Christ by the Gospel" (Eph. 3:6). He who has put on Christ, who is in Christ Jesus, who belongs to Christ, is the seed of Abraham, *κατ' ἐπαγγελίαν κληρονόμοι* (Gal. 3:27-29).

According to Paul, the subject of the promises, whether it is called *κληρονομία* (Rom. 4:13), or *σωτή* (Rom. 4:17), or *δικαιοσύνη* (Gal. 3:21), or *υἱοθεσία* (Rom. 9:8-9), or *πνεῦμα* (Eph. 1:13), is always the Messianic salvation. In Christ are the promises realized, as the Gospels, too, had stressed. He is the Yea to all the divine promises (2 Cor. 1:20). He has removed the curse of the law so that we might receive the promise of the Spirit through faith (Gal. 3:13-14). And so in the gift of the Spirit provided by Christ each Christian has the fulfillment of promise. The Spirit is the characteristic or mark of the perfect realization of the

promises.¹³ Christ had told the men of His generation, "Your heavenly Father will give His Holy Spirit to them that ask" (Lk. 11:13), "--as if there were nothing else to ask. Giving us this, God gives everything, gives us Himself! In substance or anticipation, this one bestowment contains all good things of God."¹⁴

"The Holy Spirit τῆς ἐπαγγελίας" had been promised in the Old Testament specifically by the prophets Joel (3:1), Isaiah (32:15; 44:3), Ezekiel (36:26; 39:29), and Zechariah (12:10). To be sure the promised Holy Spirit was at work also in the Old Testament, but He was in particular "the predicted criterion of the Messianic times."¹⁵ And so Christ, too, promised the Spirit to believers (Lk. 24:49; Jn. 14:15-18; 16:7-14). And that promise was reiterated and reaffirmed by the Apostles (Acts 1:4; 2:17,33; Gal. 3:14).

The dative, τ. πνεύματι . . . τῷ ἀγίῳ, in Eph. 1:13 is instrumental.¹⁶ Its use here reflects the wider "in the Spirit" formula of St. Paul (in which the simple dative, πνεύματι, is the equivalent of ἐν πνεύματι). Christians are a letter of Christ, written with the Spirit of the living God (2 Cor. 3:3). They have begun their Christusleben in the Spirit (Gal. 3:3). They walk and live in Him and are led by Him (Gal. 5:16,18, 25; Rom. 8:14), they are fervent in the Spirit (Rom. 12:11), pray with the Spirit (1 Cor. 14:15), worship God in the Spirit (Phil. 3:3), morti-

¹³Kittel, op. cit., II, 573-80.

¹⁴Findlay, op. cit., p. 54.

¹⁵Ibid., p. 55. He thinks that the article of τῆς ἐπαγγελίας is significant and points to Acts 1:4; 13:32; 26:6; Rom. 4:13-20; and Gal. 3:14.

¹⁶Brooke Foss Westcott, Saint Paul's Epistle to the Ephesians (London: Macmillan and Co., Limited, 1906), p. 17.

fy through Him the deeds of the body (Rom. 8:13), through the Spirit wait for the hope of righteousness by faith (Gal. 5:5), and in Eph. 1:13, they are sealed with the Spirit.¹⁷

The term *σφραγίς* and its verb *σφραγίσσειν* denote first of all, and basically, ownership or possession. It is used also for authenticating, confirming, ratifying, or validating. It can be used, furthermore, for securing or protecting, and in a related sense for keeping something secret. It is also used to designate a finished transaction, and thus the last, the end, or perfection. However one might express them, these five meanings are primary for an understanding of the term "seal."

The seal itself was a treasured article, worn either round the neck or on the right hand. It was sometimes set in gold, with lifelike designs.¹⁸

The term "sealing" was apparently, from its appearances in the papyri, in common employ in the commercial world. "I send you a box of very excellent grapes and a basket of excellent dates under seal (*ἔσφραγισμένως*)."¹⁹ The package was apparently sealed to prevent the contents from being tampered with during transit. In a letter from the Second Century A. D. we read, *σφραγείσθω τὸ σιτάριον καὶ τὴν κριθήν*, "seal the wheat and the barley," i.e., seal the sacks containing the wheat and the barley. "Our conjecture is that the sealing of the sacks of fruit was

¹⁷Max Meinertz, Theologie des Neuen Testaments, in Die Heilige Schrift des Neuen Testaments (Bonn: Peter Hanstein Verlag, 1950), II, 143.

¹⁸Alan Richardson, editor, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 221.

¹⁹James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), pp. 617-18.

to guarantee the correctness of the contents. If the fruit is sealed, then everything is in order: the sealing is the last thing that must be done prior to delivery."²⁰

F. J. Doelger, the chief authority on the term, says that in its secular usage it was employed first of all for imperial purposes in the tattooing or branding of slaves, soldiers, or property. It was secondly used as the concluding mark on a royal decree or on a consummated treaty.²¹

Branding an animal with a mark by which he can be instantly distinguished as his owner's property is, of course, a universal ancient and modern practice. A similar marking was impressed upon slaves, primarily on runaways with a view to preventing any further attempt to escape, but also on ordinary slaves in order that they should be "stamped" as the property of a particular owner. Slaves were often tattooed, prisoners, branded. It was the practice in the later Empire of tattooing soldiers as a sign of their service, a mark of recognition, and a precaution against desertion. This mark may have been applied either on the hand, or brow, or neck.²²

Alford calls it "mere antiquarian pedantry" to look for an explanation of the New Testament usage of the seal in the Gentile practices of branding people with the names of their deities as part of their heathen worship, for there is no indication in the places where the word "seal"

²⁰G. Adolf Deissmann, Bible Studies (Second edition; Edinburgh: T. & T. Clark, 1909), p. 239.

²¹Franz Josephus Doelger, Sphragis (Paderborn: Ferdinand Schoenigh, 1911), pp. 169-70.

