

WHAT THE HOLY SPIRIT DOES NOT DO

Ed Dye

I. INTRODUCTION

1. Our present topic is: “What The Holy Spirit Does Not Do,” or what the work or function of the Holy Spirit is not.
2. In three previous lessons on the Holy Spirit and his function, we have covered it under three separate topics:
 - a. 1st, “Jesus Christ, The Holy Spirit And The Apostles of Christ,” which we discussed under four different subtitles
 - (1) First, there was John, the Baptist, and the promise of Holy Spirit baptism, Mt.3:7-11.
 - (2) Later, the four-fold promise Jesus made to his chosen apostles, as his special messengers.
 - (3) The promise of Christ received: Time and Place.
 - (4) The results of the promise received.
 - b. 2nd, topic studied: “The Comforter;” that is, the work of the Holy Spirit as the Comforter to the apostles of Christ, which we discussed in three separate sections as follows:
 - (1) 1st, the identity of the Comforter.
 - (2) 2nd, the word “Comforter” defined.
 - (3) 3rd, the Comforter’s specific work with and through the apostles of Christ, of which there are at least **seven** functions assigned.
 - c. 3rd, topic studied: “The Work of the Holy Spirit;” that is, the actual and fundamental work of the Holy Spirit as revealed in the N.T. Scriptures, summed up in four brief propositions.
 - (1) He was sent to reveal the truth, the word of God to man.
 - (2) He was to confirm the truth he revealed.
 - (3) He was to deliver the truth revealed and confirmed
 - (4) The truth, or the word he revealed, delivered and confirmed is said to be: “The sword of the Spirit.”
3. Thus his work as revealed in the N.T. Scriptures was to be done through the chosen apostles of Jesus Christ, wherein he empowered them to function as the ambassadors of Jesus Christ.
4. Now to our present topic: “What the Holy Spirit Does Not Do,” or to be more specific, we will be emphasizing not only what

the Holy Spirit does not do, but what he did not do, and will not do, in spite of the claims of some to the contrary.

5. Needless to say, there has been and is much misunderstanding of the function of the Holy Spirit concerning what he does, even in the present time when miraculous work through human agency has ceased.
6. In fact, perhaps the one thing which contributes most to a misunderstanding of the Holy Spirit and his work is to ascribe to the Spirit functions, influence, and positions he was never sent by both the Father and the Son to fill.
7. In short, we are saying that things are called or claimed as the work of the Holy Spirit which are not his work, never were, are not now, and will not be in the future.
8. For this reason we think it should be both interesting and profitable to enumerate and briefly discuss some of the things the Holy Spirit was not sent to do, as follows:

II. DISCUSSION

A. THE HOLY SPIRIT WAS NOT SENT FOR THE PURPOSE OF, AS FAR AS THE INSPIRED SCRIPTURES REVEAL, MAKING ANYONE HAPPY OR TO MAKE THEM FEEL GOOD.

1. His work involved a much higher purpose.
2. By studying each case of conversion in the book of Acts, starting on Pentecost in Ac.2 on throughout the book, we can plainly see that the Spirit's work was not directly on the emotions of the converts.
3. Often as different cases reveal the converts went on their way rejoicing as a result of their conversion, which entailed their hearing the gospel, believing the gospel, and being baptized for the remission of their sins in obeying the gospel.
4. A case in point is that of the Ethiopian eunuch in Ac.8:26-39.
 - a. V.39: "And when they were come up out of the water, the Spirit of the Lord caught away Philip (the preacher), that the eunuch him no more: and he went on his way rejoicing."
 - b. He was rejoicing because he had been saved, not because the Holy Spirit was sent to work on his emotions to make him happy.

