

# Miracles in Acts - Pentecost Luke 11 - Acts 1-2

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Preacher: Marvin Wiseman

[ 0 : 0 0 ] We have concluded our study of the miracles in the Gospels, but we are still studying the miracles because there are a number that are found in the Acts of the Apostles.

And I don't want you to think that the Gospels in the Gospels were the Gospels, or the miracles in the Gospels were miracles that Jesus performed, whereas miracles in the Acts of the Apostles were by somebody else because Jesus performed all of them.

It's just that some of them, most of them, he did while he was here on earth. Other miracles he performed after he left the earth and was ascended to heaven, and he performed miracles from heaven, I guess you'd say, by remote control.

And we're going to look at some of those in the book of Acts. And the first place we need to turn to is actually not the book of Acts, but also to a man who wrote the book of Acts, but that's going to be Luke's Gospel.

So I just want to establish something as we engage this first miracle that has to do with... I wouldn't say the first miracle. We've talked a little bit about the ascension. That was a miracle, too.

[ 1 : 1 0 ] But we're going to be talking about Pentecost in Acts chapter 2. But to get a better frame of reference, we need to go to something else that the author of Acts has written, and that is the Gospel of Luke, and we'll go to chapter 22, and I just want to get a fix on the room where they were when they had the Last Supper, as opposed to the room where they will be when the Spirit of God comes on the day of Pentecost.

Because the vast majority of people, and I see this all the time in devotionals, is that the coming of the Holy Spirit was upon the 120 as they were in the upper room, and that is not the case at all.

And maybe it's a mere technicality, but it just goes to show you how accurate the Word of God is, and we need to keep that in mind. So let's look at the earliest beginning of this room in question, and that's Acts 22 and verse 7.

And this is the day before the preparing of the Passover meal, and they're getting ready for it, and we read in verse 7, Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed.

And he sent Peter and John, saying, Go and prepare the Passover for us, that we may eat it. And they said to him, Where do you want us to prepare it?

[ 2 : 4 6 ] And Jesus said to them, Behold, when you have entered the city, that of course will be Jerusalem, a man will meet you carrying a pitcher of water.

Follow him into the house that he enters. That's the house where the Last Supper is going to take place, and where Jesus will excuse Judas to go out into the night and conduct his betrayal and so on.

And you shall say to the owner of the house, The teacher says to you, Where is the guest room in which I may eat the Passover with my disciples?

And he will show you a large furnished upper room. Prepare it there. I just want to say a word about this large upper room.

It's going to be a room large enough to accommodate 120 people. And in addition to that, the apostles and Jesus will be spending the night there.

[ 3 : 58 ] This is going to be turned into an overnight lodging. It's just a kind of thing that would be prepared very quickly and easily on the spur of the moment.

The vast majority of these people simply had what we would call a kind of a bedroll for bedding down at night. It wasn't a bed.

It wasn't a cot like we think of. It was just some blankets that would be stretched out, and you'd just lie on the floor. And that was common fare. It was, remember when Jesus told the man, Take up your bed and walk?

Well, he wasn't talking about a four-poster bed and a mattress and box springs and all of that. He was just talking about a mat-like. And you'd just roll it up and put it under your arm and carry it away.

And that's exactly what the man did. And that's the kind of lodging that these apostles are going to enjoy for the night. And you must understand this is no great sacrifice or deprivation or anything.

[ 5 : 00 ] This is just standard operating procedure. This is the way they function and the way they lived at that time. And we are told this large upper room in verse 13, And they departed and found everything just as he had told them as they prepared the Passover.

In addition, this is not only a large upper room, but it is fully furnished with whatever you would expect or whatever you would need for something like this. It is a second story room, And it's something to keep in mind because the disciples, after they have, well, it will be several days later.

Actually, I don't know if you would say that they rented this place or not, But this is the same room to which they are going to retire in connection with having spent 10 days when Jesus told them, Don't leave Jerusalem.

Now, let me give you a time frame here. He's already been with them 40 days and 40 nights. And now, in connection with the Passover, And this, by the way, is this Passover night, is the night before he's crucified.

We're talking about just hours away. And the time frame is going to be moving on. So I want you to keep that in mind. And let's come now to Acts chapter 1 and be reminded that the same one is telling the story that gave us the content in Luke.

[ 6 : 39 ] And it is Acts 1 and the upper room. And we'll begin with verse 12. This is right after the ascension. And it was in connection with the ascension.

Jesus told them, Don't leave Jerusalem. And the reason is because in 10 days. He didn't say 10 days, but he said, Stay in Jerusalem until you are endued with power not many days hence.