²²G. W. H. Lampe, The Seal of the Spirit: A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers (London: Longmans, Green and Co., 1951), pp. 9-12.

occurs in the New Testament of a direct reference to a pagan custom.²³ Doelger would agree and he adds that there is no directly analogous use of the New Testament seal-image in the pagan mystery cults. The New Testament basis should be sought rather in the secular use of the term.²⁴

The Hebrew equivalent of *σφραγίς* and *σφραγίσσειν* is $\square \Sigma \iota \Pi$ and its verb $\square \Sigma \Pi$. Related expressions of *σφραγίς* are *στιγμα*²⁵ and *χαρακτήρ*, *χάρωμα*.²⁶ "The literal meanings are plain, the metaphorical meanings often difficult and doubtful."²⁷

The Scriptural usage of sealing is wide and complete. It is governed generally by the conception of the seal as a proof of ownership or possession. Samples of the seal which secures or protects are the closing up of the lion's den, (Dan. 6:17) and of the sepulchre of Christ (Mt. 27:66). Metaphorically, Job's transgressions are "sealed up in a bag" (Job 14:17). The stars are sealed so that they cannot rise (Job 9:7). A chaste woman is compared to "a sealed fountain" (Cant. 4:12). Vengeance is sealed up among God's treasures (Deut. 32:34). In Ezek. 28:12, the king of Tyre is said to "seal up the sum" of wisdom and beauty, i.e., to be perfect.

The Bible uses the image of the seal in the sense of sealing up a book because it is finished and nothing more is to be added. So vision and prophecy are sealed up (Dan. 9:24; 12:4,9), because the last prophe-

²³Henry Alford, The Greek Testament (London: Rivingtons, 1865), III, 79.

²⁴Doelger, op. cit., p. 171.

²⁵Ibid., p. 31.

²⁶Lampe, op. cit., p. 7.

²⁷Richardson, op. cit., p. 221.

cies have been made and nothing remains except to await the Day of the Lord. A sealed book cannot be opened and read (Is. 29:11). Hence when in Rev. 5:1-2, the "sealed book" of Daniel is spoken of, the Seer is found weeping because the prophecies are complete, but there has been no fulfillment. It is the Lion of the tribe of Judah Who looses the seals and opens the book, because in Him the Day has arrived and the eschatological expectation is fulfilled.

There are also instances in Scripture of the sealing of documents in order to confirm and attest their value. Letters about Naboth are sealed with Ahab's seal (1 Kings 21:8); similarly Jeremiah's legal documents (32:10-11) and the covenant of Ezra's reform (Neh. 9:38; 10:1), as well as the royal letters in Esther 8:8,10 are sealed. Metaphorically, the "seal of circumcision" is the attestation of Abraham's faith (Rom. 4:11). The existence of the Corinthian Christians is the attestation of St. Paul's apostolate (1 Cor. 9:2). In John 3:33, he who having previously refused to receive the witness of Christ, turns and receives it, sets the seal of his personal experience to the truth and faithfulness of God, Who has saved him out of his unbelief through Christ Whom He has sent. In John 6:27 Christ is "sealed," attested, by the Father.²⁸

To call the Holy Spirit a seal is theologically both fascinating and significant. The Spirit is the effective witness to the fact that we are God's possession. The Spirit as a seal marks men out as God's purchased right in Christ, Who has bought us with a price (1 Cor. 6:19-20). The Spirit of Christ assures believers that they shall never perish and that no one shall ever pluck them out of God's hand. As the authenticating or

²⁸Ibid., pp. 221-22.

confirming seal the Spirit is that blessed hope and assurance imparted to our spirit that we are not only God's possession but "that we are the children of God" (Rom. 8:16), that we have received the spirit of adoption, whereby we cry, "Abba, Father."²⁹ As members of God's family, we have the seal of the Spirit as security and protection from evil and wrong to our souls, strengthening and encouraging us through the Word that we might remain steadfast in the faith. The Gospel prerequisite expressed so fully in verse 13 contributes decisively to the fact that the Holy Spirit operates in the Word. The Spirit is also the final seal of a finished transaction.³⁰ He is the last of the heavenly witnesses, and to blaspheme Him is certain destruction. The Father has manifested His love to us in the gift of His Son. The Son manifested His love to the children of men by dying on the cross to effect a great atonement. If we reject this double testimony of grace, there is till another voice to call us to God, the Holy Spirit, who in the divine economy comes after the Son as the last and ever-abiding Comforter of the Church. What the Father originates and the Son carries on the Holy Spirit perfects. "He is the last great gift of God, the seal of the living God upon the vessels fitted for the Master's use."³¹ As the seal was used to identify those people who had entered the military service of the empire, so the Holy Spirit is the mark which solemnly establishes us as those who have

²⁹Meinertz, op. cit., II, 150, says, "Kindschaft und Geist gehoeren . . . unmittelbar zusammen."

³⁰William Graham, Lectures on the Epistle to the Ephesians (Philadelphia: Presbyterian Board of Publication, n.d. [1883]), p. 82, says that in this sense "the Moslems call Mohammed the seal of the prophets --viz., the last and most glorious of them."

³¹Ibid., pp. 82-83.

pledged themselves to the service of the Lord in His Kingdom.³² As Findlay adequately portrays it,³³

In the chamber of our spirit, while we abide in faith, the Spirit of the Father and the Son dwells with us, witnessing to us of the love of God and leading us into all truth and duty and divine joy, instilling a deep and restful peace, breathing an energy that is a fire and fountain of life within the breast, which pours out itself in prayer and labour for the kingdom of God. The Holy Spirit is no mere gift to receive, or comfort to enjoy; He is an almighty Force in the believing soul and the faithful Church.

In Eph. 1:13 Paul uses an aorist passive, ἐσφραγίσθητε, to indicate that the sealing has reference to an event which took place in the past. It is a passive form because it is God Himself Who is active in the sealing, through the instrumentality of the Holy Spirit. The aorist might be considered inceptive, since the act of sealing, accomplished in the past denotes the beginning of a state or condition.³⁴

That moment in the past to which the aorist points can best be understood as the moment of one's Baptism.³⁵ There are several considerations which offer sufficient validation of this opinion.

Paul writes here ἐν ᾧ . . . ἐσφραγίσθητε τ. πνεύματι: you are sealed in Him, i.e., in Christ, with the Spirit.³⁶ The formula ἐν Χριστῷ, or

³²Westcott, *op. cit.*, p. 17.

³³Findlay, *op. cit.*, p. 59.

³⁴H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Fifth edition reprinted; Cambridge: The University Press, 1949), pp. 68-69.

³⁵Lampe, *op. cit.*, p. 5.

