

THE SPIRIT AND THE NEW COVENANT IN PAULINE THOUGHT: IMPLICATIONS FOR CONTEMPORARY CHRISTIANS

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Abstract

Existing literature on the covenantal role of the Holy Spirit in Paul's writings seems to be asymmetrical in favour of its function as the agent of inscription of the law of the new covenant in the heart of the believer. Even a cursory look at writings on Pauline pneumatology with respect to the new covenant makes it obvious that the weight of emphasis has been on the Spirit/letter – life/death in 2 Corinthians 3, obliterating other covenantal categories of Pauline pneumatology. This is the problem that necessitated this paper. The paper attempts to accentuate the covenantal perspective of Paul's categorization of the Spirit as down payment, seal, and first fruit of the believer's salvation respectively. Synchronic analysis is the method used in order to engender proper understanding of the concepts concerned, especially since their usage in the New Testament is almost exclusive to the Pauline corpus. The finding of this paper is that beyond the Mosaic covenant which underlies the extant heavy exploration of the life-giving motif of the Spirit in Pauline reading, the other contractual terms used by Paul to denote the character of the Spirit resonate with the first covenant in the Old Testament, the Noahic covenant, in which the bow was given as a token of the suzerain's eternal fidelity to His promise. The implications of this are enormous, including the assurance of salvation in the now and guarantee of the aspect that is yet to be revealed.

Key Terms: Covenant, Holy Spirit, Zeal, Paul

Introduction

The centrality of covenant to biblical theology is well attested in scholarship. Busenitz avers that covenants play a prominent role in Old Testament (OT) life – socially, politically, and religiously (1999:173). Both the Old Testament and New Testament utilize words denoting this idea, and their contexts reveal how crucial certain covenants were in explaining the actions which followed (Kent, 1985:289). Coming to the New Testament, it is clear that from an early stage in the Christian era, the significance of the covenant concept in biblical theology was recognized. Such is noticeably reflected in the canonical nomenclature applied to Christian Scripture: Old and New Testaments (Williamson, 2007:19). Besides, in the Old Testament, the new covenant was both prefigured by the Noahic, Abrahamic, Mosaic, and Davidic covenants; and foretold by prophets like Jeremiah (31:31-34) and Ezekiel (36:24-28). An important aspect of this promised covenant is that God undertook to put His laws in the hearts of his children through the indwelling presence of the Holy Spirit (Eze 36:27). The role of the Spirit in the new covenant was to become a significant category in New Testament thought. Barrett succinctly describes it thus: “With the coming of Christ and the Spirit, God really has created and inaugurated a brand-new covenant” (2015:76)

The theology of the Holy Spirit is dominant in Pauline thought. The role of the Spirit in the new covenant has also been widely borne out. Fee (1994:290-291), explicating the term *sphragis* (seal) in 2 Corinthians 1:22, sees its use by Paul as denoting ownership and authenticity. In other words, the Spirit in the believer is a mark of God's ownership of such a person. In a related work (1996:55),

he explicates a synonymous category; he analyzes Paul's use of the word "first fruit" (*aparche*) in reference to the Holy Spirit to mean God's pledge to believers of the final harvest. Although he uses the covenantal term "pledge", Fee's intention is not to explore the covenantal category of the word as used in that passage. Thorsell (1998) sees the Spirit in the present age as preliminary fulfillment of the predicted new covenant. While he acknowledges that at least one element – that of moral renewal is operative in the present dispensation, Thorsell postpones the new covenant to a later time in history, a clear deviation from the attestation of Paul who sees himself as a minister of the new covenant already in operation (2 Cor 3:6). Moreover, the placement of the new covenant is what gives intelligibility or otherwise to the role of the Spirit.

Meanwhile, Wright (2002) makes mere allusion to the role of the Spirit in the covenant, which he cursorily describes as God's gift to do what the law could not do. He does this while analyzing the condition of man in Pauline thought in Romans 7 and 8. Pereyra (2014) takes a different approach. He analyzes the theological, anthropological, and Trinitarian aspects of the Spirit in Pauline thought. He further delineates *pneuma* (spirit) as used by Paul into the nominative, genitive, accusative, and dative cases. His intention is to highlight, not to discuss the theological import of the Spirit in Pauline thought. Bitakis (1999:7) recognizes that the Spirit indwelling believers means that they have been guaranteed their future salvation or inheritance, but does not correlate that description with the core covenantal nuances.