- c. In fact, the Spirit had talked and dealt directly only with the preacher, Philip, not with the eunuch, the convert.
- 5. As Dr. T.W. Brents well said, “We do not know that we are pardoned because we feel good, but we feel good because we know we are pardoned.”
- 6. It is therefore a grave error, one that leads to all kinds of false conclusions and unscriptural claims and practices, to equate one’s emotional feelings as proof of the reception, guidance, or presence of the Holy Spirit.
- 7. And those who set up situations to “fire us” the emotions, such as mass meetings, sitting in circles, holding hands, dimming the lights, etc., etc., to start a response or create certain dynamic feelings and then ascribe it to the Holy Spirit, have no “Book, Chapter, and Verse” for their claim or practice – no proof whatever.
- 8. In our conversion to Christ and our service to God our emotions are definitely involved, but for the reason that the Holy Spirit for the purpose of making the converts happy or make them feel good, it just isn’t so!

B. EVEN IN THE DAYS OF MIRACLES THROUGH HUMAN AGENCY AND SPIRITUAL GIFTS BESTOWED UPON CERTAIN BELIEVERS, THE HOLY SPIRIT WAS NOT SENT TO BENEFIT PERSONALLY THE ONE EMPOWERED WITH A SPIRITUAL GIFT; NOR WAS HE SENT FOR THE PURPOSE OF PHYSICALLY HEALING INDIVIDUALS.

- 1. See 1Cor.12:4-11 (emphasize V.7).
- 2. See also 1Cor.14:26-28,32,33.
- 3. The spiritual gifts were always under the control of the receivers, and not the other way around.
- 4. A case in point is Cornelius and his household, Ac.10,11.
 - a. Ac.10:45-46 reveals that these converts received “the gift of the Holy Spirit,” and the power the power they possessed as a result of receiving this gift. Cf. Ac.2:38.
 - b. Ac.10:44-46, along with Ac.11:18, reveal why such miraculous gifts of the Spirit were given directly to Cornelius and his household, as were the apostles’ gifts of the Holy Spirit given directly from heaven on Pentecost.

5. In the case of present-day praying for direct divine healing of physical illness it is sought for personal comfort or benefit, to alleviate the pain and suffering of the one to be healed.
 - a. In short, it is desired and sought for health reasons alone.
 - b. And there is no direct promise from God revealed in the N.T. for such healing.
 - c. I know and do not discount God's providential works through which many things are done and can be done, of which healing is one of them through laws God has set in motion and often worked through men.
 - d. But where is God's direct promise to heal sick saints. Christian get sick and die just like unbelievers!
 - e. See Phil.2:25-27: "...Epaphroditus, my brother, and companion in labor, and fellowsoldier, but your messenger...For indeed he was sick nigh unto death..."
6. Direct, divine healings in N.T. times were never performed for this reason.
 - a. Physical healing per se was not the end in view.
 - b. It was only a means to an end.
 - c. Take not of Jno.20:30,31.
 - d. Cases in point.
 - (1) The apostle Paul and his "thorn in the flesh," 2Cor.12:7-10.
 - (2) The case of Timothy. Paul acknowledged Timothy's stomach trouble and his "often infirmities" but didn't use his power to perform miracles to heal him. See 2Cor.12:12.
 - (3) Paul also left faithful Trophimus at Milutum sick, 2Tim.4:20
 - e. If the power to work miracles, including healing the sick, which Paul possessed, was to be used for such personal benefits to either saints or sinners, why didn't Paul heal these saints?
 - f. There is no question but that many people were physically healed in the days of Jesus Christ and his apostles.
 - (1) However, the reason or purpose for their healing was always, either directly or indirectly, to confirm the truth of God.

- (2) To prove that God was at work in the revelation and confirmation of his will and way.
- (3) Since all truth has been revealed, delivered, and confirmed, there is no reason for such healing to be done today, and God has given no other reason to do so.

C. THE HOLY SPIRIT WAS NOT SENT TO DIRECTLY ILLUMINATE OR TO AID DIRECTLY ONE'S ABILITY TO READ AND UNDERSTAND THE REVEALED, CONFIRMED AND CAUSED TO PUT IN WRITTEN FORM THAT SO MANY, INCLUDING SOME BRETHREN IN CHRIST, CLAIM IS NECESSARY.