³⁶There is considerable discussion among the commentators as to whether the second ἐν ᾧ in verse 13 is parallel to or resumptive of the first. Westcott, *op. cit.*, p. 16, contends that it is a parallel construction. So does Meyer, *op. cit.*, p. 331, as well as G. Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians* (St. Louis: Concordia Publishing House, 1952), p. 78. They say then that the second ἐν ᾧ is to be taken as referring to τὸ εὐαγγέλιον, which precedes it. The sen-

its equivalent, is Paul's Lieblingsbegriff. It is the focal point of the Pauline thought world, because for Paul, "everything that God has planned for the salvation of fallen man, everything that He has done in history for man's redemption, He has planned and executed in Christ Jesus" (italics in original).³⁷ To be in Christ is to be taken up into the sphere of God's redemptive activity.

Gal. 3:26-27 more closely defines "being in Christ" as "putting on Christ": "For as many of you as have been baptized into Christ have put on Christ." In Romans 6:3, we realize that "as many of us as were baptized into Jesus Christ were baptized into his death." So Baptism implies that the believer is actually identified with Christ in His redemptive work. It is so very real an identification, in fact, that it can best be described as incorporation into Christ.³⁸ Bartling quotes Ernst Percy:³⁹

Das Mitsterben des Gläubigen mit Christus in der Taufe, wovon Rom. 6:1-12 spricht, kommt somit dadurch zustande, dass der Gläubige durch die Taufe in das, was einmal mit Christus geschah, hineingegliedert wird, und dies kann seinerseits nichts anderes bedeuten, als dass er in Christus selbst und zwar in ihn nicht nur als den Auferstandenen, sondern in ihn schon als den, der am Kreuz starb,

tence is more readily understood, however, if the second ἐν ᾧ is taken as resumptive of the first. This is the opinion of Ellicott, op. cit., p. 28, of Robertson, op. cit., p. 396, and of J. Armitage Robinson, St. Paul's Epistle to the Ephesians (Second edition; London: Macmillan and Co., Limited, 1909), p. 146, who points to a similar repetition in Eph. 2:11-12. Salmond, op. cit., p. 267, also says that it is to be taken as resumptive and he renders the second ἐν ᾧ, "in whom, I say." Taking it as resumptive makes all additions, such as ἔστε or προηλπικότες or ἠλπικότες, after the first ἐν ᾧ unnecessary.

³⁷Walter Bartling, "The New Creation in Christ: A Study of the Pauline ἐν Χριστῷ Formula," Concordia Theological Monthly, XXI (June, 1950), 402.

³⁸Ibid., pp. 404-05.

³⁹Ibid., p. 406.

auf eine ganz reale Weise eingegliedert wird.

This incorporation into Christ at the time of Baptism is the same as acceptance into the Body of Christ, the Church, as Paul explains in 1 Cor. 12:13, "by one Spirit are we all baptized into one body."⁴⁰ Hence Paul's language in Eph. 1:13, ἐν ᾧ ἐεφραγίεθητε, can be associated directly with his expressions in passages that state his concept of Baptism in full.

As we have already seen in the discussion of the promise of the Holy Spirit, the bestowal of the Holy Spirit was to be the criterion of the Messianic Age. The Messiah was to be pre-eminently the bearer of God's Spirit. Jesus Himself ushered in that new age at His own Baptism when He received the Spirit in all its fullness. "Wie die Taube Noahs nach der Flut den Anbruch eines neuen Weltalters andeutet (Gen. 8:8ff.), so die Taubengestalt des Geistes den Anbruch einer neuen Schoepfung, die aus der Flut der Taufe mit Christus aufsteigt (cf. 1 Pet. 3:19ff.)."⁴¹ St. Jerome is supposed to have said,⁴² "Jesus Christ no sooner raised His head from the stream than He received the Holy Spirit . . . not that He was ever without . . . but to prove that to be the true baptism by which the Holy Spirit comes." The bestowal of the Spirit is an important factor in the meaning of Baptism.⁴³ "Christian Baptism without the contemporaneous operation of the Spirit is unthinkable. . . . There is no Christian Baptism without

⁴⁰Oscar Cullmann, Baptism in the New Testament (London: S C M Press, Ltd., 1954), p. 30.

⁴¹Kittel, op. cit., I, 104.

⁴²John C. Sladden, "Baptism and the Gift of the Holy Spirit," The Church Quarterly Review, CXLVI (July-September, 1948), 224.

⁴³Friedrich Buechsel, Theologie des Neuen Testaments (Guetersloh: Verlag C. Bertelsmann, 1935), p. 126.

imparting of the Spirit."⁴⁴ The language of Eph. 1:13, ἐβραγίσθητε τῷ πνεύματι τ. ἐπαγγελίας τ. ἁγίας, seems to reflect that significant fact.

The word order of this verse might be another indication that Paul has Baptism in mind here. The aorist participle, πιστεῦσαντες, though it refers back to τ. λόγον τ. ἀληθείας, as discussed in Chapter II, appears immediately before ἐβραγίσθητε, the main verb. By its close proximity to the sealing act in Baptism, the individual's act of faith seems on the surface to be intimately involved at the moment of Baptism expressed by the aorist ἐβραγίσθητε. By the very nature of the Sacrament, however, Baptism is not dependent on faith and neither stands nor falls with faith.⁴⁵ Nevertheless the New Testament contains direct accounts only of the Baptism of adult heathen or Jews. In such cases, it was required that their reception into the Christian Church should take place only if at least the appropriate intention was already present on the basis of faith. The faith of the candidate was not a condition of the possibility of the divine action; nor was it a guarantee of the future persever-

⁴⁴Cullmann, *op. cit.*, p. 41. Bultmann, *op. cit.*, I, 139, writes that "the passages, Acts 8:14-17, 10:44-48, in which the receipt of the Spirit and baptism are not contemporaneous, are only an apparent exception. In reality, the intent of both passages is to teach precisely the inseparability of baptism and the receipt of the Spirit. A baptism which does not bestow the Spirit is no proper baptism and hence must be supplemented by the receiving of the Spirit (8:14-17). The bestowal of the Spirit by God means that baptism must be given to the one so favored (10:44-48)." N. B. Stonehouse, "Repentance, Baptism, and the Gift of the Holy Spirit," *The Westminster Theological Journal*, XIII (November, 1950), 10, 14, writes, on the other hand, that in Acts 8 and 10 "Baptism is not regarded as *inso facto* conferring the gift of the Holy Spirit. . . . [but] the two are intimately associated, and the gift of the Spirit may well be regarded as the normal concomitant of baptism, but it never appears as the inevitable or immediate consequence of baptism." This rather sweeping verdict is successfully parried by Bultmann's able exegesis.

