
BIBLE STUDY

THE SEAL OF THE HOLY SPIRIT

**AND DELIVERANCE FROM THE WRATH TO
COME**

Customized for

Ruperto Bravo Benavente (R.B.B.)

Reina-Valera 1960 Bible

Francisco Lacueva's Greek-Spanish Interlinear New Testament

THE SEAL OF THE HOLY SPIRIT AND DELIVERANCE FROM THE WRATH TO COME

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PURPOSE. To examine, in clear and precise language, the relationship between the seal of the Holy Spirit, the baptism of the Spirit, and the promise of deliverance from the wrath to come.

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Introduction

This study begins with two simple but doctrinally important questions: who will be delivered from the wrath of God, and is being sealed with the Holy Spirit the same as being baptized by the Holy Spirit? In answering them, it is important to avoid two extremes: treating distinct New Testament expressions as absolute synonyms, or separating them so sharply that they appear to be experiences reserved for different groups of believers.

The purpose is to follow the order of the biblical texts. First, we will consider what Scripture says about the seal of the Spirit; then what it teaches about the baptism of the Spirit; after that, what the wrath of God means and what promise is given to those who are in Christ. Finally, we will distinguish what can be stated clearly from what belongs to the realm of eschatological inference.

The wording is intentionally pastoral and direct. It does not seek to build a doctrine on one isolated word, but to relate Ephesians, Romans, 1 Corinthians, and 1 Thessalonians. Biblical references follow the Reina-Valera 1960. For observations on the Greek text of the New Testament, the reference work used is Francisco Lacueva's Greek-Spanish Interlinear New Testament.

Guiding Questions

1. Who are sealed with the Holy Spirit according to the New Testament?
2. When does this sealing occur: when a person believes in Christ, or after an additional experience?
3. Is being sealed with the Holy Spirit exactly the same as being baptized by the Holy Spirit?
4. What does it mean that all believers have been baptized by one Spirit into one body?
5. What relationship is there between belonging to Christ, having the Spirit, and not being destined for wrath?
6. Does the promise of deliverance from wrath mean that every form of tribulation can automatically be identified with the wrath of God?

7. How should this teaching be related to the hope of the Rapture of the Church?

1. The Starting Point: The Believer Belongs to Christ

Before discussing the seal, the starting point must be established. The New Testament does not present the Holy Spirit as an optional addition for a higher category of Christians. Romans 8:9 gives a decisive criterion: anyone who does not have the Spirit of Christ does not belong to Him. Therefore, truly belonging to Christ and having His Spirit cannot be separated.

This prevents us from imagining one Church made up of saved but unsealed believers and another made up of spiritually superior believers who have been sealed. Scripture may describe different works of the Spirit with different words, but the true believer is never presented as someone who is without the Holy Spirit.

This does not mean that every Christian experience is identical. The New Testament speaks of filling, fruit, gifts, guidance, sanctification, and fellowship. A believer can obey or grieve the Spirit and can live with greater or lesser maturity. Yet the presence of the Spirit as the sign of belonging to Christ is not presented as a reward for maturity.

2. What Does It Mean to Be Sealed with the Holy Spirit?

The principal text is Ephesians 1:13-14. Paul describes a very clear sequence: the word of truth, the gospel of salvation, is heard; Christ is believed; and the believer is sealed with the Holy Spirit of promise. The central wording of the Reina-Valera 1960 may be rendered in English as: "having believed in Him, you were sealed."

The Greek verb connected with sealing is sphragizo (σφραγίζω). In New Testament usage, the image of a seal may communicate belonging, authenticity, identification, protection, or confirmation. In Ephesians, the context emphasizes that God marks the believer as His own and gives the Spirit as the guarantee of the future inheritance.

For that reason, the seal should not be reduced to an emotion or an outward manifestation. It is a work of God upon the believer. Security does not rest on a person's ability to produce a feeling of being sealed, but on the faithfulness of the One who promises, saves, and gives His Spirit.

"having believed in Him, you were sealed" (Ephesians 1:13)

3. When Does the Sealing Occur?

Ephesians 1:13 connects the sealing with the response of faith to the gospel. The order of the passage does not suggest that a person believes, remains indefinitely without the

seal, and must later attain a second spiritual category in order to receive it. Paul addresses believers as people who, having heard the gospel and believed in Him, were sealed.

