

THE HOLY SPIRIT — Indwelling, filling, and endueing

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Introduction

The purpose of this study is to establish how the ministry of the Holy Spirit during the Age of Israel differed from His ministry during the intercalary Age of Grace (Church Age). Main points to be made:

1. During the Church Age (Age of Grace) the HS indwells all believers at the moment of salvation (universal indwelling) and that remains so for the believer until death (or the Rapture of the church).
2. During the Age of Israel (Age of the Law) there is no universal indwelling of the HS, but there is temporary empowerment we will call “endueing” that is limited to certain individuals to accomplish certain tasks for specific periods of time.
3. Indwelling, endueing, and filling of the Holy Spirit are not the same.

Salvation and the Holy Spirit

Salvation in all dispensations follows a set pattern; it is always by faith alone totally apart from any human works. The difference is merely in the perspective of the one saved and how much information he has concerning the details of salvation.

An over-simplified way of looking at this difference is to describe salvation in the New Testament times as looking back on what was accomplished at the Cross, while salvation in the Old Testament times was looking forward to what would be accomplished at the Cross.

It is important to remember that through the ages God has been progressively revealing His plan. What has been revealed to us today concerning His plan is considerably more than what the Israelites understood, which was mainly focused on the promised Kingdom. And what the Israelites understood was more than what was revealed to the

patriarchs. What the patriarchs understood was more than was revealed in previous ages. Adam and Eve were told little more than what was revealed to them in Genesis 3:14-19, which was less detail than revealed in later ages.

Steps in salvation that are the same for all ages:

1. All humans are born dichotomous; that is they are made of two parts, a body and a soul with the soul being their intellect.
2. All humans are born condemned on the basis of Adam's sin, not their own sins.
3. All humans are born spiritual dead and lack a human spirit (or as some believe the human spirit is "dead"). As a result we are said to be "totally depraved". Under total depravity, we are unable to understand spiritual phenomena or do anything to have a relationship with God.
4. Christ died for the sins of every human ever, thus, God made provisions for all of mankind of all ages to find deliverance from the fires of hell (salvation) if they should decide to take advantage of that free offer. This is called "unlimited atonement". The availability of salvation to all is called "common grace".
5. A spiritually dead, totally depraved, and condemned whosoever is presented the Gospel. Unable to comprehend spiritual things because of his spiritual deadness, the Holy Spirit makes the Gospel perspicuous to the whosoever at Gospel hearing.
6. If the whosoever responds with positive volition to the Gospel message, acting in the capacity of the missing (or spiritually dead) human spirit in the whosoever, the Holy Spirit takes that positive volition at the point of Gospel hearing and converts it into "effective" or "effectual faith," which results in salvation. This is called "efficacious grace".
7. The Holy Spirit then generates a human spirit in the spiritually dead former-whosoever-now-believer, rendering him/her trichotomous and spiritually alive and imputes eternal life to the human spirit. That God generated (or revived) human spirit renders the new believer a literal child of God forever.

The New Testament believer looks back on what was accomplished at the Cross, while the Old Testament believer looked forward to what would be accomplished at the Cross. Both are saved by faith alone. What is different

between the Old Testament and the New testament is what comes after salvation.

The Holy Spirit's ministry during the Church Age

Let's establish what we know about the ministry of the Holy Spirit during this Church Age in which we live. During the Church Age the believer's body is the Temple of God.

1 Cor 3:16 Do you not know that you are God's temple and that God's Spirit dwells in you?

This passage further demonstrates the indwelling of the Holy Spirit in the believer. During this Church Age, the believer is permanently indwelt by the Holy Spirit from the moment of salvation to death or the Rapture, whichever comes first.

While regeneration and efficacious grace are the same in all dispensations, the ministry of the Holy Spirit to the believer during the Church Age is unique. The Holy Spirit makes the Gospel a spiritual reality to the unbeliever in every age. In the Church Age the key difference is the baptism of the Holy Spirit, which enters us into union with Christ.