⁴⁵Ethelbert Stauffer, *Die Theologie des Neuen Testaments* (Vierte verbesserte Auflage; Stuttgart: W. Kohlhammer Verlag, 1948), p. 140.

ance of the person baptized (cf. Heb. 6:6). It was a sign for the Church and a criterion to baptized adults of their being chosen.⁴⁶ For Paul to place ΠΙΣΤΕΥΟΜΕΝΤΕΣ immediately before ἑσφραγίσθητε, and therefore in close relationship to one another, seems to be a reference to that baptismal practice of the early Church.

If it is not Baptism that the Apostle refers to here, the other alternatives are the regenerating and sanctifying work of the Holy Spirit, or the rite of confirmation. Sladden says that "fundamentally . . . it is impossible to draw a distinction between 'regeneration' and 'the gift of the Spirit.'"⁴⁷ Findlay writes, "To be sealed by the Holy Spirit is, in St. Paul's dialect, the same thing as to be sanctified. . . ."⁴⁸ Graham concurs and adds, "We see the sealing of the Spirit, therefore, in the growth of the divine life in the soul, in the ripening of the fruits of righteousness, in the full assurance of faith and the growing conformity to the image of God."⁴⁹ Those who say that the rite of confirmation is implied by the image of the seal propose that it was at the moment of the laying on of hands that the Spirit was bestowed.⁵⁰

These three alternatives, of course, are not outrageous; they could very well be maintained. But the overwhelming testimony of the post-apostolic literature and of the early Church Fathers is definitely in favor of Baptism as the Sacrament signified by the image of the seal.

⁴⁶Cullmann, op. cit., pp. 47-50.

⁴⁷Sladden, op. cit., p. 229.

⁴⁸Findlay, op. cit., p. 54.

⁴⁹Graham, op. cit., p. 83.

⁵⁰Lampe, op. cit., pp. 64-94, refutes this opinion.

Doelger says that already by the middle of the Second Century the word had established itself as a designation of Baptism. By that time it had appeared in Asia Minor in the Acts of Paul, in Lyon in the writings of Irenaeus, in Carthage in the works of Tertullian, in Alexandria with Clement, and in Rome in The Shepherd of Hermas.⁵¹

The Spirit as the Earnest of Our Inheritance

To the truth expressed by "sealing" [St. Paul] adds the higher idea that the believer possesses already in reality, though but in part, the life of the future; the inheritance of the present and the inheritance of the future differing not in kind but only in degree, so that even now we have the life and blessedness of the future in the way of foretaste.⁵²

Salmond's statement provides an adequate exegesis for Paul's words at the beginning of verse 14: ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν.

Grammatically speaking, we would expect to find ὁ instead of ὅς after τῷ πνεύματι. The ὅς is due to attraction to the ἀρραβὼν which follows it. "The normal thing is for the relative to agree with the antecedent in gender. But the relative can also be assimilated in gender to the predicate substantive, particularly when the predicate presents the main idea."⁵³ Braune calls it a constructio ad sensum, retaining the ὅς but referring it back to τῷ πνεύματι.⁵⁴ There is some disagreement in the ancient manuscripts as to which of the two readings is the more correct,

⁵¹Doelger, op. cit., p. 80.

⁵²Salmond, op. cit., p. 269.

⁵³Robertson, op. cit., pp. 712-13.

⁵⁴Karl Braune, The Epistle of Paul to the Ephesians, in Commentary on the Holy Scriptures by John Peter Lange, translated from the German, and edited, with additions, by Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.), XXI, 45.

though the greater attestation is in favor of the σ reading. There is a similar gender by attraction in verse six of chapter one.

The word ἀρραβών, "earnest money," is found in classical Greek of an earlier date than the Septuagint, and is supposed, therefore, to have come from the Phoenicians, the leading commercial people of that time, into Greek use. It is a word peculiar to traders. At an early date it was introduced also into Latin in which it occurs in the three forms arrabo, rabo, and arra in the law books. It survives in the forms arra and arres in the languages most directly derived from the Latin, as also in the English arles (the obsolete form of earlespenny), which is apparently still in use in Scotland and Northern England to this day.⁵⁵

The word ἀρραβών also appears in the Hebrew language, as קִבְּוֹץ. It occurs several times in only one situation in the Old Testament (Gen. 38:17-20), where it means "pledge." The root קִבְּוֹץ is of more frequent use and means first of all "to mix, to weave," then "to exchange articles of traffic, to barter." It is also used in the sense of "become surety for any one, to interchange with him, to succeed in his place; to be surety for the life of another" (Gen. 43:9), "to be liable for another's debts" (Prov. 11:15). It is finally used to mean "to pledge, to give something in pledge"; metaphorically, then, to pledge one's life, i. e., to expose it to the most imminent danger (Jer. 30:21).⁵⁶

⁵⁵Salmond, op. cit., p. 269.

⁵⁶Herman L. Strack and Paul Billerbeck, Die Briefe des Neuen Testaments und die Offenbarung Johannis, in Kommentar zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung, 1926), III, 495, offer the following interpretation of ἀρραβών: "Im kaufmaennischen Leben ist es der Empfaenger, der Kaeufer, der an den Gebenden oder Verkaeufer ein Unterpfund fuer die zu leistende Zahlung gibt. So sagt R. Aqiba (um 135) im uebertragenen Sinn Aboth 3, 16: קִבְּוֹץ הַקֶּבֶץ קִבְּוֹץ הַקֶּבֶץ"

Findlay defines ἀρραβών as "the part of the price given by a purchaser in making a bargain, or of the wages given by the hirer concluding a contract of service, by way of assurance that the stipulated sum will be forthcoming."⁵⁷ In an effort to arrive at its basic meaning, many definitions have been given, such as "part payment," "money in hand," "money paid on account," Handgeld, Kaufschilling, μέρος τοῦ παντός (Chrysostom), πρόδομα (Hesychius).⁵⁸ At any rate, ἀρραβών is not a pledge which is deposited for a time and is ultimately to be claimed back. It is rather "an instalment paid at once as a proof of the bona fides of the bargain. It is an actual portion of the whole which is hereafter to be paid in full" (*italics in original*).⁵⁹ "The earnest implies the sum."⁶⁰ Robinson holds that the ἀρραβών, as it appears in the papyri, was a large portion of the payment of the price.⁶¹ Lightfoot, on the other hand, maintains that it was a small fraction of the complete payment and quotes Theophrastus as evidence: πολλαπλασία ἢ τιμὴ τοῦ ἀρραβῶνος, "a price many times more than the earnest."⁶² Whichever of the two is correct, the earnest does not differ in kind from the final and complete payment.