Well, we know it will be 10 days because he'd been with them 40 days and 40 nights. And you add another 10 days and that's 50 from which we get the word Pentecost, meaning five-sided.

And this would be 50 days later that the Spirit of God will come. And they have no idea what he's talking about. All they know is Jesus said, You are going to be supernaturally endowed with power not many days hence.

Now, guys, this means you don't go back to Galilee and take up fishing again. You stay here in Jerusalem until that time comes when you are endued with power. So we read then after the ascension in chapter 1, and I'm not going to spend much time on it, but I do want to, I will throw this out.

[ 7 : 56 ] As they beheld Jesus after he gave them his last word, he ascended right before their very eyes and they just stood there gawking, looking up into heaven and he's getting smaller and smaller and smaller and finally he just disappears out of sight.

He's gone up into heaven. And where exactly is that? We know it's up. And is up from Jerusalem radically different from up from Australia?

Isn't it? It would be kind of down that way. So I throw that out not because I have any answers, but I just want you to think about it.

Maybe you'll come up with it. I have no idea. But I know you went up. And by the way, when so many directions are given in the Bible, it is always based on from Jerusalem.

That seems to be the geographical core of the earth is Jerusalem and understandably. So we are told here in chapter 1 in verse 12, this is right after the ascension, right after the angels told him, he returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

[ 9 : 31 ] It's about a half a mile. That was the length, that was the extent of the distance that you were able to travel on the Sabbath day without violating the Sabbath.

and it was pretty much determined to be about a half a mile. And verse 13 says, And when they had entered, they went into the upper room where they were staying.

Now, they had been staying there for the last 10 days. That's where they'd been spending the night. It's all kind of like a two-week rental of a motel or something like that.

And that's where they are at the time. And it names them here. And they are conducting a kind of business meeting. And we are told in verse 14 that these all with one mind were continually devoting themselves to prayer along with the women and Mary, the mother of Jesus, and with his brothers.

And in this large room that would accommodate 120 people, Peter stood up in the midst of the brethren.

[ 10 : 47 ] And I just want to inject something here because I think this is significant as to why Peter is given a position of primacy in connection with the ministry of the apostles.

And I can only attribute it to, and I can't prove this because I don't have a chapter and verse for it, but it seems to be the case that Peter becomes the chief spokesperson.

He is the mouthpiece for just about everything that happens. And he is here too. And my suspicion is because Peter appears to have been the senior member of the twelve.

He would be the old man, if you will, of the group. By old man, I mean maybe in his forties, something like that. But he appears to have been the oldest one of the group.

And in the Jewish culture and kind of tradition, it is the age, aged one that seems to take charge in just about every situation.

[ 11 : 54 ] And that's established pretty much in the Old Testament as well. So, Peter is kind of taking charge here. Remember, Jesus had already told Peter that he was giving him the keys to the kingdom and he would conduct the twelve when they sit on the twelve tribes judging the people of Israel and all the world for that matter during this kingdom time.

So, Peter has a very strategic position and I think it is one that in many instances has been misinterpreted by our Roman Catholic friends who insisted he was the first pope but that's another study in itself.

So, let's go on here. And Peter, verse 15, Peter stood up and again, why Peter? Because of what I just told you, I think. Peter stood up in the midst of the brethren, a gathering of about 120 persons was there together.

So, it's the twelve and so many of those who had traveled with Jesus during the ministry, there were women involved, and just a number of people, not just twelve but a great many more numbering 120 and Peter says, Brethren, the scripture had to be fulfilled which the Holy Spirit foretold by the mouth of David.

Now, that's from one of the Psalms and David lived a thousand years prior to the time that Peter's talking about. concerning Judas who became a guide to those who arrested Jesus for he was counted among us and received his portion in this ministry.

[ 13 : 38 ] He's talking about Judas. Now, this man, Judas, acquired a field with the price of his wickedness. Actually, he didn't acquire the field but the field was bought in his name because of his burial there and falling headlong he burst open in the middle and all his bowels gushed out.