This does not require us to deny that a believer may later have very deep experiences with God. Scripture exhorts believers to be filled with the Spirit (Ephesians 5:18), to walk by the Spirit, and not to grieve Him. But those exhortations should not be confused with the sealing described in Ephesians 1.

Ephesians 4:30 reinforces the lasting character of the seal by saying that believers were sealed for the day of redemption. The passage also occurs in an ethical exhortation: precisely because the Spirit is present and has sealed the believer, He must not be grieved.

4. The Spirit as a Pledge or Guarantee

Ephesians 1:14 calls the Spirit the pledge of our inheritance. The Greek word *arrabon* (ἀρραβών) carries the idea of a guarantee, down payment, or firm assurance that what has been promised will be completed. Christian salvation has both a present and a future dimension: we already belong to Christ, yet we still await the full redemption of the body and the completion of the inheritance.

The seal and the pledge therefore look forward. God does not merely begin a relationship with the believer; He also guarantees His redemptive purpose. This does not make the Christian life morally indifferent. On the contrary, the security of belonging to God becomes a reason to live in a manner worthy of that identity.

An essential idea appears here: if the Spirit is the guarantee of the inheritance and the believer has been sealed until the day of redemption, then the seal is connected with God's faithfulness and the completion of His work, not with human self-sufficiency.

5. What Is the Baptism of the Holy Spirit?

1 Corinthians 12:13 states that by one Spirit we were all baptized into one body. The emphasis of the chapter is not the creation of a spiritual elite, but the unity of the body of Christ in the midst of diverse members and gifts.

The verb *baptizo* (βαπτίζω) expresses the idea of baptizing or bringing into. In 1 Corinthians 12:13, the result is corporate: Jews and Greeks, slaves and free, are united in one body. The text repeats the universality within the group Paul is addressing: "all."

The Gospels also announce that Jesus Christ would baptize with the Holy Spirit. It is important to respect the variety of New Testament expressions. Scripture can speak of Christ as the One who baptizes with the Spirit and, in 1 Corinthians, of the Spirit's action by which believers are incorporated into one body. In both cases, the center is not the exaltation of a human experience, but the work of God.

6. Seal and Baptism: Related, but Not Identical

The best formulation is this: the seal of the Holy Spirit and the baptism of the Holy Spirit are closely related to salvation and belonging to Christ, but they are not identical terms and do not describe exactly the same aspect of the Spirit's work.

The seal primarily answers the question: whose is the believer, and what guarantee has the believer received? The baptism of 1 Corinthians 12:13 primarily answers another question: into what body has the believer been incorporated, and what is the basis of the unity of the Church? One image emphasizes belonging and guarantee; the other emphasizes incorporation and unity.

For that reason, there is no need to choose between two errors. We should not say that seal and baptism are interchangeable words in every context; neither should we turn them into two required stages of salvation separated by an interval. The texts allow us to see different functions within the same saving reality centered in Christ.

7. Are There True Believers Without the Spirit?

Romans 8:9 gives the most direct answer: if anyone does not have the Spirit of Christ, that person does not belong to Him. Therefore, the Spirit does not identify merely an advanced part of the Church, but those who belong to Christ.

This helps clarify the expression "only the sealed." If by sealed we mean those who have truly believed the gospel and belong to Christ, then we are not speaking about a special group within the Church. We are describing the normal identity of the believer according to Ephesians.

The pastoral question therefore changes. It should not be, "Have I reached a level high enough to be sealed?" The primary biblical question is, "Have I truly believed in Jesus Christ and in the gospel?" The presence of the Spirit flows from union with Christ, not from a humanly constructed spiritual hierarchy.

8. What Does the Wrath of God Mean?

The Greek word *orge* (ὀργή) is used for the wrath or judicial indignation of God against sin. The Bible does not present this wrath as a capricious outburst, but as God's holy and righteous response to evil.

In the New Testament, the expression may appear in contexts of present condemnation, final judgment, or eschatological judgment. Each passage must therefore be read in its context rather than assuming that every reference to wrath designates exactly the same prophetic moment.

John 3:36 contrasts believing in the Son with remaining under the wrath of God. Romans 5:9 connects justification by the blood of Christ with being saved from wrath.

These texts show that deliverance from wrath is anchored in Christ and His work, not in an additional merit of the believer.

9. Not Destined for Wrath

1 Thessalonians 5:9 contains one of the most important statements on this subject: God has not appointed us to wrath. The immediate context speaks of the Day of the Lord, watchfulness, sobriety, faith, love, and the hope of salvation. Paul comforts believers by reminding them of God's saving purpose in Christ.