Ἀρραβών appears in the papyri as a word of the mercantile world. A

⁵⁷Findlay, op. cit., p. 63.

⁵⁸Stoeckhardt, op. cit., p. 81.

⁵⁹Robinson, op. cit., p. 36.

⁶⁰Findlay, op. cit., p. 55.

⁶¹Robinson, op. cit., p. 147.

⁶²J. B. Lightfoot, Notes on Epistles of St. Paul (London: Macmillan and Co., 1895), p. 324.

woman who was selling a cow received 1000 drachmae as ἀραβῶνα. "Regarding Lampon the mouse-catcher I paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young." In the engagement of certain dancing girls for a village festival, provision is made that they are to receive so many drachmae ὑπὲρ ἀραβῶνος [τῆ] τιμῆ ἔλλογουμέν[ο]υ, "by way of earnest-money to be reckoned in the price." It is also interesting to note that the word ἡ ἀραβωνι[α]σμένη means "the betrothed bride," and ἡ ἀραβῶνα, "the engagement ring."⁶³

St. Paul calls the Holy Spirit such an earnest "of our inheritance."⁶⁴ The Spirit is the guarantee of the full future possession of salvation.⁶⁵ He gives believers "the certainty that they are heirs and have an inheritance in eternity, not through an assurance from without, but chiefly through the reality of the possession, not at once in its entire extent, but in an earnest" (italics in original).⁶⁶ St. Jerome said, "Si arrhabo tantus, quanta erit possessio?" ("If the earnest be such, what shall the possession be?")⁶⁷ Through regeneration and Baptism we already possess the Spirit at the present time, --only partially, however, because of the limitations of our present capacity.⁶⁸ To use a similar metaphor from Rom. 8:23, the Holy Spirit is the ἀπαρχή, the "first-fruits," of our "in-

⁶³Moulton and Milligan, op. cit., p. 79.

⁶⁴The word ἀραβῶν occurs only three times in the New Testament, Eph. 1:14, and 2 Cor. 1:22 and 5:5. Each time it is used only of the Spirit.

⁶⁵Kittel, op. cit., I, 474.

⁶⁶Braune, op. cit., p. 45.

⁶⁷Graham, op. cit., p. 85.

⁶⁸Westcott, op. cit., p. 17.

Canaan was the land that the Children of Israel were to possess, and the word $\psi \eta \eta$ appears chiefly in a context which describes the efforts and struggles of the Chosen People to attain the Promised Land. The promise that they were ultimately to possess Canaan was made originally to Abraham (Gen. 12:7) and repeated from time to time, especially in the covenant God made with His people on Mt. Sinai.⁷⁴

The actual allotment of the land to tribes and families was done under Joshua ($\chi \eta \eta$) and its derivatives now begin to appear more frequently). It was because this allotment passed from father to son that it came to mean "inheritance" in our sense. And yet Jahweh remained the ultimate owner or inheritor of the land (Lev. 25:23). This helped to emphasize two things: first, that Israel's possession of Canaan rested on God's gift, not its own efforts or prowess; and second, that it was secure, permanent, and legitimate, because it originated not in a mere conquest, the result of which may later be reversed, but in God's deliberate allotting.⁷⁵

After the Exile, the people looked forward to a national restoration centering in the person of the Messiah. The inheritance became almost equivalent to the Messianic salvation.

In the New Testament the concept of the inheritance focuses sharply

Κληρονομία occurs more than 180 times and about 145 times as the representative of $\chi \eta \eta$ and about 17 times as the rendering of derivatives of $\psi \eta \eta$. Brooke Foss Westcott, The Epistle to the Hebrews (Grand Rapids: Eerdmans Publishing Co., 1950), p. 167.

⁷⁴Otto Proksch, Theologie des Alten Testaments (Gutersloh: C. Bertlesmann Verlag, c.1950), p. 92.

⁷⁵Richardson, op. cit., p. 112.

on Jesus' consciousness of being the Son and heir (Mk. 12:1-11). Christians are joint-heirs with Christ, because they have been adopted with Christ (Rom. 8:17). Their sonship and adoption rests only on their faith in Jesus Christ (Jn. 1:12-13), as in Him Who procured the forgiveness of their sins⁷⁶ and their justification in God's sight.⁷⁷

The "kingdom of God," "die neue Welt, in der Gott allein und ganz herrscht,"⁷⁸ is the most characteristic description of the inheritance (Mt. 25:34; 1 Cor. 6:9; 15:50; Gal. 5:21; Eph. 5:5; Jas. 2:5). Other objects of our inheritance provide many essential features of that kingdom: "eternal life" (Mk. 10:17; Lk. 18:18), "the grace of life" (1 Pet. 3:7), "salvation" (Heb. 1:14), "blessing" (1 Pet. 3:9; Heb. 12:17), "the promises" (Heb. 6:12,17; 11:9), "incorruption" (1 Cor. 15:50), "all things" (Heb. 1:2), "the earth" (Mt. 5:5), and "the world" (Rom. 4:13).

There is the element of the now-and-the-not-yet in the concept of the inheritance, but the Holy Spirit is the earnest, the guarantee, the pledge.

⁷⁶Meinertz, op. cit., p. 107, "Die Christen treten mit der Erlösung in diese Erbschaft ein. . . ."

⁷⁷Ibid., p. 117, "also auch das Erbe haengt mit der Rechtfertigung zusammen."

⁷⁸Kittel, op. cit., III, 782.

