

For Our Information

Ricky Ragsdale is doing some better. He has more doctor appointments this week.

The Simpson Family is out of town this weekend.

Carolynn Richmond goes back to Houston, TX for tests in early April.

John LaValla seems to be doing better after starting new meds this past week.

Remember one another as we pray to the Father each day

We seek only to serve God according to His Will!

the throne as King.

Was this a "promise of the Holy Spirit"? David was a prophet (Acts 2:30) who spake by the Spirit (2Pet. 1:21). In Matt. 22:41-f. Jesus assigns Psalm 110:1 to the Spirit, and argues His exaltation. And now, following the text we are considering, Peter quotes that same Psalm and concludes that Jesus is both Lord and Christ.

Considering "the promise of the Holy Spirit" to be something the Spirit promised is within the bounds of the Greek genitive case. It seems to me Peter offers the Apostles as witnesses for the resurrection; and then says, You, yourselves, see and hear something that could only take place following the glorification and enthronement of the Messiah. Having received of the Father sovereign authority, glorious Kingship (the promise the Holy Spirit delivered) the ruling Messiah has "poured forth this, which ye see and hear." That demonstration of power from on high is undeniable proof that Jesus now reigns as King.

(From the December 1980 issue of Plain Talk as found on the WordsFitlySpoken.org website.)

Contact Us

We want opportunities to speak with others about our work in the Lord's Kingdom.

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Suking His Righteousness

Tanner St Bulletin Volume 7 Number 12

March 2018

Proof On Earth Of Christ's Reign In Heaven

Robert F. Turner

In Acts 2:32-f, Peter concludes an argument for Christ's resurrection and exaltation by saying, "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear". It is our intention to discuss the meaning of the phrase, "the promise of the Holy Spirit" in this context.

Many students, reading hurriedly, relate this to Acts 1:4 ("wait for the promise of the Father") and to Lu. 24:49 ("I send forth the promise of my Father upon you"), and conclude that the phrase under consideration refers to the apostles "having received of the Father." But that is not what the text says. JESUS is the emphasized



*The Lord says to my Lord:
"Sit at My right hand Until I make Your enemies a footstool for Your feet."
Psalm 110:1*



1512 Tanner St. Malvern, AR

Meet With Us

Worship Services

Sunday 10:20 am & 5:00 pm

Bible Classes

Sunday 9:30 AM

Wednesday 7:00 PM

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subject; and it is JESUS whom God has raised up, who was exalted, and who received from the Father whatever the "promise of the Spirit" means. Then, it was JESUS who "poured forth this which ye see..."

Did the Father promise to give the Holy Spirit to Jesus? Isaiah wrote of "the Spirit of Jehovah" resting upon a branch out of Jesse (11:2), upon the "chosen servant" (42:1), and the "anointed" (61:1), but this seems to refer to God's approval, manifested in the personal life of Jesus (Matt. 12:17-f., Lu. 4:17-f). A contextual exegesis of Jn. 3:34 indicates Jesus had the Spirit without measure. God did promise the pouring forth of His Spirit upon "all flesh" (Joel 2:28-f) but that was a general promise, to be fulfilled through Christ (Matt. 3:11), not to Christ. Notice that it was the Lord (Jesus) who promised the Spirit to his disciples (Lu. 24:49; Acts 1:4), although he acknowledged the Father to be the source of the Spirit. When he promised "another Comforter" he said, "I will pray the Father and he shall give..." (Jn. 14:16); "the Holy Spirit, whom the Father will send in my name" (v. 26); "whom I will send unto you from the Father" (15:26). These passages point to something the disciples would receive; but the text we are studying has to do with something that Jesus received.

Some may say, "Yes, the Father had to first give Him the Spirit, so He could pass it on." This seems a rather simplistic view of God's Spirit; and a failure to recognize the Deity of the resurrected Christ. We would like to suggest that "the promise of the Holy Spirit" which Christ received was a more basic promise made by the Father (through the Holy Spirit) and which had to be fulfilled before Christ could "pour forth this, which ye see and hear." We refer to the promise of the Father and the Spirit that Jesus would become King.

The heavenly Father is the source of all spiritual blessings, but He has expressed His grace in Christ Jesus, and "all spiritual blessings are in Him" (Jas. 1:17; Eph. 1:3). The foundation promise of the Bible is that given through Abraham ("in thy seed shall all nations be blessed") and in the larger sense it is the fulfillment of that promise of which Peter spoke on Pentecost. He must convince the hearers that Jesus is

Store In My Heart

Galatians 2:20

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

The life Paul lived exemplified Christ to such a degree that he could say "Christ lives in me." When we put to death our old self in leaving sin and submitting to God we need to make sure that life is no longer seen by those around us. When we live by faith in Jesus our actions must be controlled by His will.

When others see our daily life they should see Christ. If His word fills our heart it will shine through in our actions and reactions every day. Do others see Christ living in you?

Messiah, and to do that he must convince them that the crucified Jesus had been resurrected, and that he now reigns as King upon David's throne. Resurrection and exaltation must be proven.

The outpouring of the Holy Spirit had caused them to marvel, and Peter explained this as that prophesied in Joel, signaling the new era. So much for introduction. Then he launched into his main subject by calling attention to God's approval of the man they had crucified. He says God did "mighty works and wonders" by him before his death; and would not allow His Holy One to see corruption, as promised in a Psalm of David. "We are witnesses" of his resurrection, he confidently affirms. The Jews accepted the Psalm (16:8-f) as referring to Messiah, who would sit on David's throne; and the apostles could bear witness to the resurrection, for it took place here on earth. But what could be produced as proof that Jesus occupied the throne of David? Peter offered something that used the eyes and ears of his audience as witnesses.

During the Lord's personal ministry he had spoken of a time when "rivers of living water" would flow from his followers (Jn. 7:38), and John explained that this referred to the Spirit "which they that believed on him were to receive;" and added, "for the Spirit was not yet given, because Jesus was not yet glorified" (v. 39). There was to be an outpouring of the Spirit that could not take place until Jesus had finished His earthly humiliation, and was seated upon His throne in Heaven.

When Jesus promised the Spirit to his disciples he not only stressed the necessity for his going away in order that the Spirit might come (Jn. 16:7); he also explained that a new and different heavenly office would be established. "Hitherto have ye asked nothing in my name: ask, and ye shall receive..." (v. 24).

The Spirit would bring "power" and "authority" that qualified special ambassadors to carry forth the message of the King (Acts 1:8, 2Cor. 10:8); but this promise could not be fulfilled until a greater and more basic promise had been realized, viz., the promise of the Father to seat His Son upon