1 Thessalonians 1:10 describes Jesus as the One who delivers us from the wrath to come. Romans 5:9 says that, having been justified by His blood, we shall be saved from wrath. The overall direction of these passages is consistent: those who are in Christ are not the final objects of God's judicial wrath.

The basis of this security is not the seal treated as a work independent of Christ. The seal is one of the ways God identifies and guarantees those who belong to Christ. The cause of salvation remains the redemptive work of Jesus Christ; the Spirit applies, confirms, and guarantees that reality in the believer.

"God has not appointed us to wrath" (1 Thessalonians 5:9)

10. The Wrath of God Is Not the Same as Suffering

An essential distinction is to separate the wrath of God from every form of suffering. Jesus warned that His disciples would have tribulation in the world. The apostles experienced persecution, rejection, imprisonment, and death. None of that means that they were under God's condemning wrath.

A believer may suffer for Christ, experience the consequences of living in a fallen world, and pass through God's fatherly discipline. Those realities should not automatically be called "the wrath of God" in the same sense as passages that speak of condemnation or eschatological judgment.

This distinction is crucial for eschatology. Saying that the Church is not destined for wrath does not, by itself, prove that the Church will never face any kind of tribulation, opposition, or difficulty. To establish the exact relationship among the Rapture, tribulation, and wrath, the full range of prophetic texts must be considered.

11. The Rapture and the Wrath to Come

1 Thessalonians 4:13-18 presents the Rapture as a hope of comfort: the dead in Christ rise, and living believers are caught up together with them to meet the Lord.

Immediately afterward, 1 Thessalonians 5 develops the theme of the Day of the Lord and declares that God has not destined believers for wrath.

The pretribulation reading understands this sequence as consistent with the Church being removed before the period in which divine wrath is poured out upon the world. It also relates this hope to the promise of deliverance from the wrath to come and to the distinction between the Church and the judgment scenes described in Revelation.

However, responsible doctrinal writing should distinguish between explicit statement and inference. It is explicit that believers are not destined for wrath. It is explicit that Christ will catch up His own. The statement that the Rapture occurs before the entire period commonly called the Great Tribulation belongs to an eschatological reading that harmonizes several passages; it does not appear in a single verse with that full wording.

This study adopts the pretribulation reading as the explanation that best integrates the imminent hope of the Church, 1 Thessalonians 4-5, and deliverance from the wrath to come. At the same time, it preserves the distinction between what the text states literally and the systematic conclusion reached by relating the passages.

12. The Seal in Ephesians and the Sealed in Revelation

7

Another distinction that prevents confusion is the difference between the seal of the Holy Spirit given to believers in Ephesians and the sealing of the 144,000 in Revelation 7. Both passages use the language of sealing, but they do not describe the same scene and should not automatically be merged.

In Ephesians, believers are sealed with the Holy Spirit and receive the guarantee of the inheritance. In Revelation 7, a specific group of 144,000, identified by tribes of Israel, receives a seal on the forehead before certain judgments. The context, the subjects, and the narrative function are different.

Therefore, when we ask whether "only the sealed" will be delivered from wrath, we must clarify which sealing is meant. For the Church, the central doctrinal point is the seal with the Holy Spirit. The seal in Revelation 7 belongs to another prophetic context and should not be used to create a category of unsealed Christians within the body of Christ.

13. Direct Answer to the Two Main Questions

Question 1: Will only those sealed with the Holy Spirit be free from wrath? Answer: the New Testament teaches that those who truly belong to Christ possess the Spirit and are described as sealed. It also teaches that those who are in Christ have not been destined for wrath. Therefore, the better wording is not to imagine two groups of believers - sealed and unsealed - but to affirm that deliverance from wrath belongs to

those who are in Christ, and that the seal of the Spirit is a mark and guarantee of that belonging.

A qualification should be added: Scripture speaks of wrath in more than one context. The statement "not destined for wrath" is certain; identifying each specific prophetic stage with that wrath requires contextual analysis. In the pretribulational reading adopted in this study, the promise harmonizes with the Rapture of the Church before the outpouring of eschatological wrath.

Question 2: Is being sealed by the Holy Spirit a baptism? Answer: it is not best to say that seal and baptism are the same word or exactly the same figure. The seal emphasizes belonging, authenticity, and guarantee; the baptism of the Spirit in 1 Corinthians 12:13 emphasizes incorporation into one body. These works are related to the believer's salvation, but the New Testament names and emphasizes them differently.