I don't want to elaborate on that but the theory is that Peter hanged himself from a tree. We know that he died by hanging, committed suicide when we realized what had happened and the theory is that when Peter stepped off the edge of this precipice where he was standing and the theory is and this cannot be proved but the theory is that there was a limb overhanging and he put this rope around it and the noose around his neck and stepped off the ledge and when he did the weight of his body broke the limb that the rope was hanging on and he fell down below and we've got a nasty scene there where he burst open in the middle his bowels gushed out I think that's quite literal and it became known to all who were living in Jerusalem so that in their own language that field is called hekeldama that is the field of blood for it is written in the book of Psalms and this is the

Psalms that he's talking about that David said a thousand years earlier let his homestead be made desolate let no man dwell in it and his office let another man take it is therefore necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us beginning with the baptism of John now I think we can say that marked the very beginning of the earthly ministry of Jesus he underwent this baptism by John remember John was reluctant to baptize him Jesus said it needed to be done because to fulfill all righteousness that was the very origin of Jesus public ministry and it is just getting underway and these people were with him almost from the beginning so keep in mind that it was not merely the twelve apostles who were with him all the time but there were a number of other people who were along as well and yet they were not apostles they were disciples let me put it this way all apostles were disciples a disciple simply means a learner or a follower but not all disciples were apostles what Joe just note here

Peter was doing this to elect another person to fill Judas a spot because of what Jesus said earlier there will be twelve thrones so they had to get Peter's thinking he's going to come back real soon and set up these thrones so we've got to get somebody else elected for his position we're getting to that Joe it's coming right up I'm sorry beginning with the baptism of John until the day that he was taken up from us one of these he's talking about one of those several who constituted a hundred and twenty many of them were women and wives of the men but out of the number there were a number who were potential replacements for him because they had been one of the party from the beginning and it seems to indicate here in the text that Peter is listing that as a qualification so that somebody who just joined with their group a couple of months before or even maybe a year before would not be considered eligible for this rule so we're told in in verse 22 beginning with the baptism of John until the day that he was taken up from us one of these should become a witness with us of his resurrection and let me just inject something here because this is the vital addition to the preaching that they have been giving regarding the resurrection of Christ

I mean regarding the presentation of Christ and the kingdom and everything that went with it now they've got another element to add to the ministry of Christ and his miracles and that is a resurrection that's going to become everything and guys it still is it still is everything for if Christ be not risen your faith is vain and it is empty and if Jesus did not arrange for his own resurrection why in the world would you think you're going to be resurrected so everything that is the very essence of Christianity hangs in the balance with this one particular subject the resurrection of Christ from the dead so they put forward two men Joseph called Barsabbas who is also called Justice and Matthias and they prayed and said thou Lord who knowest the hearts of all men show which one of these two you have chosen to occupy this ministry and apostleship which from which

[19:18] Judas turned aside to go to his own place so they drew lots for them and the lot fell to Matthias and he was numbered with the eleven apostles and I'm sure the eleven are saying Matthias welcome on board now it needs to be understood here because this is a common faulty assumption and the Bible the Bible is interpreted with a lot of faulty assumptions and one of the most grievous I think is the idea that that Paul the apostle was supposed to be the twelfth apostle but these guys were running ahead of the Lord and they were not waiting for direction from him and they took the situation into their own hands and they chose this guy Matthias and the proof that you do not that Matthias was not the right one is the fact that all through the rest of the book of

Acts you never hear a book as he makes quite clear is totally different later and different because he's going to have an entirely different ministry to whom were the twelve commissioned to go to the Jews go not to the Gentiles but confine your ministry to the lost sheep of the house of Israel Jesus told them that in Matthew chapter 10 but the thing that is super significant about

Paul or Paul of Tarsus who's going to become Paul is that he is raised up to be the apostle to the Gentiles that's as different as you can get in fact that was so odd that some had great difficulty even accepting it and fellas some have difficulty accepting it today and they see Paul as some kind of an outlier some kind of a really radical somebody's different I've heard people say things like in fact some Jewish people have even been heard to say you know we don't have that much of a problem with Jesus and his miracles and oh we don't believe that he was the son of God and so on but the one we really have trouble with is Paul the apostle he's the one that they really is going to be personally selected not by

Jesus on earth as he chose the twelve but by Jesus after he is ascended to heaven on the Damascus road he's going to call Saul of Tarsus from an entirely different position for an entirely different mission and when he is called to go to the Gentiles he's scratching his head and saying Gentiles what in the world what would God want to do with Gentiles they're the dogs they're the uncircumcised well you gotta remember Jesus came into his own his own received and not who were his own his own Israel but don't forget the most important thing is Jesus came to the Jew in order that the Jew would be used to reach all the rest of the world the Gentiles they were to become the whole nation of Israel was to become a nation of priests not just one tribe of