Actions of the Holy Spirit at salvation during the Church Age

- He makes our faith effectual, the ministry of efficacious grace. (Same as previous ages.)
- He creates a human spirit for the imputation of eternal life, the ministry of regeneration. (Same as previous ages.)
- He enters us into union with Christ as a guarantee, the baptism of the Spirit.
- The sealing ministry of the Spirit guarantees our eternal security.
- The ministry of the filling of the Holy Spirit gives believers the power to execute the plan of God for our lives.
- He indwells believers to provide a temple for the indwelling of the Shekinah glory (our Lord).
- He provides one or more spiritual gifts for function as a member of the body of Christ.
- Every believer is indwelt by the Holy Spirit and cannot lose that indwelling.

- Every believer is filled with the Spirit at the point of salvation but loses the filling of the Spirit at the point of post-salvation sinning or carnality.
- Recovery of the filling of the Spirit occurs through the use of the rebound technique (1 Jn 1:9) not by asking for the Spirit.

The functional ministry of the Holy Spirit during this Church Age is to:

- Lead the believer in God's plan for his life
- Enable the believer to accomplish that plan
- Empower the believer to have victory over sin
- Teach the believer about God and His Plan.

All this is possible/accomplished ONLY when the believer is "filled with the Spirit," which is "walking in the Spirit" as in Galatians 5:16. While indwelling is permanent during this dispensation, the filling of the Spirit is not. The filling, which includes all the after salvation ministries of the Holy Spirit listed as part of the functional ministry is dependent on the believer's spiritual state. Is the believer free of sin in his life and living his life trusting in the ministry of the Holy Spirit to guide, enable, empower and teach, thus enjoying the Fruit of the Spirit (Gal. 5:22-23), or is the believer in a state of carnality with unconfessed sin on his soul with the Holy Spirit chastising him? A believer in a state of carnality experiences only the chastising ministry of the Holy Spirit, which is God encouraging the believer to confess sin and return to the condition of the filling of the Spirit. Such a believer in carnality looks like what is described in Galatians 5:19-21.

Once sin is confessed (1 John 1:9), the believer is again filled with the Spirit and returns to enjoying the fruit of such a relationship. The Spirit filled, "walking" believer's lifestyle will look like what is described in Galatians 5:22-23, which is actually the exact same lifestyle experienced by our Lord while on this earth.

There was no indwelling of the Holy Spirit until the Church Age. Some believers in the Old Testament were empowered by the Holy Spirit at times. While no believers are indwelt by the Holy Spirit in other dispensations, all believers are indwelt with the Holy Spirit in the Church Age. The ministry of the Holy Spirit in other dispensations was called "endowment of the Holy Spirit". We will look at endowment in detail later.

During the Church Age, the Holy Spirit indwells the body of every believer, but only controls the soul of the believer under the title "filling of the Holy Spirit" or "walking in the Spirit." It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary, depending on the believer's spiritual status (carnal or not). When we sin we lose the filling of the Holy Spirit but not the indwelling of the Spirit.

The actual use of divine power from the indwelling of the Spirit depends on the filling of the Holy Spirit rather than the indwelling of the Spirit. The indwelling is not operational apart from the filling. Therefore, the believer must learn to distinguish between the indwelling of Holy Spirit and the filling of the Holy Spirit.

It is through the filling of the Holy Spirit by which we enjoy a vitally alive spiritual life. Divine power is necessary to execute the divine plan and have victory over sin. Without the filling of the Holy Spirit there is no spiritual life. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, which means anything the unbeliever can do is not the Christian way of life.

The indwelling and filling of the Holy Spirit are not synonymous terms. While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the believer's soul. Therefore, the sphere of indwelling is always stated as the body of the believer, (1 Cor 3:16; 6:19-20). Your body is the sacred building of the Church Age. This indwelling makes it impossible for demon possession to occur.

While both the indwelling and filling are absolutes and they cooperate with each other and are not antithetical, they are different types of absolutes. The indwelling of the Holy Spirit is an irrevocable absolute, but the filling of the Holy Spirit is a revocable absolute as a result of carnality.