CHAPTER V

THE INTENDED GOAL

"And all was planned that men might raise
For God's own glory hymns of praise."¹

After describing the Holy Spirit, the Third Person of the Godhead, as the seal and the earnest possessed by all believers, St. Paul concludes his great doxology by a parallelism of clauses which are each begun with the preposition εἰς:

εἰς ἀπολύτρωσιν τῆς περιποιήσεως
εἰς ἔπαινον τῆς δόξης αὐτοῦ

The metaphor from a mercantile transaction has been dropped and Paul has returned to the phraseology of the Old Testament.

The preposition εἰς is to be taken in the sense of "leading unto," "directed toward," rather than "until." It does not express time here but purpose.² Generally speaking, the first phrase refers to man, the second, to God. Both are teleological in significance. But it must not be forgotten that although the parallelism might seem conspicuous, the second phrase also comprises the thrice-repeated refrain of the doxology. It must be interpreted in that light.

The first matter for our inquiry in this chapter is the import of the word ἀπολύτρωσις. The noun occurs ten times in the New Testament, but it

¹Walter Lock, The Epistle to the Ephesians, in Westminster Commentaries (London: Methuen & Co. Ltd., 1929), p. 23.

²S. D. F. Salmond, The Epistle to the Ephesians, in The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), III, 269.

does not belong among the major concepts of the early Christian proclamation. It is not used in Matthew, Mark, John, the Catholic Epistles, or Revelation. In Paul it does not have the significance of *δικαιοσύνη* or of *καταλλαγή*, which have crystalized in Paul's thinking. The problem with *ἀπολύτρωσις* is that its meaning is determined by the context. It carries its greatest weight when used eschatologically.

In Eph. 1:14 (and 4:30) it is used in such an eschatological sense. As in the case of Lk. 21:28, it refers to the expectant yearning for deliverance by the Second Advent of the Son of Man. That deliverance will be unique because it is final. (Braune says that *ἀπολύτρωσις* = *ἡ τελείωσις*)³ The idea here is definitely not of a deliverance from sin or of a ransom price (which is the usual meaning of words of the *λυτρόω* family). Its peculiar content probably has its roots in Jewish anticipation of the kingdom of heaven, but it is deepened by the words and life of Jesus.

When that *ἀπολύτρωσις* is realized, immortality, glory, and power, will take the place of human weakness and death. That Day--called a day of wrath and revelation of the righteous judgment of God (Rom. 2:5)--will be joyously awaited as the day of redemption (Eph. 4:30). It is so because *ἀπολύτρωσις* is firmly tied to the person of Jesus. We have redemption in Him (Rom. 3:24; Col. 1:14; Eph. 1:7). He has been made our *ἀπολύτρωσις* by God (1 Cor. 1:30).⁴

³Karl Braune, The Epistle of Paul to the Ephesians, in Commentary on the Holy Scriptures by John Peter Lange, translated from the German, and edited, with additions, by Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.), XXI, 46.

⁴Gerhard Kittel, editor, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1933), IV, 354-59.

The verb *περιποιεῖσθαι* is found in two sense in the Old Testament, first, "to preserve alive" (nearly always for פָּרַח), and second, "to acquire." Corresponding to the former sense is the noun *περιποιήεις*, "preservation of life" (פָּרַח), in 2 Chron. 14:13; corresponding to the latter, Mal. 3:17, $\text{עֲבוֹדָתִי מוֹלֵךְ עִיּוֹן הַיּוֹם הַזֶּה אֲנִי עוֹשֶׂה לְּיָמֵי עֲבוֹדָתִי, עִיּוֹן לְפִי עֲבוֹדָתִי}$, "they shall be to me . . . in the day that I make, a peculiar treasure." These are the only places (except Hag. 2:9, Septuagint only) where the noun is used.⁵ The word, then, expresses the general idea of preserving, acquiring, gaining for oneself, without specific reference to a price.⁶

Underneath the use of the term here lies the thought of Israel's peculiar position among the nations as the $\text{אֱלֹהֵינוּ אֱלֹהֵי כָּל הָעָם}$, the possession of the Lord acquired by the Lord for Himself, $\text{אֱלֹהֵינוּ אֱלֹהֵי כָּל הָעָם}$, from all the nations (Ex. 19:5).⁷ The words of the great song of Deut. 32 are a beautiful expression of that fact:

When the Most High gave to the nations their inheritance,
 when he separated the sons of men,
 he fixed the bounds of the peoples according to the number of the
 sons of God.
 For the Lord's portion is his people,
 Jacob his allotted heritage.
 He found him in a desert land,
 and in the howling waste of the wilderness;
 he encircled him, he cared for him,
 he kept him as the apple of his eye.

In the New Testament the verb is found, probably in the sense of "preserving alive," in Lk. 17:33. In the sense of "acquiring" it is found in Acts 20:28 and in 1 Tim. 3:13. The noun occurs five times in the New

⁵J. Armitage Robinson, St. Paul's Epistle to the Ephesians (Second edition; London: Macmillan and Co., Limited, 1909), p. 148.

⁶Salmond, op. cit., p. 269.

⁷The Septuagint rendering of $\text{אֱלֹהֵינוּ אֱלֹהֵי כָּל הָעָם}$ is usually *περιούσιος*.

Testament, in Heb. 10:39, 1 Thess. 5:9, 2 Thess. 2:14, and 1 Pet. 2:9, in addition to Eph. 1:14. In the first three instances the meaning can be debated.⁸ But because the expression περιποίησις is definite in its meaning here, there is no need to apply the αὐτοῦ from the next phrase to this phrase, as some have done, notably Meyer⁹ and Westcott.¹⁰ The same meaning is present without the clumsy manipulation.

The genitive, τῆς περιποιήσεως, is not a designation of the effect of ἀπολύτρωσις.¹¹ It is a simple objective genitive.

A phrase of Acts 20:28 adequately describes what the περιποίησις is in the New Testament: "the church of the Lord, which He obtained (περιποιήσασθαι) with His own blood." It is the New Israel in Christ. Westcott would make it include all creation when he writes,¹²

God's own possession, all that which God has made His own in earth and heaven, not men only, who had fallen from Him, and earth which had shared the consequence of man's fall, but all created things gathered together in the last crisis of their history. 'Creation' held 'in the bondage of corruption' required redemption. God has made us His sons 'that we should be a kind of firstfruits of His creation' (James 1:18 ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων). Our inheritance is preparatory to (εἰς) a larger blessing. The crown of the inheritance of Christians is that their consummation in Christ leads to His complete triumph. Creation waits for their revelation as the sons of God (Rm. 8:19f). Then shall it also be 'delivered from the bondage of corruption into the liberty of the glory of the children of God.'