In his list of possible areas to explore under the semantic domain of "covenant" in Paul, Windsor (2006:37) mentions such words as "inheritance", "promise", "election and will", and "ministry and priesthood". None of the Pauline terms belonging to the pneumatological domain of covenant theology is suggested by him. The focus of this paper is to discuss Paul's treatment of the place of the Holy Spirit in his thoughts on the new covenant. To achieve this, a brief treatment of the concept of covenant in the Old Testament which is the foundation of the new covenant is important. Then, the New Testament idea of covenant is discussed before Paul's thought on the place of the Holy Spirit in the new covenant is examined.

Old Testament Covenant Terminology

Covenant is an agreement between two individuals or two parties. The term derives from the Latin *covenire*, meaning "to convene, meet together, to assemble for a common purpose". In the Old Testament, the word essentially incorporates a legally binding bond. Quoting Nyoyoko, Olusakin and Essang (2024:268) note that in theological and Biblical scholarship, the term "covenant" refers majorly to any solemn agreement made between God and the Israelites in the Hebrew Bible, as well as to the new covenant, which is considered as the final fulfillment of the Mosaic covenant. Busenitz (1999:174) identifies two ways in which it is employed:

Frequently, the covenant represents an agreement between two parties in which there is basic parity. Both sides enter into the treaty voluntarily, resulting in a partnership relationship. A second usage depicts an arrangement imposed by a superior on subordinates (e.g., Joshua 9; 1 Sam 11:1-2). It usually designates an agreement made *to* or *for*, not *with*, the subordinate, depicting a legally binding promise which one party makes toward another. In other words, parity between the two parties is absent.

Obviously, the covenant entered into between God and His people, Israel belonged to the second category. God, the suzerain, entered into an agreement with His people. Nyoyoko (2012:72) confirms this when he posits that "Biblically, a covenant is an agreement between God and his people in which God made certain promises and require certain behaviour from his people in return (conditional covenant)". This covenant foreshadowed the new covenant, although the would-be

believer is given the freedom of choice. This is why salvation is through faith – faith is the portal of acceptance that ushers the believer into what the suzerain has designed for him/her.

When two parties entered into a covenant, they occasionally offered a pledge or gift as a part of the ratification. Abraham gave sheep and oxen to Abimelech to confirm their covenant and assure his ownership rights to the well he had dug at Beersheba. Busenitz (1999:178) further explains this:

Sometimes, oaths or solemn promises were given as pledges of fidelity (e.g., Gen 21:23-24, 31; 26:28; 2 Kings 11:4) as well. Even God is mentioned as having sworn an oath when He reiterated His covenant with Israel prior to entering the land (Deut 29:12, 14) and when He promised David a perpetual throne (Ps 89:3, 34-37, 49).

Another occasional feature was the sign of the covenant. Though similar to a pledge or gift, which was given when enacting a human covenant, the sign of a divine covenant was generally a repeatable memorial. According to Fox in Chalmers (2009:210), signs are found in relation to a number of biblical covenants with their purpose usually being to remind the participants of the covenant of their commitment to the relationship and respective obligations. For example, circumcision is given as the sign of the Abrahamic covenant (Gen 17), and the Sabbath is the sign of the covenant at Sinai (Exod. 31).

Covenant in the New Testament

At first glance, it might appear that the primary figures of the New Testament, Jesus and Paul, have little room for the new covenant in their thinking. Jesus is the preacher of the kingdom of God and Paul's "center" has been assessed by scholarship as being just about everywhere but the new covenant idea (Saucy, 2006:6). However, while the words "new covenant" might not be frequent, it would be a grave error to see Jesus or Paul neglecting continuity with all the OT covenant ideals foreseen for the coming age. In his words and deeds of the kingdom, Jesus of the canonical Gospels is *Immanuel* calling Israel back to its covenant heritage. The New Testament prophecies concerning his birth, place him in continuity with the over-arching promise made to Abraham (Luke 1:69-76) that included a chosen people on their land who would ultimately bring God's blessing to all peoples.