1. Jno.5:39.
2. Eph.3:4,5.
3. Eph.5:7.
4. Jno.7:17; Ac.17:11,12.
5. 2Tim.2:15.
6. Heb.5:12-14.
7. Psa.119:9-11; 19:7,8,11; 119:105,130.
8. If the written word cannot be understood as it is written (of course Paul says it can, Eph.3:4,5) without the direct illuminating power of the Holy Spirit on the mind of man to enable one to understand it:
 - a. How can the alien sinner ever know what to do to be saved?
 - b. Or how can the saint understand the words of the Spirit spoken to him (if that is how he claims it is done) if he can't understand the inspired words of the N.T.?

D. THE HOLY SPIRIT WAS NOT SENT FOR THE PURPOSE OF PROVING BY SOME SUBJECTIVE FEELINGS OR INTUITION THAT ONE IS SAVED, IS A CHRISTIAN, THAT HE IS IN CHRIST, AS IS CLAIMED BY SO MANY IN PRESENT-DAY RELIGIONS.

1. "I know I'm saved because of what I feel in my heart."
2. "I don't care what a stack of Bibles say, I know what the Spirit has said to me."
3. "I know that I know the Lord and he knows me. I know it because of what the Spirit has caused me to feel in my heart."

4. How did those on Pentecost know how and when they were saved? Ac.2:21,36-38,41.
5. What is the scriptural test proving whether or not one knows God? 1Jno.2:3-5.
6. Rom.8:16: "The Spirit itself beareth witness with our spirit that we are the children of God.?"
 - a. How do we know how and when we are saved and become children of God?
 - (1) Ac.2:21,36-38,41.
 - (2) Gal.3:26-29.
 - (3) Rom.10:12-17.
 - (4) 1Jno.5:2.
 - b. Note that "The Spirit beareth this witness **with** our spirit."
 - c. When our spirit bears witness to the fact that we have done what the Spirit-revealed Word teaches us to do to become a child of God, then the Spirit itself, by this means is bearing witness **with** our spirit, not **to** our spirit that we are children of God. There is a difference!
 - d. All the cases of conversion in the book of Acts prove this fact over and over again and again.
 - e. Even in N.T. days and in all the cases of conversion the Spirit did not speak directly to the one converted but to the preacher of the word.
 - (1) See Ac.2:1-8,11,37-41 as a case in point.
 - (2) Also Ac.8:26-40 (esp. Vv.26,29,39,40)

E. THE HOLY SPIRIT WAS NOT SENT TO DIRECTLY INSTILL LOVE INTO THE HUMAN HEART AS SO MANY CLAIM ROM.5:5 IS TEACHING.

1. Love is an exercise of the will of man, and is a command to be obeyed, not a promise to be received, Mt.5:43-45; Jno.13:34,35; 1Jno.3:7,10,11,17,18,23; 1Jno.4:7,10,11,19,21; 1Jno.5:2,3.
2. By means of these passages surely we can see that though Rom.5:5 says: "The love of God is shed abroad in our hearts by the Holy Spirit..." he does not mean that such love is given directly by the Holy Spirit, without any effort or specific action on the part of the individual involved.
3. From such passages we learn that the Spirit, who has revealed to us the confirmed truth of God, and through that truth teaches

us to love – love God, love others, including even our enemies, and to love ourselves.

4. Thus “the love of God is shed abroad in our hearts through the Spirit-revealed truth.
5. But for those who conceive of the Holy Spirit as directly instilling love in the heart of the believer, it is not enough for the written word to enjoin love for all; it must be put there directly by the Spirit, making love a passive work done by the Spirit rather than an active work of the human will.
6. I’m convinced that for the most part that those who hold this position also hold to the idea of “the personal indwelling of the Holy Spirit,” which is also false.