⁸J. B. Lightfoot, Notes on Epistles of St. Paul (London: Macmillan and Co., 1895), p. 76.

⁹Heinrich August Wilhelm Meyer, Critical and Exegetical Hand-Book to the Epistle to the Ephesians (New York: Funk & Wagnalls, Publishers, 1884), p. 46.

¹⁰Brooks Foss Westcott, Saint Paul's Epistle to the Ephesians (London: Macmillan and Co., Limited, 1906), p. 18.

¹¹Braune, op. cit., p. 46.

¹²Westcott, op. cit., pp. 17-18.

Meinertz says concerning Paul's last phrase in verse 14, εἰς ἑπαινον τῆς δόξης αὐτοῦ, "das letzte Ziel alles Heilsgeschehens" is "die Ehre und das Lob Gottes."¹³ He directs us also to Phil. 1:11 and 2:11.

One cannot fully understand this third occurrence of the refrain without looking at the other two. In verse 5 and 6 it is those who have been made sons who are to praise God. In verse 12 believers themselves should be a praise. The special work of the church is to witness through the Spirit (Acts 1:8; cf. Jn. 15:26 and 1 Jn. 5:6).¹⁴ In this verse the objective fact of the possession of the Holy Spirit as a seal and an earnest through faith heightens the necessity to praise God. The third occurrence of the refrain is climactic.

The "glory of God" is the term used to express that which men can apprehend, originally by sight, of the presence of God on earth. It was Ezekiel who first used it in this sense and described by it the brilliant appearance of God when He came to renew the prophet's call to prophesy among the exiles in Babylon after the fall of Jerusalem (1:28). Glory, דְּבָרָה, seems to have for its primary meaning, weight and substance. A man of wealth is a man of substance, of דְּבָרָה. His external appearance and bearing would reflect his wealth and also be called דְּבָרָה. His wealth and dignity demanded and compelled respect and honor from his fellowmen, and this too was called glory or honor, דְּבָרָה. Hence, weight, substance, wealth, dignity, noble bearing, and honor all contributed to its meaning. To these

¹³Max Meinertz, Theologie des Neuen Testaments, in Die Heilige Schrift des Neuen Testaments (Bonn: Peter Haustein Verlag), II, 97.

¹⁴Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., Limited, 1921), p. 312.

fundamental meanings Ezekiel added that of brightness.

In the New Testament, the glory, *doxa*, of God, Who dwells in light unapproachable (1 Tim. 6:16), shone about the shepherds when Christ's birth was announced. On earth the glory of God was made known in Christ, and men apprehended through Him the presence of God. At death He was "glorified" and sat down at the right hand of God, pioneering in a path that men of faith might walk after Him and through Him share in the glory of God. It is in the face of Christ that the light of the knowledge of the glory of God shines in our hearts with creative power (2 Cor. 4:6).¹⁵ The final goal of the eternal counsels of God is that believers be partakers of that glory of God and of Christ in eternal heavenly bliss.¹⁶

The "glory" of God that is spoken of here, then, is best understood in the sense of "the glory of His grace," 1:6. Winer, cited by Braune,¹⁷ says that it forms one conception: Gnadenherrlichkeit. And "the glory of this grace is its manifested excellence as seen fully in the life of Jesus Christ (John 1:14) and reflected in the lives of His saints."¹⁸

"And all was planned that men might raise
For God's own glory hymns of praise."

¹⁵Alan Richardson, editor, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 175.

¹⁶G. Stoekhardt, Commentary on St. Paul's Letter to the Ephesians (St. Louis: Concordia Publishing House, 1952), p. 83.

¹⁷Braune, op. cit., p. 35.

¹⁸Lock, op. cit., p. 19.

CHAPTER VI

SUMMARY CONCLUSIONS

Ephesians 1:13-14 is the third part of a glorious Pauline doxology. The doxology itself is devoted to the three Persons of the Trinity, the Father, the Son, and the Holy Spirit, in that order. Verses 13 and 14 pertains to the Holy Spirit.

The particular choice of language employed by the Apostle, his shifting of pronouns from the second to the first persons plural, does not in this instance indicate a change of addressee, but is another example of a constructional peculiarity of Paul's writings. It is not a sign of indeterminateness on the part of the writer, but of warmth and vividness of a writer intent upon the communication of his message. It is not that Paul does not know grammar; Paul knows people.

Before describing the work of the Holy Spirit as a seal and an earnest, Paul lays a definite groundwork by establishing a Gospel prerequisite. The hearing and believing of the word of truth, the Gospel of one's salvation, precedes the sealing action of the Spirit. Strikingly present in the terms Paul uses is the centrality of the person and work of Jesus Christ, not only in this Gospel prerequisite but in the entire activity of the Spirit. The Spirit is truly the Spirit of Christ.

The sealing work of that Spirit takes place at the moment of one's reception of Baptism. This can be determined by the use of an aorist in the main verb pointing toward an event in the past, by the language Paul uses and by the word order, by the theological antecedents of Baptism, and by the testimony of the Early Church. Paul is not referring to a

pagan rite in the term "seal." He is using a metaphor from the mercantile world. The expression "earnest" is another such metaphor secularly designating a commercial transaction.

Paul employs these two terms to describe the work of the Holy Spirit chiefly with the intention of comforting and encouraging Christians. The nature of the terms--used in their ordinary setting, in the instance of the seal, to indicate ownership, possession, authentication, confirmation or validation, protection and securing, and a finished transaction, and in the case of the earnest, to denote a down-payment, guarantee or pledge, of a future complete possession--soundly signify such an intention of comforting and encouraging.

The intended goal of the work of the Spirit is the full possession by a people purchased with Christ's blood of the final redemption at the Second Coming of Christ, when eschatology shall be spoken of in terms of the past. Supplementary to this goal here, though ordinarily of equivalent merit, is the praising of God's glory, the glory of His grace manifested in the person and life of His Son, Jesus Christ.