In a rare instance of an explicit reference to "covenant," Jesus called his own sacrifice—and, as its sign and seal, the supper in the upper room—"my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28 KJV). The New Testament maintains a consistent witness to the belief that the identity of belonging to God—in other words, the inheritance—was centered around Christ rather than Sinai. This is why the "new covenant" inaugurated by Christ's sacrifice looks back through Jeremiah 31 to David and Abraham. According to Hebrews, it is not like the old covenant in that it coalesces around a Son rather than a servant in God's house, a better covenant, one enacted on better promises (Hebrews 8). The writer says of Jeremiah's prophecy, "By calling this covenant 'new,' he has made the first one obsolete; and what is obsolete and aging will soon disappear" (8:13; 9:11-23). All attention shifts from Israel, the oath-taking party at Sinai, to Christ, the seed of Abraham and Son of David. Just as the blessings of being in Christ are greater than being in Moses, the curses are greater for those who still place their faith in the shadows of the law rather than in the promises of the gospel. Like Paul, then, the writer to the Hebrews contrasts the typological covenant of law (Sinai) with the covenant of promise (Abrahamic) (Horton, 2006:59-60).

For Paul, the two parties of the new covenant are the same as those of the Mosaic Covenant: Israel and God. The outwardly written Torah is the content of the Mosaic covenant (sealed with animal blood and an outward manifestation of God). The inwardly written Torah is the essence of the new

covenant (sealed with human blood and an inward manifestation of God). To sign the new covenant, one must do what the Messiah did – one must die. This happens through regeneration during which the foreskin of the heart is cut and the old nature removed. Once the partition wall between the human spirit and the soul is pierced, God supplies his signature by shedding his spirit. In that moment, the Holy Spirit merges with the human spirit and the person becomes a new creature. He is born of water and spirit, and has entered the new covenant. What then are Paul's perspectives on the Holy Spirit in his corpus?

Perspectives on the Spirit in Pauline Corpus

Next to Jesus, no figure has had more influence in Christian tradition and history than Paul. In fact, Scholz (2013:9) asserts that studying Paul's letters is essential for understanding Christianity. The thirteen letters traditionally ascribed to Paul in the New Testament provide information about Paul and his followers. In addition to these letters, the Acts of the Apostles also focuses on Paul in its narrative of the early church's mission and development. Outside the Christian Scriptures, other letters and narratives contribute to understanding Paul and his impact in Christian tradition and history. However, one of the most important and surprising features of these thirteen letters attributed to Paul is that some of them most likely do not come directly from Paul. Of the thirteen, scholars are convinced that seven are “undisputed/authentic letters” of Paul. The seven letters are Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon (Olusakin, 2014:238). Written between 50 and 60 CE, these letters provide direct access to Paul and offer insights into the world of the first Christians. The six others Pauline letters fall into the category of the “deutero-Pauline letters”: Colossians, Ephesians, 2 Thessalonians, 1 Timothy, 2 Timothy, and Titus. Deutero- is a Greek prefix meaning, “second” or “secondary.” These six letters are widely regarded by scholars as written by followers of Paul sometime between 70 and 120 CE. For this reason, these letters are often referred to as the “disputed letters” of Paul (Scholz, 2013:10). For Paul in his corpus, the Spirit is the key to everything. Pretorius (2006:261), who sees Paul's theology as basically christocentric in quality and eschatological in nature, feels that the Spirit is an eschatological reality marking the turning of the ages. By this is meant that believers, those who are indwelt by the Spirit, are part of the coming age that God is now ushering in. His further delineation of Pauline thought on the Spirit is modified below:

From Flesh to Spirit

Moo in Pretorius (2006:257) is direct when he states that the contrast of “flesh” and “Spirit” (in this case Holy Spirit), is part of Paul's larger salvation-historical framework, in which two “aeons” or eras are set over against one another: the old era dominated by sin, death and the flesh, and the new era characterized by righteousness, life, and the eschatological gift of the Holy Spirit. In Christ the “new era” of redemptive history has begun. The life-giving Spirit of Christ is now powerfully active to bring about this change in all who would believe. This is as the Spirit is even “intimately involved in the work of sanctifying that has been wrought by Christ and is now applied to believers” (Hoyum, 2019:224). It is through the outpouring of the Spirit at the end of the age of Torah (law), that the Christians understood the prophecy of Joel 2:28-30 to have been fulfilled: Now all possessed the Spirit. To further understand the eschatological significance of the work of the Spirit in a believer's life, one needs to realize that it is embedded in the doctrine of Christ. Hamilton in Pretorius (2006:258) states it this way: “the common opinion is correct which sees the key to the doctrine of the Spirit in the doctrine of Christ”. The Spirit is, therefore, the channel of the life that is stored in Christ. Christ is the source; the Spirit is the agent of distribution. Hamilton expresses it as follows: “that which the Spirit communicates remains a property of Christ. Thus, through redemptive action the Spirit and the Lord are identified”.