SEAL AND DELIVERANCE

Those who are in Christ are sealed with the Spirit and are not destined for wrath. This is not a spiritual elite within the Church.

SEAL AND BAPTISM

They are not identical terms. The seal emphasizes belonging and guarantee; the baptism of the Spirit emphasizes incorporation into one body.

14. Doctrinal Summary

First. Salvation is centered in Jesus Christ: His death, resurrection, and redemptive work. The Holy Spirit does not compete with that work; He applies, confirms, and guarantees it in the believer.

Second. Ephesians 1:13-14 links hearing the gospel, believing in Christ, and being sealed with the Holy Spirit. The seal is not presented as a credential for a later spiritual elite.

Third. The baptism of the Spirit in 1 Corinthians 12:13 incorporates believers into one body. Its emphasis is unity in Christ, not the creation of two classes of Christians.

Fourth. Seal and baptism are not identical terms, although both describe aspects of the Spirit's saving work in those who belong to Christ.

Fifth. Romans 8:9 teaches that anyone who does not have the Spirit of Christ does not belong to Christ. The believer's identity and the presence of the Spirit are therefore inseparable.

Sixth. Romans 5:9, 1 Thessalonians 1:10, and 5:9 present believers as saved from wrath and not destined for it. The basis is Christ.

Seventh. The wrath of God should not be confused with every affliction, persecution, or suffering a believer may experience in this world.

Eighth. The pretribulational reading understands that the Church will be raptured before the period of the outpouring of eschatological wrath. This conclusion is reached by relating several texts and should be presented as an exegetical conclusion, not as the literal wording of one verse.

15. Key Passages to Read Together

Ephesians 1:13-14 - hearing, believing, being sealed; the Spirit as the guarantee of the inheritance.

Ephesians 4:30 - sealed for the day of redemption and exhorted not to grieve the Spirit.

2 Corinthians 1:21-22 - God establishes, anoints, seals, and gives the pledge of the Spirit.

1 Corinthians 12:13 - by one Spirit, all baptized into one body.

Romans 8:9 - belonging to Christ and having the Spirit are inseparable.

Romans 5:9 - justified by the blood of Christ and saved from wrath.

1 Thessalonians 1:10 - Jesus delivers from the wrath to come.

1 Thessalonians 4:13-18 - resurrection and the Rapture of believers.

1 Thessalonians 5:1-11 - the Day of the Lord, watchfulness, and the certainty of not being destined for wrath.

John 3:36 - the contrast between believing in the Son and remaining under the wrath of God.

Revelation 7:1-8 - the sealing of the 144,000; a context distinct from the seal in Ephesians.

16. Brief Guide for Personal or Group Study

1. Read Ephesians 1:3-14 in full. Ask: who performs each action, and what does the believer receive?
2. Compare Ephesians 1:13-14 with Ephesians 4:30. What relationship is there among sealing, redemption, and practical Christian living?
3. Read 1 Corinthians 12:12-27. Why does Paul mention the baptism of the Spirit in a chapter about one body and many members?
4. Read Romans 8:1-11. How does Paul relate being in Christ, not being under condemnation, and having the Spirit?

5. Read 1 Thessalonians 4:13-5:11 as a unit. Note which words express comfort, hope, watchfulness, and salvation.
6. Compare Christian suffering with divine wrath. Review John 16:33 and Romans 5:9 so that the categories are not confused.
7. Finally, formulate the conclusion using two mental columns: "what the text states explicitly" and "what we infer by relating several texts." This discipline protects the study from making claims stronger than Scripture itself.

Conclusion

The biblical answer can be summarized without unnecessary complication. The person who has truly believed in Jesus Christ belongs to Him; the Holy Spirit is not foreign to that reality, but dwells in the believer, seals the believer, and is the guarantee of the inheritance. The same Spirit incorporates believers into one body. Seal and baptism are related, but each term illuminates a different aspect of the work of God.

The promise of deliverance from wrath is not given to a Christian elite that has reached a special level of spiritual experience. It is grounded in Christ. Those who are in Him have been justified by His blood and are not destined for wrath. The seal of the Spirit confirms that they belong to God and directs their hope toward the day of redemption.

For that reason, the most precise wording for this study is: "Those who are in Christ have received the Holy Spirit as the seal and guarantee that they belong to God; and, because of the work of Christ, they have not been destined for wrath, but to obtain salvation." This formulation keeps Christ at the center, respects the differences among the biblical terms, and avoids creating categories that the text does not establish.