Levi to be priests but the whole tribe of all of Israel was to be a priestly tribe a priestly nation to reach all of the Gentiles and of course we know that that did not happen in that way so we've got a situation here that is developing and I'm going to move into let's go right into chapter two all right I want to get this behind me if we can the day of Pentecost had come and some texts talk about the day of Pentecost fully come that simply means that the day of Pentecost had officially gotten underway there was a kickoff and by the way there's something about holidays that people celebrate and what not and it's not unusual for people to want to begin to be present at the very beginning when the thing starts when it's kicked off now this is going to continue this feast of Pentecost is going to continue for several days and this is the very beginning of it and we're told that when the feast of Pentecost was fully come they were all together in one place and the assumption is that these are the 120 and that they are all together there in one place that's not the case the 120 were gathered in the upper room this is not the upper room this is in the temple this is in the concourse of the temple and when the text uses the word the house there it is simply a place that is located in many many houses remember

[ 25 : 22 ] Jesus said in my father's house there are what many mansions what's he talking about he's not talking about heaven he's talking about the temple he's talking about the same place that he referred to earlier when he drove the money changers out and said my father's house is to be a house of prayer you have turned it into a house of merchandise that's the temple that he's talking about and that's where this is taking place so this is not involving 120 people this is involving a lot of people how many we don't know we know there was a bare minimum of 3000 this is a huge huge complex I've explained to you before that this temple the temple of course is not that big the temple is only what 15 feet wide and 45 feet long that's the actual temple but the complex the temple site on which it is located huge acreage

I've given you the dimensions before it's the equivalent of 12 football fields it's pretty good size and in that whole massive area there were all kinds of structures and buildings and large places where people could get together it was very very large and a lot of structures built on it the priests lived there they had the residents there they had apartments there huge complex and this area where they are referred to as being in a house is just one of the facilities on this great massive temple mount area and we are told that they were all together in one place and I think that means the 120 they were earlier all together in the upper room now here they are in Pentecost and by the way keep in mind again these are all Jews non-Jews were not even permitted in this area so we are told that in verse 2 suddenly there came from heaven a noise like a violent rushing wind and it filled the whole house where they were sitting

I have never had the displeasure of being present in a tornado but I'll tell you what there are numerous recordings of a tornado in action and I'll tell you exactly I've listened to it before and I've heard it in several different settings and it always sounds alike and it is amazing what it sounds like the best description I have ever heard of a tornado in action is to be about 20 feet away from a freight train that is rolling by at about 60 miles an hour it makes that kind of noise it is deafening and boy I'm telling you it really gets your attention and people who have lived through this I've talked to some of the people years ago who survived that tornado in Xenia that was one of the worst in fact when that one happened it was the worst one on record as far as velocity was concerned fastest most damaging one that had ever been recorded and that's exactly what they said you just felt like you were standing next to a freight train that was just rolling through tremendous noise that is created by that disturbance and the first thing that's going to do is going to get the immediate attention of everybody who isn't there and people are going to start running over toward that noise and they're all saying to each other as they're running over there what is that you hear that yeah what is that

I don't know what that is it's coming from over there and the crowd is building and people are coming over there and this is a large room in fact this place where they are is large enough to accommodate thousands of people and that should not surprise us because this is a big big area and we all know you can easily accommodate a thousand people in structures right here in Springfield Ohio you can go out to Clark County Fair and all kinds of places can accommodate thousands of people that's not a problem so we are told that this rushing wind filled the whole house where they were sitting keep in mind that's not the upper room and people I think make that mistake simply because the word house is used it's a structure and there appeared to them tongues as of fire doesn't say they are fire but it says as of fire distributing themselves and they rested on each one of them and they were all filled with the

Holy Spirit and began to speak with other tongues and please keep in mind the word tongues is just synonym for the word languages these are actual literal spoken languages and they are the languages of all of these people and if you look over to chapter two those who are speaking are Galileans now that's a particular region in Israel that's the Galileans up north that's where Jesus was from in fact out of all twelve of the apostles only one was not a Galilean and that was Judas he was from Iscariot all the others were Galileans they were from up north and we know many of them were fishermen and they had a particular way of speaking they had an accent had a northern accent just like we know when when you talk to certain people you meet somebody for the first time and they have a deep southern accent and you say where are you from and they say

[ 32 : 10 ] I'm from Alabama and we say well it figures you speak like a southerner you've got that southern accent well these guys had a northern accent remember when when when Jesus was taken to the house of Caiaphas and Annas and one of the little maidens came up and said to Peter you're one of them you're one of them I recognize your accent you're from up north aren't you you're one of his Peter I don't know what you're talking about I'm not remember that and she picked up on it that northern accent she caught it right away and all of these are speaking and I don't know the dynamics that are involved here but we do know the languages are given and they are Parthians Medes Elamites Mesopotamia Cappadocia Pontus Asia Phrygia Pamphylia all of these people they have one thing in common they're all Jews and they are there to keep the Jewish feasts as Moses has required and everyone who is a Jew who is 20 years of age and up is required to keep at least one of the three feasts every annual every year and these are all

