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Sealed with the Ruach
1: 13b-14

Sealed with the Ruach DIG: What activities and descriptive words relate to the Father, Yeshua, and the Ruach Ha'Kodesh? How does the sealing of the Spirit of God give you confidence to fulfill God's purposes in your life? What four ways does ADONAI mark us?

REFLECT: In what way is the Ruach Ha'Kodesh's mark of ownership on you? How does it affect you to know that you are valued and chosen by God? How does the Gospel of grace build assurance into your life? Why does a works-based religion always lead to uncertainty?

The seal of the Ruach is a down payment on our future inheritance of eternal glory.

People have always wanted assurances. Because the promises of the world are so often unreliable, we demand oaths, sworn affidavits, surety bonds, guarantees, warranties, and many other such means of trying to assure that what is promised is received. As believers, **God's** simple **Word** should be sufficient for us, but in **His** graciousness, **He** makes **His** promises even more certain – if that were possible – by giving us **His** own guarantees. Here, **the Lord** guarantees **His** promises with **His seal** and with **His** pledge. This is reminiscent of **Hebrews 6:13-18**, in which **ADONAI** gives **His** promise to all who hope **in Messiah** and then confirms it with an oath to **take hold** so that we **may be greatly encouraged (Hebrews 6:18b).**



Because we do not directly and immediately receive the fullness of all **God's** promises when we first believe, since it is **reserved in heaven for us (First Peter 1:3-4)**, some may be tempted to doubt their salvation and wonder about the ultimate blessings that are supposed to accompany it. While we are still in this life our **redemptio**n is not complete, because we still await **the redemption of our body (Romans 8:23)**. Because we have not yet received the full possession of our inheritance, some question its reality, or at least its greatness. As one means of guaranteeing the promises of **ADONAI** to those who have received **Yeshua Messiah** as their personal **Lord** and **Savior**, **the Ephesians were sealed in Messiah with the promised Ruach Ha'Kodesh (1:13b).**[75]

The word **sealed** originally referred to **a seal** placed on a document (see above), typically a signet ring or stamp into a soft material like wax or clay, as a way to prove authenticity. It was a mark of ownership as well. Believers are marked by **the Spirit of God**. **His** presence is both an inward and outward sign of the true profession of faith. **Yeshua** promised **His apostles** that **He** would not leave **them** alone but would send **another** comforting Counselor **like Himself, the Spirit of Truth, to be with you forever** (see **The Life of Christ, to see link click Kr – The Holy Spirit Will Teach You All Things**). The gift of **the Ruach Ha'Kodesh** came to **the Ephesians** when **they heard the Gospel**, **the Word of Truth**, and when **they** responded **in faith**. The grammar in this verse indicates that **the hearing** and **believing** preceded **the sealing**. Another function of **a seal** was to ensure that the item **sealed**, such as a letter, was delivered and unopened. Believers are **sealed** in the sense that no power of evil will thwart their ultimate arrival into eternal glory with **God** in heaven.

Who is a down payment (Greek: *arrabon*, *an earnest*, or *part payment in advance for security*) **. . .** The term **down payment** demonstrates that though **the Spirit** is given at the moment of faith **(1:14a)**, **His** complete work of transformation in us is not completed until later (see the commentary on **Second Corinthians Bb – Going Home**). We receive **the Ruach** at salvation (see **The Life of Christ Bw – What God Does for Us at the Moment of Faith**) and **He** begins to work in us to make us like **Messiah**. In other words, the receiving of **the Ruach** is **a down payment** guaranteeing that **God** will finish what **He** has started **(Philippians 1:6)**.[76] **The seal of God's Spirit** in the life of the believer signifies: **security**, **authenticity**, **ownership**, and **authority**.

Security: In ancient times **the seal** of a **king**, prince, or noble represented security and purity. When **Dani'el** was thrown into **the lion's den**, **King Darius**, along with **his** nobles, placed their **seals** on the stone placed over the entrance to **the den so that nothing might be changed in regard to Dani'el (Dani'el 6:17).** Any person but **the king** who broke or disturbed **the seal** would have forfeited their life. In a similar way, the tomb where **Yeshua** was buried was **sealed**. Fearing that **Yeshua's** apostles might steal **His body** and falsely claim **His** resurrection, the Jewish leaders obtained Pilate's permission to place **a seal** on the stone and to guard it with soldiers (see **The Life of Christ Ly – The Guard at the Tomb of Jesus**). In an infinitely greater way, **the Ruach** secures each believer (see **The Life of Christ Ms – The Eternal Security of the Believer**), marking us with **His** own **Seal**.

Authenticity: When **King Ahab** tried unsuccessfully to get **Naboth** to sell or trade for **his vineyard**, **Queen Jezebel** volunteered to get the vineyard **her** way. **So she wrote letters in Ahab's name and sealed them with his seal** and sent the letters to various nobles who lived in **Naboth's** city, demanding that they arrange false accusations of blasphemy and treason against **him (First Kings 21:6-16).** Despite the deceptions contained in the letters **Jezebel** sent, **the letters** themselves were authentically from **the king**, because **they** were sent with **his** approval and marked with **his seal**. **The seal** was **his** signature. When **God** gives us **His Spirit**, it is as if **He** stamps us with **a seal** that reads, "This person belongs to **Me** and is an authentic citizen of **My** divine Kingdom and member of **My** divine family."