Christ is the Spirit

The work of the Spirit is to transform believers into the divine likeness (2 Cor 3:18), which is Christ (4:4). Hence, the Spirit is also known as “the Spirit of Christ” (Rom 8:9) “the Spirit of (God's) Son” (Gal 4:6), “the Spirit of Jesus Christ” (Philip 1:19). What is implied, presumably, is that the Spirit of God, hitherto a somewhat nebulous concept, was now being understood as related to Christ (Dunn in Pretorius, 2006:258). According to Paul, so completely does the Spirit convey to believers the life and power of the risen Christ, that in practice the two seem frequently identified (although in principle they are distinguished). An example is the expression in Romans 8:9-10, where Spirit is spoken of as dwelling *οἰκεῖ* (vv 9, 11) and *ἰνοικοῖ ντος* (v 11) – in the believer and the believer has *ἔχει* the Spirit (v 9). Then with no warning the very same phenomenon is described as Christ being in the believer *Χριστὸς ἐν ὑμῖν* (v 10) (Pretorius, 2006:258).

The Spirit as God

While it is fair to say that the coming of Christ forever marked Paul's understanding of the Spirit, Fee (1994:834-835) argues that in Pauline theology one does not have to think of the Spirit in strictly Christocentric terms. His reason for saying this is that, not only does Paul speak more often of the “Spirit of God” than of the “Spirit of Christ” but God is also invariably the subject of the verb when Paul speaks of human reception of the Spirit. Although one does not have to fully agree with Fee, it is fair to say that Paul's doctrine of the Spirit is Christocentric, but only in the sense that Christ and His work give definition to the Spirit and His work in the Christian life. This reveals that in Paul's mind they mean the same thing.

The Spirit in the Present: (The Eschatological Tension)

Fundamental to Paul's Gospel is the claim that the gift of the Spirit is the beginning of the process of salvation (Dunn in Pretorius, 2006:259). Indeed, one could say that for Paul, the gift of the Spirit is the key to the eschatological tension for by His coming, the Spirit sets up that tension. The Spirit is, as it were, the bridge between the present and the future, or between the already or realized eschatology and the not yet or future eschatology (Olusakin, 2014:51, Mbonu and Olusakin, 2020:71-72). The gift of the Spirit, according to Paul is the first phase of the harvest mentioned in Romans 8:23, which consists in the resurrection of the body. Paul, no doubt in this context, had in mind a body unified and determined wholly by the Spirit, and no longer by the soul, and even less by the flesh. The eschatological tension is set up precisely because the Spirit is the power of God's final purpose, which is already beginning to reclaim the whole person for God.

The Spirit as the Evidence and Guarantee of the Future

For Paul, the gift of the outpoured Spirit meant that the Messianic age had already arrived. The Spirit is the crowning evidence that God's end-time promises are being fulfilled. Believers have already been “raised with Christ,” (through their belief in Christ culminating in their water baptism), which then guarantees their future bodily resurrection (Rm 6:4-5; 8:10-11). Those who share in Christ's death by repentance and faith will share in his resurrection and life (Olusakin, 2024:161). The most prominent feature of what is “not yet” in Pauline eschatology is the bodily resurrection of believers. Here again is a place in Paul's understanding, where the Spirit plays a decisive role, but, as Pretorius (2006:260) argues, that role is not as is sometimes asserted, that of agency. Rather, the indwelling Spirit serves as the divine pledge of a future bodily resurrection, but guarantees it.

Analysis of some Metaphors for the Spirit in Pauline Corpus (Seal)

The noun (*sphragis*) describes a seal, a wax blob impressed with a distinctive symbol that would

secure a message and confirm its authenticity, or the instrument with which to make such an imprint, which was commonly a signet-ring that an authoritative person would wear on his person. Especially when administration and communication began to dominate all forms of government and trade, the king's seal quite literally held the realm together. Putting it into perspective, for Utley (2011:128), a seal may have been an ancient way of showing truth, ownership, security or protection, or the reality of God's promise of a gift. The word (seal) appears twelve times, in different forms (according to its grammatical function and context) in the New Testament. Out of these, two usages are in the Gospels (Matt 27:66, John 6:27), five Pauline (Rom 4:11, 1 Cor 9:2, 2 Cor 1:22, Eph 1:13; 4:30), and the remaining five in the apocalypse (5:1; 6:1; 7:3; 10:4; and 22:10). Out of the five Pauline usages, four can be seen from a covenantal perspective, as shall soon be argued. In Romans 4:11, Paul rightly calls circumcision the seal of the covenant between God and His people. He argues that Abraham's circumcision was received after his righteousness by faith had been attested. The circumcision was therefore a sign and a seal of God's confirmation and approval. In 1 Corinthians 9:2, Paul refers to his converts as the seal of his apostleship. In the words of Veng (2014:271), "their own existence as Christ followers demonstrates his apostleship (2 Cor. 3:3; 10:13–15)". In this case, Paul uses it to denote confirmation, that is, that the Corinthian believers were the proof of his ministry.