When the Holy Spirit controls the soul, the believer is said to be filled with the Spirit, but when the sin nature controls the soul, the believer is said to be carnal—both grieving and quenching the Holy Spirit.

The indwelling of the Holy Spirit is both permanent and irrevocable whether the believer is carnal or spiritual. The filling of the Spirit is temporary, depending on whether the believer is spiritual or carnal. The filling of the Spirit is related to the believer's soul. When the sin nature takes over the believer's soul, then the believer sins.

The purpose of the indwelling of the Holy Spirit is to provide a temple in the believer's body for the indwelling of Christ as the Shekinah Glory. The purpose of the filling of the Spirit is to provide the enabling power for the execution of the unique spiritual life of the Church Age. Therefore, the indwelling of the Spirit is permanent, while the filling of the Spirit is temporary, depending upon consistency in using the rebound technique of 1 Jn 1:9.

The filling of the Spirit is mandated by God (Eph 5:18), but the indwelling of the Spirit is stated by God as a fact (1 Cor 3:16, 6:19- 20).

We are commanded to "grieve not the Spirit," (Eph 4:30) and to "quench not the Spirit," (1 Thes 5:19). We are never commanded to be indwelt by the Spirit, but to "be filled with the Spirit," (Eph 5:18), or to be "walking in the Spirit," (Gal 5:16).

The Indwelling of God the Holy Spirit was prophesied in John 7:37-39 and John 7:37-39 prior to the beginning of the Church Age by Christ. In John 14:16-17 Christ again prophesied the indwelling of Holy Spirit, "will be in you."

How God related to man during the dispensations prior to the Age of Israel

During all the seven dispensations of ages in human history, God relates to man in different ways.

- In the Garden God "walked with Adam in the cool of the evening," suggesting a very intimate and personal relationship like that of a very close and dear friend. God spoke directly to man. This was possible because perfect God could have face to face relations with His perfect creation.

- After the fall and during the Age of Conscience that followed, because of man's sinful nature, perfect God was limited in how He could relate to fallen man. He did speak to certain men directly. He spoke to Cain concerning the death of Able, for example, but the relationship never seems to be as it was before in the Garden.
- During the Age of Human Government, which ended with the Tower of Babel, there is no mention in Scripture of God speaking or having a personal relationship with anyone once past Noah and his immediate family.
- During the Age of the Promise to Moses (Age of the Patriarchs), God spoke to a very limited number of people directly, such as Abram, Moses, and a few others.

How God related to man during the Age of Israel

During the Age of Israel, God made changes to His relationship with man and instituted the Temple and Levitical System of Worship through sacrifices.

- This change was because God was creating a people of His own and would be relating to many more people than during previous dispensations.
- The Temple and Levitical offerings would be the vehicle through which God would meet with His creation.
- God resided in the Temple in the Holy of Holies, and man was required to approach God in very specific and limited ways and only with the Levitical priesthood acting an intermediary. Only the high priest was allowed to go behind the curtain and enter the Holy of Holies where God resided and only once a year (Yom Kippur) after an elaborate ceremony and animal sacrifice.
- God, however, continued to have direct contact verbally and through visions and dreams with certain people such as prophets and a few kings.
- These people were "endued" with the power of the Spirit.

ENDUEMENT

This doctrine explains the ministry of God the Holy Spirit to believers throughout all of the Old Testament dispensations after the fall. It explains the difference between the Old Testament spiritual life and the spiritual life of the Church Age, which is far greater for the individual believer. Because the Tribulation is a return to the Age of Israel (Daniel's Seventieth Week), when the resurrection of the Church (Rapture) occurs, removing all Church Age believers, everything reverts back to the Old Testament system.