NEW LIFE, INDWELLING, AND THE SEAL OF THE SPIRIT

Upon hearing the gospel and believing in Jesus Christ, the believer receives new life in Him. Scripture presents this reality as the new birth and as becoming a new creation in Christ. This is not merely an improvement of the old human condition, but a work of God that gives spiritual life and establishes a new relationship with Him.

Within this same saving reality, the Holy Spirit comes to dwell in the believer. His presence is not reserved for a special category of Christians, because whoever truly belongs to Christ has His Spirit. The Holy Spirit dwells in the believer, confirms that he belongs to God, and seals him as the Lord's possession.

Therefore, the seal should not be understood as an independent experience added sometime after salvation. Having heard the gospel and believed in Christ, the believer is sealed with the Holy Spirit of promise, who is the pledge and guarantee of the inheritance until the full completion of God's redemptive work.

Thus, the believer's security does not rest on a temporary emotion or on his own ability to preserve himself, but on the faithfulness of God. The believer has received new life in Christ, the Holy Spirit dwells in him, and he has been sealed for the day of redemption.

KEY STATEMENT

Hear the Gospel > Believe in Christ > Receive New Life > Be Sealed with the Holy Spirit > Await the Day of Redemption.



THE SEAL OF THE HOLY SPIRIT

AND DELIVERANCE FROM THE COMING WRATH

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SEALED
FOR THE DAY
OF
REDEMPTION
Ephesians 1:14

1 IT ALL BEGINS WITH THE GOSPEL

The gospel is the power of God for salvation to everyone who believes.
Romans 1:16

The gospel is the initial payment that ensures what He has promised will be fulfilled.
Ephesians 1:14

2 BELIEVING IN CHRIST

Whoever believes in Jesus Christ receives eternal life.
John 3:16

Whoever believes in the Son has eternal life; whoever does not believe in the Son will not see life, but the wrath of God remains on them.
John 3:36

SEALED WITH THE HOLY SPIRIT

After hearing the message of truth, you were sealed Holy Spirit of promise.
Ephesians 1:13

The seal is a mark of ownership, protection and guarantee until the day of redemption.
Ephesians 1:14

4 THE SPIRIT AS A DOWN PAYMENT AND GUARANTEE

The Holy Spirit is the down payment of our inheritance, until the redemption of the acquired possession.
Ephesians 1:14

The down payment is the initial payment that ensures what He has promised will be fulfilled.

5 WHAT IS THE BAPTISM OF THE HOLY SPIRIT?

Because we were all baptized by one Spirit into one body, whether Jews or Greeks, slaves or free; and we were all given a drink of one Spirit.
1 Corinthians 12:13

The baptism of the Spirit incorporates us into one body: the Church.

6 SEAL AND BAPTISM: RELATED, BUT NOT IDENTICAL

SEAL OF THE SPIRIT	BAPTISM OF THE SPIRIT
• Mark of ownership and property. • Guarantees the inheritance of the future. • Brings security and protection. <i>Ephesians 1:13-14; Ephesians 4:30</i>	• Incorporates us into one body. • Forms part of the unity of the Church. • Strengthens the corporate identity. <i>1 Corinthians 12:13</i>

Both works are done by the same Spirit in the true believer.

7 NOT DESTINED FOR WRATH

For God did not destine us for wrath, but to obtain salvation through our Lord Jesus Christ.
1 Thessalonians 5:9

Those who are in Christ are not destined for the coming wrath.

8 WHAT IS GOD'S WRATH?

The wrath of God is His just judgment against evil and rebellion against Him.
Romans 1:18

It will be fully revealed upon a rebellious world in the future.

9 HOPE: DELIVERED FROM THE COMING WRATH

For as much as He has kept me from the hour of trial, which shall come upon all the world, to test those who dwell on the earth.
Revelation 3:10

The Church will be kept from the coming wrath (rapture before the final judgment).

10 FINAL SUMMARY

- ✓ He who believes in Christ receives the Holy Spirit.
- ✓ He seals us, ensuring our inheritance.
- ✓ He baptizes us into one body: the Church.
- ✓ We are not destined for God's wrath.
- ✓ We have the hope of being kept from the coming wrath.

But to all who received Him, to those who believe in His name, He gave the right to become children of God. *John 1:12*

11 TO REMEMBER

- The seal = ownership and guarantee.
- The baptism = incorporation into the body.
- The Spirit = presence and power.
- The promise = salvation and hope.