In 2 Corinthians 1:22, Paul defends his resolve not to return to Corinth from Macedonia as earlier planned. In order not to be misjudged as inconsistent, he begins his second letter to them on this note. He argues that the message he preached among them was consistent in Christ, and so was his strive to maintain his integrity among them. This grace was not by his power, but from God who, in anointing them (Paul and his recipients), set his seal of ownership on them and put His Spirit in their hearts as a deposit, guaranteeing what was to come. In this case, the Spirit served as the mark of authenticity of Paul's call, hence the use of the word 'seal'.

In Ephesians, Paul is welcoming Gentile Christians into the Christian faith and assuring them that God had accepted them in Christ. This motif, scattered all through the book, is aptly captured in 2:19: "You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household". It is in introducing this lofty theme that he begins to expose to them the spiritual blessings in Christ (1:3-14). It is under this pericope that he states, "And you also were included in Christ when you heard the word of truth, the gospel of your salvation, having believed, you were marked in him with a seal, the promised Holy Spirit". It should be noted that Paul said that they were marked with the seal after they had believed the gospel, which resonates with his assertion in Romans 4:11 when he categorized circumcision as a seal. We can therefore submit that Paul also used the word *sphragis* here to denote a confirmation. More than that, however, the context warrants that we see the Spirit here as a mark of possession, the very assurance the Ephesians needed. It may have sounded too good to be true, but they were now owned by God.

The last use of *sphragis* in Pauline corpus is in Ephesians 4:30: "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption". Among other things, Paul strives to show to the Ephesians the need to perpetuate the unity of the Spirit in the bond of peace. The sins that divide and thereby destroy the unity of the body come directly from Satan; to continue in any of them is to grieve the Spirit, who both has "sealed them for the day of redemption" and is the one responsible for the behavior that maintains their unity. And, of course, the pattern for all of this is none other than the living God, whose Holy Spirit is grieved when His people fail to walk in his ways (Fee, 1994:713). At the same time, the guarantee of the future in the metaphor is expressly stated in Ephesians 4:30 (Fee, 1996:55).

ἄρραβών

Arrabon, the metaphor of “down payment,” which occurs three times (2 Cor 1:21-22; 5:5; Eph 1:14), appears exclusively in Paul in the New Testament, and he uses it exclusively to refer to the Spirit. According to Fee (1996:54), the word shows up often in Greek commercial papyri as a technical term for the first installment (hence “down payment”) of a total amount due. As such, it both establishes the contractual obligation and guarantees its fulfillment. Fee goes on to say: “The Spirit, therefore, serves as God's down payment in our present lives, the certain evidence that the future has come into the present, and the sure guarantee that the future will be realized in full measure” (1996:54).

ἀπαρχή

The word *aparche* denotes the first batch of fruits of the harvest. It occurs eight times in the New Testament, out of which six are Pauline; the remaining two are in James and the apocalypse. In Romans 8:23, it is used as a metaphor for the Spirit to demonstrate His role in Paul's changed eschatological perspective. This metaphor, used previously of Christ's resurrection as the guarantee of believers' (1 Cor 15:20, 23), reflects in a special way the tension of present existence as already/not yet and the guarantee of our certain future. Fee (1996:55) describes it thus:

By the same Spirit who functions for us as first fruits, we await our final adoption, in the form of the redemption of our bodies. The first sheaf of grain is God's pledge to us of the final harvest. Thus, in one of Paul's clearest passages outlining his basic eschatological framework, the Spirit plays the key role in our present existence, as both evidence and guarantee that the future is now and yet to be.

Because of the symmetry between the understanding of the Spirit as seal, down payment and firstfruits of our redemption respectively, they can be categorized together.