Enduement is defined as the divine endowment of the power of God the Holy Spirit to certain Old Testament believers on a temporary basis. Only a small percentage of Old Testament believers had any direct dealings with God the Holy Spirit and experienced enduement. The enabling power of God the Holy Spirit was given to certain Old Testament believers to provide wisdom, doctrine, leadership, administration, prophecy, and communication to regenerate mankind and even some unbelievers like Balaam and his donkey.

Old Testament writers of Scripture were endued with this power. God the Holy Spirit so supernaturally directed the Old Testament writers of Scripture that without wavering their intelligence, their individuality, their personal feelings, their literary style, or any other factor of personal expression God's complete and coherent message to mankind in the Old Testament canon was recorded with perfect accuracy in the original languages, the very words bearing the authority of divine authorship. God the Holy Spirit gave the writers of the Old Testament the power to get the message or canon correct when they wrote.

In every dispensation all believers are saved exactly the same way. Every unbeliever is born spiritually dead without a human spirit and must be born again as a trichotomous being, having a body, soul, and human spirit. Regeneration is the function of God the Holy Spirit in creating a human spirit and imputing eternal life to it. The Holy Spirit teaches the human spirit of the believer in the Old Testament through enduement.

Job 32:8, "But there is a human spirit in man, and the inspiration of the Almighty gives them understanding."

God the Holy Spirit did not fill Old Testament believers, He gave them power. No member of the Trinity ever filled any Old Testament person nor did They indwell any person of the Old Testament. Believers in the Church Age have more privilege and power through being born again and the indwelling Holy Spirit than in any previous age. The Old Testament believer could lose enduement through carnality, but he could not lose his salvation.

The purpose of enduement was to empower and enable certain believers to accomplish the will of God under certain and varying circumstances. This ministry called enduement, or being clothed with the Spirit means to empower; to invest or endow with some gift, quality, or faculty of power; to clothe with power or ability above and beyond human ability.

Who had the enduement of the Holy Spirit in the Old Testament?

- The writers of Old Testament canon.
 - The Torah. Moses had the enduement of the Spirit and the office of prophet in the Old Testament.
 - The Prophets (NAVI'IM). These are the writers who had the office of prophet: Joshua, Samuel, Isaiah, Jeremiah, Ezekiel.
 - The Writings (KUTHIBIM). These writers had the gift of prophecy: the writers of the Psalms, Job, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra, Nehemiah, Chronicles.
- Joseph was endued by the Holy Spirit for wisdom, leadership, and preservation of the Jewish patriarchs, (Gen 41:38-40).
- Moses and seventy elders of Israel were endued by the Holy Spirit for leadership, (Num 11:17,25).
- Certain skills related to the worship of Israel received the enduement of the Spirit, (Ex 28:5; 31:3), "and I have filled him with the power of the Spirit of God" (35:30-35).
- Skilled labor to make Aaron's high priestly clothes, (Ex 28:3).
- Bezalel, the craftsman of the ark of the covenant and furniture in the tabernacle, was given the enduement of God the Holy Spirit.
- Joshua was empowered to be successful in warfare, (Num 27:18).
- Certain judges received the enduement of the Spirit: Othniel and certain judges were empowered to kill Israel's enemies, (Jud 3:10); Gideon (Jud 6:34); Jephthah, (Jud 11:29); Samson to kill a lion, (Jud

14:6), and the Philistine army, (Jud 15:14ff) All of these passages link the empowering of the Holy Spirit with killing the enemy or ruling the nation, and not as a part of spirituality.