All of this is by grace, through faith, in our Lord Jesus Christ.
Ephesians 2:8

12 PRAYER

Lord Jesus Christ, thank You because believing in You I received the Holy Spirit, who seals me, unites me to Your Church and gives me the hope of being kept from Your wrath. Help me to live for You every day. Amen.

KEY REFERENCES

Ephesians 1:13-14 • Ephesians 4:30
1 Corinthians 12:13
1 Thessalonians 5:9 • Romans 5:9
Romans 1:18 • John 3:36
Romans 1:16
2 Corinthians 1:21-22
Revelation 3:10

DOCTRINAL KEY

The seal and the baptism are not identical; the seal is ownership and guarantee; the baptism incorporates us into the body of Christ.

REMEMBER

The Holy Spirit is not a reward for a few, but the promise for all who believe in the Lord Jesus Christ.



"Now He who establishes us with you in Christ, and has anointed us, is God; who also has sealed us and given us the Spirit in our hearts as a guarantee."
2 Corinthians 1:21-22

R.B.B.

APPENDIX 1

DIDACTIC GRAPHIC NARRATIVE

FROM THE WRATH TO COME

Ruperto Bravo Benavente (R.B.B.)

BIBLE STUDY IN GRAPHIC NARRATIVE

THE SEAL OF THE HOLY SPIRIT

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U.S. English edition

The Two Questions and the Starting Point

Guiding Questions

Will only those sealed with the Holy Spirit be delivered from wrath?
Is being sealed with the Holy Spirit the same as being baptized by the Holy Spirit?

1. THE BELIEVER BELONGS TO CHRIST



The Holy Spirit is not presented as an optional addition for a superior class of Christians. A person who truly belongs to Christ is not presented as someone who is without the Spirit.

Romans 8:9

2. HEAR, BELIEVE, AND BE SEALED



Ephesians presents a simple sequence: the word of truth is heard, Christ is believed, and the believer is sealed with the promised Holy Spirit. The seal is not a reward for spiritual maturity.

Ephesians 1:13-14

Key Idea

The primary question is not, “Have I reached a level high enough to be sealed?” but rather, “Have I truly believed in Jesus Christ and the gospel?”

What Does the Seal of the Holy Spirit Mean?

3. BELONGING AND GUARANTEE



THE SEAL

In Ephesians, the seal communicates that God identifies the believer as His own. It should not be reduced to an emotion or an outward manifestation; it is God's work upon the one who has believed.

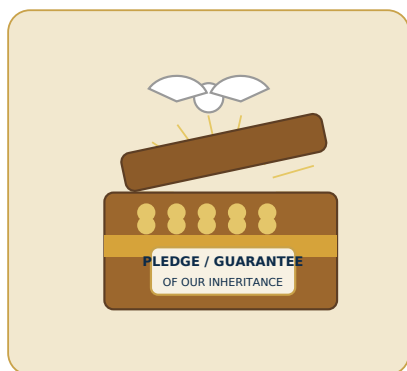
Ephesians 1:13

UNTIL THE DAY OF REDEMPTION

Ephesians 4:30 adds a future dimension: believers were sealed for the day of redemption. Their security rests on God's faithfulness, not on human self-sufficiency.

Ephesians 4:30

4. THE SPIRIT AS A PLEDGE



The Spirit is presented as the pledge or guarantee of our inheritance. Salvation has both a present and a future dimension: we already belong to Christ, and we await the completion of His redemptive work.

Ephesians 1:14

Do Not Confuse

The filling of the Spirit, His fruit, gifts, guidance, and Christian maturity are real themes, but they should not be confused with the seal of Ephesians 1.

Seal and Baptism: Related, but Not Identical

5. ONE SPIRIT, ONE BODY



1 Corinthians 12:13 presents the baptism of the Spirit in the context of the unity of the Church: by one Spirit, believers are brought into one body. The emphasis is corporate, not elitist.

1 Corinthians 12:13

SEAL OF THE SPIRIT

- Belonging to God
- Authenticity and identification
- Guarantee of the inheritance
- Looking toward the day of redemption

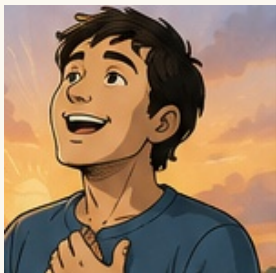
BAPTISM OF THE SPIRIT

- Incorporation into one body
- Unity of the Church
- “All” believers in the body
- One saving reality centered in Christ

The clearest wording is this: the seal and the baptism are closely related to salvation and belonging to Christ, but they are not identical terms and do not describe exactly the same aspect of the Spirit's work.