***Sphragis*, *Arrabon* and *Aparche* and the New Covenant**

The analysis above has shown that the word *sphragis*, depending on the context, can be understood as proof of ownership, assurance of God's promise, confirmation of an agreement, mark of authenticity, and assurance of ever abiding presence. Scarcely would one dispute that all these terminologies belong to the covenantal category. For instance, in the Old Testament, every covenant between God and man had a seal. To seal his covenant with Abraham, He made a promise and an oath (Heb 6:18). The writer to the Hebrews gives a very strong description to the two things: he calls them immutable. In the old covenants, there was also a strong sense of ownership where the covenant was between God (a suzerain) and His children, and was the one to set forth conditions (Busenitz, 1999:176). The circumcision of the foreskins of Israelites was also a mark of ownership. In the same vein, one can argue that the rainbow in the Noahic covenant was to be seen as both an assurance to man of God's fidelity, and a constant reminder to God of His promise. All these descriptions fit into the multifarious roles of the Spirit in Pauline thought, as mark of ownership, confirmation, assurance of God's willingness and ability to keep to His promise of redemption, etc.

The major contribution of the word *arrabon* (down payment) in Pauline thought is that the Spirit's presence is the guarantee of God's ever-abiding presence. It bespeaks both the present reality and the certainty of the promised future. That God has released the Holy Spirit of promise guarantees His fulfillment of the not-yet aspect of redemption. This is evidenced in Paul's use of the word *salvation* both to denote what the believer has received already (Eph 1:13) and what awaits him/her at the *eschaton* (Rom 13:11). Thus, the presence of the Holy Spirit is the link between the times. Therefore, since the believer's relationship with God, like covenant, is continuous, this understanding of the Spirit's role is essential for unpacking the new covenant. The import of the metaphor 'first fruit' (*Aparche*) with reference to the Spirit in covenantal terms is the role He plays as

evidence. This has Trinitarian undertone, as it displays the Spirit's procession from the Trinitarian economy. The Father sent the Son; the Son promised the descent of the Spirit as another paraclete (John 14:16); the Spirit is here as the demonstration of the ever-abiding presence of the triune God. When believers are asked how they know they are in covenant with God, the Spirit's presence is the evidence. This is why Paul insists that being led by the Spirit is the evidence of son-ship or membership of the new covenant community in Christ Jesus (Rom 8:14).

Implications of the Spirit's Multifarious Roles in the New Covenant for the Believer

There are several implications of understanding the role of the Spirit in the new covenant in Pauline thought. Some of them are:

1. God has not left the world in doubt as to membership of the covenant community. The presence of the Spirit in a believer's life brings assurance of salvation.
2. Manifesting the fruit of the Spirit is the believer's way of proving that he/she is a member of the covenant community. The implications of this for the Nigerian Christians cannot be over emphasized. The fruit of love, gentleness, meekness among others will help in ensuring peace and cooperation at home, in the Church and in workplace
3. Like the rainbow, the Spirit reminds the believer that God is able and willing to see him/her through the term of the covenant; this duration has been set by God Himself (the suzerain);
4. That the believer has been sealed with the Spirit precludes the possibility of God withdrawing His Spirit. The believer may only grieve the Spirit, but we have no New Testament evidence that the Spirit can leave the believer. This makes it unnecessary for the believer to pray that the Spirit should not be taken away from him/her, as that does not apply in the new covenant.
5. As in the context of 2 Corinthians 1:22, the Holy Spirit is also the one who authenticates true ministry. Under the new covenant, people need not go about trying to authenticate their calling with sweet words; the Holy Spirit does that flawlessly.
6. In giving the believer the Spirit, God is also assuring the believer that His futuristic fulfillment of His part of the bargain will be much more glorious than the present experience. In this case, the remaining part of the covenant demand shall outweigh the down payment. This is deliberate: it is meant to create in the believer a sense of longing for the aspect to come.
7. Paul also teaches that the Spirit's presence in the body is the mark of redemption at the resurrection. Thus, anyone who does not have the Spirit in him/her does not have the propensity to receive the signal of the trumpet for the resurrection of the just.

Conclusion

In the Noahic, Abrahamic, Mosaic, and Davidic covenants, God gave the people physical signs, pledges and tokens which were to assure them of His continued presence as their suzerain and to guarantee (in their hearts) His performance of His continuous role in the contract. In like manner, the new covenant goes with signs, and most denominations hold onto baptism and the eucharist as the basic covenant indicators. In this work, however, the roles of the Holy Spirit as *sphragis* (seal), *arrabon* (down payment) and *aparche* (down payment) are explored from a covenantal perspective. The merit of the exploration is that it fosters a better understanding of the Holy Spirit in the believer's walk with God, commonly referred to as new covenant.

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