F. THE HOLY SPIRIT WAS NOT SENT FOR THE PURPOSE OF MAKING THE BELIEVER MORE SPIRITUAL; THAT IS, IN A DIRECT WAY.

1. This is something the Spirit does not do in spite of many claims to the contrary.
2. Just as the Spirit does not directly affect the emotions, he does not immediately instill spirituality in anyone for any reason.
3. Of course, the Spirit, through his divine instrument, the Word of God, does affect the mind and does, therefore, teach and lead to spirituality, not in some better than told method, not through some subjective nudging or impulse.
4. One becomes spiritual by obeying the Spirit’s instructions through the written Word of God.
5. There is no question however that the Pentecostals conclude that their so-called “Pentecostal experience” makes them more spiritual.
 - a. Before the “Pentecostal experience,” which they call the baptism of the Holy Spirit, the chief proof of which they claim is the power to speak in tongues, Christianity is a cold, formal, legalistic system and way of life that gives no real joy, peace of mind, or power.
 - b. Of course, the Scriptures do not call it “the baptism of the Holy Spirit,” but a promise that some, namely the chosen apostles of Christ, would be “baptized **with** (emp. mine, EJD) the Holy Spirit,” which Jesus identifies:
 - (1) In Lk.24:49 and Ac.1:4,5,8 as “the promise of the Father,” as their being “baptized with the Holy Spirit,” as their being “endued with **power** (emp.

- mine) from on high,” and that they would “receive **power** (emp. mine),” after that “the Holy Spirit is come upon you,” which they received in Ac.2:1-4.
- (2) See also Mt.3:11, which is something Jesus was to do, and which he did, according to Ac.2:32,33, referring back to Ac.2:1-4.
 - (3) Thus their being “baptized **with** (emp. mine) the Holy Spirit” was a promise to his chosen apostles alone, not to believers in general. Cf. Jno.14:15,17,26; 15:14-16,26,27; 16:7,12-15.
- c. Or take the case of Pat Boone as he expresses it, when one hasn’t had the experience: “it is living in a Father’s house but never personally meeting or knowing the Landlord.”
- (1) But all this is radically changed with the experience. Life become meaningful, the personality dynamic, and one receives power over self, sin, environment,...Before the experience Christianity is nothing more than law keeping, system following, establishment building; after the experience it becomes a spiritual high, personal confrontation, direct guidance, joy, peace, and power from the throne of God...” (From Pat Boone, *A New Song*: Creation House, fifth paperback edition, p.6)
- d. The whole concept shows they consider the miraculous reception of the Holy Spirit by believer, both then and now, the means by which a higher spirituality is instilled, for which there is no “Book, Chapter, and Verse” as proof of their claim, only subjective feelings.
 - e. The Spirit was not sent by the Father and the Son as such a giver, in some direct way, of a higher, more peaceful, joyous spirituality.
 - f. In fact, the Corinthian had received numerous spiritual gifts (1Cor.12-14), yet it had not made them more spiritual or increased their spirituality, as the record shows, 1Cor.3; 1Cor.5; 1Cor.11; 2Cor.11:3; 2Cor.12:20, 21.