God's Wrath, Suffering, and Hope

6. NOT DESTINED FOR WRATH



1 Thessalonians 5:9 reminds believers that God has not destined them for wrath, but to obtain salvation through Jesus Christ.

1 Thessalonians 5:9

7. GOD'S WRATH IS NOT THE SAME AS SUFFERING



Affliction, persecution, discipline, or suffering in a fallen world should not automatically be identified with God's judicial wrath.

John 16:33 · Romans 5:9

8. CHRIST DELIVERS



Deliverance from wrath is anchored in Christ and His redemptive work; the seal of the Spirit confirms and guarantees belonging to God.

Romans 5:9 · 1 Thessalonians 1:10

On the Rapture

This study adopts a pretribulational reading: it understands the Rapture as occurring before the outpouring of eschatological wrath. At the same time, it distinguishes between what Scripture states explicitly - believers are not destined for wrath, and Christ will rapture His own - and the systematic conclusion reached by bringing several passages together.

Do Not Confuse the Sealings

9. EPHESIANS AND REVELATION 7



The seal with the Holy Spirit in Ephesians and the sealing of the 144,000 in Revelation 7 do not describe the same scene. In Ephesians, the believer receives the Spirit as seal and guarantee; in Revelation 7, a specific group identified by the tribes of Israel receives a seal within another prophetic context.

Ephesians 1:13-14 · Revelation 7:1-8

10. DIRECT ANSWER

- 1 Those who truly belong to Christ possess the Spirit and are described as sealed.
- 2 Deliverance from wrath belongs to those who are in Christ; the seal is the mark and guarantee of that belonging.
- 3 Being sealed is not exactly the same as being baptized by the Spirit: one image emphasizes belonging and guarantee; the other, incorporation and unity.
- 4 The basis of security is not a human experience apart from Christ, but the redemptive work of Jesus Christ.



STUDY SUMMARY

“Those who are in Christ have received the Holy Spirit as the seal and guarantee that they belong to God; and, because of Christ’s work, they have not been destined for wrath, but to obtain salvation.”

READ AND VERIFY IN SCRIPTURE

Key Passages in This Study

- Ephesians 1:13-14 - hearing, believing, being sealed; the Spirit as guarantee.
- Ephesians 4:30 - sealed for the day of redemption.
- 2 Corinthians 1:21-22 - God establishes, seals, and gives the pledge of the Spirit.
- 1 Corinthians 12:13 - by one Spirit, baptized into one body.
- Romans 8:9 - belonging to Christ and having the Spirit are inseparable.
- Romans 5:9 - justified by Christ's blood and saved from wrath.
- 1 Thessalonians 1:10 - Jesus delivers from the wrath to come.
- 1 Thessalonians 4:13-18 - resurrection and the Rapture.
- 1 Thessalonians 5:1-11 - the Day of the Lord and the certainty of not being destined for wrath.
- John 3:36 - the contrast between believing in the Son and remaining under God's wrath.
- Revelation 7:1-8 - the sealing of the 144,000 in a different context.

Key Doctrinal Point

The seal and baptism are not identical terms. The seal emphasizes belonging and guarantee; the baptism of the Spirit emphasizes incorporation into the body of Christ. Deliverance from wrath is grounded in Christ.

Based exclusively on the attached Bible study provided by the user.

Ruperto Bravo Benavente (R.B.B.)

APPENDIX 2

GRAPHIC NARRATIVE ON A SINGLE PAGE

Ruperto Bravo Benavente (R.B.B.)



THE SEAL OF THE HOLY SPIRIT

AND DELIVERANCE FROM THE COMING WRATH

Personalized study by Ruperto Bravo Benavente (R.B.B.)

