

I. An examination of the passages dealing with the sealing of the Holy Spirit.

Some Pentecostals teach that the sealing of the Holy Spirit and the baptism with the Holy Spirit refer to the same event, and that since Paul says in Eph. 1:13 "after that ye believed, ye were sealed with that Holy Spirit of promise," this proves that the baptism with the Holy Spirit is an instantaneous ^{experience}...distinct from and subsequent to the experience of the new birth." However, the sealing of the Holy Spirit and the baptism with the Holy Spirit as defined by the Pentecostals cannot refer to the same event for the following reasons:

1. Because the sealing of the Holy Spirit occurs at the moment of salvation

In Eph. 4:30 Paul says "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The words, "whereby ye are sealed" should be translated "with whom ye were sealed." The word "whom" refers to the Holy Spirit. Thus the Holy Spirit indwelling the believer is the seal. But who puts the seal on the believer? God does! When? God puts the seal on the believer at the moment of his salvation. In Romans 8:9 Paul says, "Now if any man have not the Spirit of Christ, he is none of his." Since Paul says that if the Holy Spirit doesn't indwell a person, that person isn't saved and since he also says that the seal is the Holy Spirit indwelling the believer, it is evident that God must put the seal on the believer at the time of his salvation. But how can we reconcile this with Eph. 1:13 where Paul says, "after that ye believed, ye were sealed with that Holy Spirit of promise"? The Greek verb that is translated "after that ye believed" is an aorist participle, and it may indicate action that precedes the action of the main verb "ye were sealed" - or it may indicate action that is simultaneous with the action of the main verb. In this case, it must indicate action that is simultaneous with the main verb - "ye were sealed" - because Paul says that the seal is the Holy Spirit indwelling the believer and that unless the Holy Spirit indwells a person, that person isn't saved. Thus the aorist participle in Eph. 1:13 should be translated "having believed," and the last part of this verse should read, "having believed, ye were sealed (at the same time ye believed) with that Holy Spirit of promise." In light of the above, it is evident that the sealing of the Holy Spirit and the baptism with the Holy Spirit as defined by the Pentecostals cannot refer to the same event.

2. Because it would do violence to the contexts in which the sealing of the Holy Spirit is mentioned.

To say that Paul's words in Eph. 1:13 "ye were sealed with that Holy Spirit of promise" and in Eph. 4:30 "whereby ye are sealed" refer to an experience that not all but only some believers enjoy, which is distinct from and subsequent to the new birth, is to do violence to the contexts in which these words appear, for the contexts in which these words appear make it clear that Paul is speaking about a blessing that all believers enjoy, and there is no way to limit that blessing contextually to a specific group of believers that is distinct from the rest.