G. THE HOLY SPIRIT WAS NOT SENT TO REVEAL PERSONAL FACTS AND OR INSIGNIFICANT ITEMS TO THE RECEIVER.

1. In making known the mind of God to man through the apostles of Christ, who had been “baptized with the Holy Spirit,” he revealed divine principles, or the whole truth of God for man, for the benefit of all men.
2. How different this is among false prophets and present-day Pentecostals and neo-Pentecostals and other, who claim the Spirit is being given to them on various occasions as a personal spiritual guide – a revealer of specific truth for specific persons in specific situations.
3. Pentecostal literature is filled with personal testimonies wherein it is claimed that the Spirit has revealed personal facts and items to them – facts pertaining to the individual alone, so says Howard Winters, an ex Pentecostals.
4. Another example of this is that of Joseph Smith, the prophet of Mormonism, and his wife, Emma.
 - a. He claimed often to have received pseudo-revelation to help him overcome problems, difficulties, and family squabbles.
 - b. Some were supposedly addressed directly to his wife Emma – personal, latter-day revelations of her telling he how to conduct herself toward her husband.
 - c. For them the N.T. Scriptures were not enough. Thus they are incomplete and inadequate, which is contrary to Scriptural testimony itself; such as: 2Tim.3:16,17; Col.2:8-10; Rev.22:18,19; 1Pet.4:11; 1Cor.4:6.
5. The Spirit was sent to reveal the mind of God, God’s will and way, or the Word of God, to all man, not to reveal private and personal facts to any individual for any reason.

H. THE HOLY SPIRIT WAS NOT SENT BY THE FATHER AND THE SON FOR THE PURPOSE OF PURIFYING THE SOUL IN A SECOND WORK OF GRACE, SOMETIMES CALLED “SANCTIFICATION” BY ITS CLAIMED BELIEVERS.

1. According to certain theories (though they vary among the advocates) therefore stated in a very general way.
 - a. Forgiveness of sins (salvation or pardon) is a work of grace that removes the guilt of past sins.
 - (1) But the work of God is not yet finished because the love of and desire t sin, along with its stains, are still there according to the claims of these people.
 - (2) It is possible to remove them, but it takes:

- b. A second working of grace, by means of a direct operation of the Holy Spirit, a working so great that it separates one from the power and temptation to sin to the extent that he can't sin.
- (1) Compare the statement of the woman Pentecostal preacher in Kennett, Mo. years ago, in the very early 1950s: "Bro. Seagraves and I couldn't sin if we wanted to." Why? They were "sanctified". They had the "second work of grace."
 - (2) Adam Clarke, the well-known Bible commentator, making a sharp distinction between initial pardon and purification, says: "What then is this complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin; it is making one who is already a child of God more holy, that he may be more happy, more useful in the world, and bring more glory to his heavenly Father... Arise, then, and be baptized with a greater effusion of the Holy Ghost, and wash away thy sins, calling on the name of the Lord." (Adam Clarke, *Clarke's Theology* [New York: G. Lane & C. B. Tippett, 1845], p. 206)
 - (1) See Mt.4:1-10, the record of Jesus, the sinless one, being tempted by the devil.
 - (2) The present-day Pentecostals grew out of this concept. While they have a different twist in their manner of expressing it, they still hold to the basic idea that one must possess more than Christ offers in the initial forgiveness of sin and in following the instructions given in the Scriptures for Christian living. They may seldom refer to their experience as sanctification. With them it is the baptism of the Holy Spirit. And they make this experience the dynamic for the new life, a life in which sin has little or no power over them because of the leadership of the Holy Spirit. In the final analysis, it is just the second working of grace with a new

twist. According to them, following Christ is simple, trusting obedience may take one to heaven, but it takes the more abundant working of the Spirit to give meaning and dynamics to life.

- (3) Surprisingly enough, Moses E. Lard, a Christian and member of the body of the body of Christ, the church, one of the most powerful and influential leaders in the Restoration Movement, was tainted a little with this theory, or perhaps a similar theory, as set forth in Lard's Quarterly, Vol. I, Old Paths Book Club p.280, where he stated his somewhat doubtful conclusion based on what he thought 1Cor.12:13 means, where he said: "Though sins be remitted, their stain ay still cleave to the soul. Immersion in the Holy Spirit would free it from all these and render it pure and holy. Let it now be true that this is the object for which the soul is immersed in the Spirit, and we should then have a most expressive reason for denominating the Spirit Holy, namely, because it renders the human spirit holy."
 - (a) While Lard did not deny that his view were speculative, he did feel that they offered the best explanation of 1Cor.12:13.
- c. Pat Boone, in his book, "*A New Song*," p.6, expresses this clearly. Describing the difference between himself before the experience, when he was just a Christian, and after the experience, when he claimed he had received something not given to him when he became a Christian and something he had never had as a follower of Christ prior to the experience. He says:
 - (1) "Up to this time I had been a churchman, paying my dues. I'd been investing regularly in the institutional bank: church attendance, contributions and all the rest. The 'treasure' was accumulating in my heavenly account all right, but I was afraid to write checks on it. In other words, I didn't know how to claim the promises that Jesus makes in the Bible to those who'll believe Him. The trouble