References: Reina-Valera 1960 • New Testament Interlinear Greek-Spanish by Francisco Lacueva

SEALED
FOR THE DAY
OF
REDEMPTION

Ephesians 1:14

1 IT ALL BEGINS WITH THE GOSPEL

The gospel is the power of God for salvation to everyone who believes.
Romans 1:16

The gospel is the initial payment that ensures what He has promised will be fulfilled.
Ephesians 1:14

2 BELIEVING IN CHRIST

Whoever believes in Jesus Christ receives eternal life.
John 3:16

Whoever believes in the Son has eternal life; whoever does not believe in the Son will not see life, but the wrath of God remains on them.
John 3:36

SEALED WITH THE HOLY SPIRIT

After hearing the message of truth, you were sealed Holy Spirit of promise.
Ephesians 1:13

The seal is a mark of ownership, protection and guarantee until the day of redemption.
Ephesians 1:14

4 THE SPIRIT AS A DOWN PAYMENT AND GUARANTEE

The Holy Spirit is the down payment of our inheritance, until the redemption of the acquired possession.
Ephesians 1:14

The down payment is the initial payment that ensures what He has promised will be fulfilled.

5 WHAT IS THE BAPTISM OF THE HOLY SPIRIT?

Because we were all baptized by one Spirit into one body, whether Jews or Greeks, slaves or free; and we were all given a drink of one Spirit.
1 Corinthians 12:13

The baptism of the Spirit incorporates us into one body: the Church.

6 SEAL AND BAPTISM: RELATED, BUT NOT IDENTICAL

SEAL OF THE SPIRIT	BAPTISM OF THE SPIRIT
• Mark of ownership and property. • Guarantees the inheritance of the future. • Brings security and protection. <i>Ephesians 1:13-14; Ephesians 4:30</i>	• Incorporates us into one body. • Forms part of the unity of the Church. • Strengthens the corporate identity. <i>1 Corinthians 12:13</i>

Both works are done by the same Spirit in the true believer.

7 NOT DESTINED FOR WRATH

For God did not destine us for wrath, but to obtain salvation through our Lord Jesus Christ.
1 Thessalonians 5:9

Those who are in Christ are not destined for the coming wrath.

8 WHAT IS GOD'S WRATH?

The wrath of God is His just judgment against evil and rebellion against Him.
Romans 1:18

It will be fully revealed upon a rebellious world in the future.

9 HOPE: DELIVERED FROM THE COMING WRATH

For as much as He has kept me from the hour of trial, which shall come upon all the world, to test those who dwell on the earth.
Revelation 3:10

The Church will be kept from the coming wrath (rapture before the final judgment).

10 FINAL SUMMARY

- ✓ He who believes in Christ receives the Holy Spirit.
- ✓ He seals us, ensuring our inheritance.
- ✓ He baptizes us into one body: the Church.
- ✓ We are not destined for God's wrath.
- ✓ We have the hope of being kept from the coming wrath.

But to all who received Him, to those who believe in His name, He gave the right to become children of God. *John 1:12*

11 TO REMEMBER

- The seal = ownership and guarantee.
- The baptism = incorporation into the body.
- The Spirit = presence and power.
- The promise = salvation and hope.

All of this is by grace, through faith, in our Lord Jesus Christ.
Ephesians 2:8

12 PRAYER

Lord Jesus Christ, thank You because believing in You I received the Holy Spirit, who seals me, unites me to Your Church and gives me the hope of being kept from Your wrath. Help me to live for You every day. Amen.

KEY REFERENCES

Ephesians 1:13-14 • Ephesians 4:30
1 Corinthians 12:13
1 Thessalonians 5:9 • Romans 5:9
Romans 1:18 • John 3:36
Romans 1:16
2 Corinthians 1:21-22
Revelation 3:10

DOCTRINAL KEY

The seal and the baptism are not identical; the seal is ownership and guarantee; the baptism incorporates us into the body of Christ.

REMEMBER

The Holy Spirit is not a reward for a few, but the promise for all who believe in the Lord Jesus Christ.



"Now He who establishes us with you in Christ, and has anointed us, is God; who also has sealed us and given us the Spirit in our hearts as a guarantee."

2 Corinthians 1:21-22

R.B.B.

Bibliography and References

- Holy Bible, Reina-Valera 1960. Principal biblical reference for this study.
- Lacueva, Francisco. Greek-Spanish Interlinear New Testament. Reference work for observing the Greek text and its Spanish correspondence.
- Key doctrinal passages: Ephesians 1:13-14; Ephesians 4:30; 2 Corinthians 1:21-22; 1 Corinthians 12:13; Romans 5:9; Romans 8:9; 1 Thessalonians 1:10; 1 Thessalonians 4:13-18; 1 Thessalonians 5:1-11; John 3:36; Revelation 7:1-8.

Methodological note: Observations on Greek vocabulary are used to clarify the terms of this study and do not replace reading each passage in its full context.

Biographical Note on the Compiler



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