BIBLIOGRAPHY

- Alford, Henry. The Greek Testament. III. London: Rivingtons, 1865.
- Bartling, Walter. "The New Creation in Christ: A Study of the Pauline ἐν Χριστῷ Formula," Concordia Theological Monthly, XXI (June, 1950), 401-18.
- Braune, Karl. The Epistle of Paul to the Ephesians. Vol. XXI in Commentary on the Holy Scriptures by John Peter Lange. Translated from the German, and edited, with additions, by Philip Schaff. Grand Rapids: Zondervan Publishing House, n.d.
- Buchheimer, L. "What is the Baptism of the Holy Ghost?", Theological Monthly, IV (March, 1924), 65-70.
- Buechsel, Friedrich. Theologie des Neuen Testaments. Guetersloh: Verlag C. Bertlesmann, 1935.
- Bultmann, Rudolf. Theology of the New Testament. I. New York: Charles Scribner's Sons, 1951.
- Cremer, Hermann. Biblico-Theological Lexicon of New Testament Greek. Translated from the German of the Second Edition by William Urwick. Edinburgh: T. & T. Clark, 1878.
- Cullmann, Oscar. Baptism in the New Testament. Translated by J. K. S. Reid. London: S C M Press, Ltd., 1954.
- Deissmann, G. Adolf. Bible Studies. Second edition. Translated by Alexander Grieve. Edinburgh: T. & T. Clark, 1909.
- Dodd, C. H. The Interpretation of the Fourth Gospel. Cambridge: The University Press, 1953.
- Doelger, Franz Josephus. Schragis. Paderborn: Ferdinand Schoenigh, 1911.
- Ellicott, Charles J. A Commentary, Critical and Grammatical, on St. Paul's Epistle to the Ephesians. Andover: Warren F. Draper, 1862.
- Ewald, Paul. Die Briefe des Paulus an die Epheser, Kolosser und Philemon. Vol. X in Kommentar zum Neuen Testament. Edited by Theodor Zahn. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1905.
- Findlay, G. G. The Epistle to the Ephesians. In The Expositor's Bible. Edited by W. Robertson Nicoll. Cincinnati: Jennings & Graham, n.d.
- Graham, William. Lectures on the Epistle to the Ephesians. Philadelphia: Presbyterian Board of Publication, n.d. [1883].

- Harless, Gottlieb Christoph Adolph. Commentar ueber den Brief Pauli an die Ephesier. Erlangen: Verlag von Carl Heyder, 1834.
- Kittel, Gerhard, editor. Theologisches Woerterbuch zum Neuen Testament. I-IV. Stuttgart: Verlag von W. Kohlhammer, 1933--.
- Lampe, G. W. H. The Seal of the Spirit: A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers. London: Longmans, Green and Co., 1951.
- Lenski, R. C. H. The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians. Columbus, Ohio: The Wartburg Press, c.1937.
- Lightfoot, J. B. Notes on Epistles of St. Paul. London: Macmillan and Co., 1895.
- Lock, Walter. The Epistle to the Ephesians. In Westminster Commentaries. London: Methuen & Co. Ltd., 1929.
- Meinertz, Max. Theologie des Neuen Testamentes. Supplementary volume II in Die Heilige Schrift des Neuen Testamentes. Bonn: Peter Hanstein Verlag, 1950.
- Meyer, Heinrich August Wilhelm. Critical and Exegetical Hand-Book to the Epistle to the Ephesians. New York: Funk & Wagnalls, Publishers, 1884.
- Moe, Olaf. The Apostle Paul: His Message and Doctrine. Translated by L. A. Vigness. Minneapolis: Augsburg Publishing House, c.1954.
- Moule, C. F. D. An Idiom Book of New Testament Greek. Cambridge: The University Press, 1953.
- Moulton, James Hope, and George Milligan. The Vocabulary of the Greek Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949.
- Nunn, H. P. V. A Short Syntax of New Testament Greek. Fifth edition reprinted. Cambridge: The University Press, 1949.
- Proksch, Otto. Theologie des Alten Testaments. Guetersloh: C. Bertelsmann Verlag, c.1950.
- Rendtorff, Heinrich. "^{EV}Die Brief an die Epheser," Die Kleineren Briefe des Apostels Paulus. Vol. VIII in Das Neue Testament Deutsch. Goettingen: Vandenhoeck & Ruprecht, 1953.
- Richardson, Alan, editor. A Theological Word Book of the Bible. New York: The Macmillan Company, 1951.
- Robertson, A. T. A Grammar of the Greek New Testament in the Light of Historical Research. Second edition, revised and enlarged. New York: Hodder & Stoughton, 1915.

- Robinson, J. Armitage. St. Paul's Epistle to the Ephesians. Second edition. London: Macmillan and Co., Limited, 1909.
- Salmond, S. D. F. The Epistle to the Ephesians. Vol. III in The Expositor's Greek Testament. Edited by W. Robertson Nicoll. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951.
- Sladden, John C. "Baptism and the Gift of the Holy Spirit," The Church Quarterly Review, CXLVI (July-September, 1948), 220-45.
- Stauffer, Ethelbert. Die Theologie des Neuen Testaments. Vierte verbesserte Auflage. Stuttgart: W. Kohlhammer Verlag, 1948.
- Stoeckhardt, G. Commentary on St. Paul's Letter to the Ephesians. St. Louis: Concordia Publishing House, 1952.
- Stonehouse, N. B. "Repentance, Baptism, and the Gift of the Holy Spirit," The Westminster Theological Journal, XIII (November, 1950), 1-18.
- Strack, Herman L., and Paul Billerbeck. Kommentar zum Neuen Testament aus Talmud und Midrasch. II. III. Muenchen: C. H. Beck'sche Verlagsbuchhandlung, 1926.
- Swete, Henry Barclay. The Holy Spirit in the New Testament. London: Macmillan and Co., Limited, 1921.
- Westcott, Brooke Foss. Saint Paul's Epistle to the Ephesians. London: Macmillan and Co., Limited, 1906.
- , The Epistle to the Hebrews. Grand Rapids: Eerdmans Publishing Co., 1950.
- Wuest, Kenneth S. Ephesians and Colossians in the Greek New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953.