was, I'd lived in God's house 21 years without meeting my landlord! I knew a lot about Him – but now I've bet Him.” (Pat Boone, *A New Song* [Carol Stream, Ill: Creation House, 1973, p.6]).

- d. As you can clearly see from such quotations and personal testimonies, just being a Christian, enjoying the forgiveness of past sins and having the hope of eternal life in heaven are not enough according to their claim.
 - (1) Before the experience it is a cold, dry, dreary, legalistic, and burdensome way to live.
 - (2) Then comes the “experience” which changes all of that, where the 2nd work of grace wholly purifies the soul, solves all of one's problems, and gives a new glow to living.
 - (3) What being Christian alone, a true follower of Jesus Christ, cannot do the “experience” does.
 - (4) What the Christian system lacks, the “experience” gives or supplies.
 - (5) “Expect a miracle” is the hue and cry!
2. This theory is pure human speculation; a figment of man's imagination. See Prov.14:12.
 - a. No spiritual gift identified in the Bible was ever given for such a purpose.
3. This is something the Holy Spirit was not sent to do! And this theory is not a harmless concept, but a very dangerous one. For to believe that the Holy Spirit, through a 2nd work of grace, removes all desire to sin and all temptation to sin is very dangerous to the soul of the believer.
4. Is dangerous because it weakens one's sense of right and wrong.
 - a. If one truly and honestly believes the Spirit, by this 2nd work of grace, removes all desire for evil he must then logically conclude, if he is consistent, that all remaining desires, regardless of what they are or may be, are pure and holy.
 - b. Howard Winters, author of his book, “The Work of the Holy Spirit, “and an ex-Pentecostal,” said: “and, believe it or not, I have heard men use this or a similar reason to justify their sins.” P.98.

5. It is dangerous because it leads one to ignore the power of temptation.
 - a. As a warning against such an idea consider 1Cor.10:12.
 - b. According to Jas.1:12-15 “man is tempted when he is drawn away of his own desire, and enticed.”
 - c. But if, according to this theory, one cannot be tempted to sin because even the desire to sin is wholly removed by this 2nd work of grace, that would make useless all Scriptural warnings against sin, all exhortations to flee it, and all the admonitions concerning temptation, of which there are many; that is, remove all of these to all except to those who have not had the 2nd work of grace!
6. However, even though temptation does have strong force, and since sin does have appealing power, even to the most faithful Christian, and it was never the work of the Holy Spirit to personally remove the desires of the flesh, we still have assurance that God has provided a way for us to overcome its power – he has made a way for us to escape – he “will not suffer you (us) to be tempted above that which we are able,” 1Cor.10:13; Jas.1:12; then note 1Jno.2:1,2; Eph.6:10-18.
 - a. He didn’t say we wouldn’t be tempted.
 - b. But he did say, He would not “suffer you (us) to be tempted above that which we are able.”

III. CONCLUSION

1. We have considered some eight of the obvious things the Holy Spirit was not sent to do, did not do during the N.T. days of miracles performed through special chosen men filled with the power of the Holy Spirit, and does not do now!
2. In spite of this, we hear it preached all the time: “expect a miracle,” and expect it for various reasons and for various purposes.
3. People simply refuse to believe that the day of miracles through human agency have ceased in spite of its truth revealed in the Holy Spirit inspired Scriptures according to 1Cor.13:8-13.

(Credit to Howard Winters – from his book: “The Work of the Holy Spirit,” pp. 70-99)