- Saul was given the power of the Holy Spirit (1 Sam 10:9-10) and lost it (1 Sam 16:14) and never recovered it.
- David was given the endowment power of the Holy Spirit (1 Sam 1) His great feats were accomplished in the power of the Spirit, (1 Sam 16:13). David was perpetually empowered with the Spirit but was in danger of losing it as a result of the Bathsheba affair (Ps 51:11)
- Daniel had the endowment of power from the Holy Spirit, (Dan 4:8, 5:11-14, 6:3).
- Solomon was empowered by the Holy Spirit and at some point he lost it, (Prov 1:23).
- There were three carnal believers in the Old Testament whom the Holy Spirit empowered.
 - Balaam, (Num 24:2).
 - Samson, (Jud 13-15).
 - Saul, (1 Sam 19:23-24)
- The Holy Spirit empowered a few Old Testament believers to perform miracles. There were three great periods of miracles.
 - During the ministry of Moses.
 - During the time of Elijah and Elisha.
 - During the ministry of the Lord Jesus Christ. (Mt 12:28; Lk 4:14-18).
- Old Testament believers could request the empowering of the Holy Spirit.
 - Elisha requested a double portion of the Spirit, (2 Kg 2:9-10).
 - The disciples were told to ask for the Spirit, but did not, (Lk 11:13).
- Old Testament believers who received the Holy Spirit could lose the Holy Spirit as a matter of discipline.
 - Saul, (1 Sam 16:13-14).
 - David, (Ps 51:11).
 - The warning to Solomon, (Prov 1:23).

The disciples rejected the endowment power of the Holy Spirit.

Luke 11:9-13 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For everyone who asks receives, and the one who seeks finds, and to the one who knocks

it will be opened. ¹¹ What father among you, if his son asks for a fish, will instead of a fish give him a serpent; ¹² or if he asks for an egg, will give him a scorpion? ¹³ If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

Note that this took place during the Age of Israel. The Church Age had not started yet. This is not a prayer promise nor was not offered to all believers, but just to the disciples who followed our Lord. All they had to do was ask for the enduement. It appears that none ever did. Our Lord prophesied that the disciples would have the power of the Holy Spirit without asking for it. Here He was speaking about Church Age indwelling.

Acts 1:7 He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Conclusion.

- It would appear that a very small percentage of all believers in the Old Testament had any real direct relationship with God the Holy Spirit.
- The Church Age is unique in the provision for the spiritual life, but this uniqueness never implies any handicap for other believers in other dispensations. God provides everything necessary for every believer in every dispensation to fulfill the plan of God for their lives.
- The spiritual life of the Church Age is based on the principle that every believer must take the responsibility for their own decisions. Only you can live your spiritual life; no one else can live it for you. You begin your spiritual life with the filling of the Spirit at the moment of salvation. You lose the filling of the Spirit through your decisions concerning sin. The only way you recover the filling of the Spirit and the resumption of your spiritual life is through the use of your volition to name, cite, or acknowledge your sins to God (1 John 1:9).

Here is a key take-away:

With no universal indwelling and filling of the Spirit prior to the Church Age, and specifically the during the Age of Israel, believers not endued had to rely on their own human effort to meet the terms of the Law Covenant. During the Church Age, we have the power of the indwelling of the Holy Spirit to enable us to live righteously as long as we use that power source and “walk by means of the Spirit.” Paul mentions this in Romans.

Romans 8:3 For God has done what the law, **weakened by the flesh**, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ⁴ **in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.**

The ministry of the Holy Spirit in the Life of Jesus.

Because the period was part of the Age of Israel, there were a few believers who were endued by the Holy Spirit, such as John the Baptist. However, the most important ministry was the ministry of the Holy Spirit to the humanity of Christ.

The humanity of Christ was both indwelt and filled with the Spirit. That is precedence for our relationship with the Holy Spirit in the Church Age. The prophesy of the ministry of the Spirit to Christ is found in Isaiah 11:2, "And the Spirit of the Lord will rest on Him, the Spirit of wisdom and understanding, the Spirit of counsel and knowledge, and occupation with the Lord."

Our Lord was sustained in His humanity by the Spirit. He did not use His own divine attributes to glorify Himself or to fulfill anything in the strength of His own divine power. Everything He did was in the power of the indwelling Holy Spirit. This would establish a precedent for the Church Age.

We say, "Jesus Christ test-drove the spiritual life and proved it worked, then He left it here with the Holy Spirit for us to use."

During this Church Age, every believer has the option to use the power of the indwelling Holy Spirit exactly the same way our Lord did and get exactly the same results He did.