Ownership: While Jerusalem was under siege by Nebuchadnezzar and **Jeremiah** was under arrest by **King Zedekiah** for prophesying against **the king** and nation, **the LORD** gave special instructions to **His prophet**. **Jeremiah** was told to buy

some land in Anathoth for which **he** had redemption rights. The contract was agreed on, and the stipulated payment was made in the court of the palace guard before the required number of witnesses. In the presence of those witnesses the deed was signed and **sealed**, establishing **Jeremiah** as the new legal owner of the property (see the commentary on **Jeremiah Fs – Jeremiah Buys a Field**). When **the Spirit of God seals** believers, **He marks** us as **God's** divine possessions, and from that moment on we entirely and eternally belong to **Him**. **The Ruach's seal** declares the transaction of salvation as divinely official and final.

Authority: Even after **Haman** had been impaled for **his** wicked plot to defame and execute **Mordacai**, **Queen Esther** was distressed about **the decree** that **Haman** had tricked **King Ahasuerus** to make, that permitted anyone in **his** kingdom to attack and destroy **the Jews**. Because **the king** could not revoke **the decree himself** that was marked with **his** own **seal**, **he** issued and **sealed** another **decree** that permitted (and even encouraged) **the Jews** to arm and defend **themselves** (see the commentary on **Esther Bi – Now Write a Counter-Decree in the King's Name on Behalf of the Jews**). In both cases, the absolute authority of **the decrees** was represented by **the king's seal**. Those who possessed **the seal** of **the king** had **the king's** delegated **authority** set forth in **the decree**. When believers are **sealed** with **the Ruach Ha'Kodesh**, we are delegated to proclaim, teach, minister, and defend **God's Word** and **His Gospel** with **the Lord's** own **authority**.[77]

. . . of our inheritance, with the view to the redemption of God's own possession (1:14b). The gift of **the Spirit**, then, is **the guarantee** of our coming immortality. This is **Paul's** distinctive contribution to the B'rit Chadashah doctrine of **the Ruach Ha'Kodesh**. Another term which **he** uses to express the same thought is **first fruits** in **Romans 8:23 the Spirit** is **the firstfruits** of the eagerly awaited transformation, **the redemption** of **our bodies**, where the resurrection of the people of **God** at **His** Second Coming is meant. The same word for **redemption** is used there as it is used here, and the same future hope is in view. The word translated **possession** occurs in the same sense in **First Peter 2:9**, where believers are called **a chosen race, a royal priesthood, a holy nation, and a people for God's possession.** Language is there deliberately applied to Gentile believers which in the TaNaKh is used of **God's people Isra'el**, notably in **Exodus 19:5**, were **YHVH** calls **Isra'el My own possession.**[78]

For His glorious praise (1:14c). As **Paul** has already stated twice in **1:6** and **12**, **ADONAI's** ultimate goal in our **redemption** is **for His glorious praise.** We are

not saved and blessed for our own glory but for **God's**. **Isaiah** declares: **The wild animals will honor me, the jackals and the ostriches; because I put water in the desert, rivers in the wasteland, for My chosen people to drink, the people I formed for myself, so that they would proclaim my praise (Isaiah 43:20-21).** When we glorify ourselves we rob **the LORD** of that which is exclusively **His**. **He** saved us to serve **Him** and to praise **Him**. We are saved to be restored to the intended divine purpose of creation – to bear the image of **God** and bring **Him** greater **glory**. This will be fully accomplished at the believer's glorification, when we receive full **glory** and **redemption** and are made the perfect **possession** of **YHVH**.[79]

*Dear Heavenly **Father**, **You** are so Awesome! Praise **You** for **Your** glorious **sealing** of all who love **You** by **Your** gift of **the Ruach Ha'Kodesh** to those who hear and **trust in You** as their **Savior**. To think that **You** don't just put the name on a list, or jot down a note to check in on the person when **You** have a moment – No way! Instead **You** graciously promise to live within each of **Your** children — always being right there to help and to guide! Wow! Receiving any gift calls for a thank you, but receiving this gift that is so incredibly wonderful calls for an incredibly great praise and thank **You**! I do not want to just say thanks with words, but I desire to live out my thanks in all we do, say and think. We, as your children, desire to give you glory so that even in our hard times, we lift up our love to you by keeping **Your** Word.* ***Yeshua answered and said to him: If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our dwelling with him (John 14:23).*** *Our trials will be over soon, but thanks to **Your sealing** by **the promised Ruach Ha'Kodesh, Your** children can look forward to being with you and praising **You** for all eternity in heaven. We love **You**! In **Messiah Yeshua's** holy name and power of **His** resurrection. Amen*