Jewish people but they are people who have been scattered as a result of different ones who have invaded Israel and many of these people became refugees we're seeing refugees today aren't we particularly in Ukraine they're refugees they are fleeing because of war well these Jews when they were invaded by different enemies some of them were imprisoned some of them were put into slavery and many of them just took it on the land when they saw the enemy was coming they headed out they got out of there and they scattered in all different kinds of places throughout the Mediterranean bases and they set up shop and home many miles away from Jerusalem and they intermarried with locals they had babies they kept their Judaism and they kept their religion and now they are returning and they are coming from all of these different places so while they've got a religion in common they've got a language barrier because they grew up in those outlying areas where a different language other than

Hebrew was spoken so they can't communicate except with those who are from the same area so they would kind of band together because they communicate and now we've got a situation that is supernatural this is a class A miracle no question about it and they are all going to be able to hear the message that is given in their own language I don't know how that worked some are of the opinion that there was just a miraculous translation of the language that these individuals probably the twelve stood up and spoke individually one at a time and he spoke in a language he did not know others are of the opinion that he spoke in his normal Hebrew language or Arabic language whatever and the translation was supernatural and they heard them in their language we don't know exactly which that was because there's just no way of verifying it but we do know they were able to get the message some have suggested that all

God did was reverse what he did at the Tower of Babel they were all one language at the Tower of Babel and they started coming up with some nefarious schemes and God said I'm going to put a halt to this and he confused the tongues at the Tower of Babel so that they could not communicate with each other as they were and they were forced to go off with those who were speaking the same language and they populated throughout the area that way so we don't know if the language of the miracle is in the speaking or if it is in the hearing but at any rate the important thing is they were able to get the message despite the fact that ordinarily there would be a language barrier and they wouldn't be able to understand Roger well the likelihood is that each of these areas here represented a different language or a different dialect now we don't know that for sure but but it gives us an example as to how foreign these languages were and the only thing these people had in common was their religion that's why they were there so they couldn't communicate and by the way it was because of this also that the corrupt priesthood took advantage of these people and the money changers in the temple and they would sometimes cheat these people blind because they didn't know the value of the currency that they were bringing as opposed to the currency that was there and only Jewish currency could be spent in the temple so when you came from wherever throughout the Mediterranean basin and you brought your money with you that money had to be converted and exchanged into Jewish money and these people didn't know anything about the rate of exchange and many of them were taken advantage of and this is exactly why

Jesus said you made this place a den of thieves and robbers by ripping off the public and they did the same thing with the animals that were sacrificed too so we've got a situation here and they are perplexed they hear these people speaking and the reason we know this is not in the 120 and that's where most put it is because there are going to be 3,000 people respond in a positive way to the message that Peter is preaching and I can assure you the upper room would not have accommodated 3,000 people that's where they held the last supper but this of course is in the temple area and that's why all of these Jews are here they have no explanation for this and some are coming up and they're saying what's going on what's going on and people are being added to this group all the time I've theorized and it's just a theory I cannot prove it there's no way it can be proved but there may have been there may have been 20 or 25,000 people there by the time this thing comes to a conclusion you've got to remember this is a huge huge area and we think nothing of putting 30, 35, 40,000 people in a stadium to watch a game or something like it even indoors so this is a big area and there's a lot of people there how many there were we are not told we're only told that 3,000 responded and I don't think it is reasonable to assume that everybody who heard Peter's message and responded responded positively



[ 39 : 33 ] I don't think the people who were attributing this to well I'll tell you what's going these guys are drunk they've been they've been hitting the sauce and Peter said no these guys they're not drunken it's only nine o'clock in the morning but I am confident that the ones who think this whole thing is a result of these guys being drunk they're not among the 3,000 who are going to believe they are among those who are not believers and they are looking at this whole thing with the John to Stai and there the others in verse 13 were mocking and saying they're full of sweet wine now the 3,000 who are going to accept the message be baptized are not mocking they're serious they look at each other when Peter delivers this message and they are saying to each other you know what this all makes sense this man is right this is exactly what happened and I want you to consider Peter's message because it too contains a very faulty assumption it is assumed and I must confess that I was one of those who assumed it for years and I did so because it was the party line everybody knows

I mean everybody knows that the church began in the day of Pentecost except well yes and no there is a church there was a church that began at the day of Pentecost and even though verse 27 or verse 47 I guess it is verse 47 is not an accurate translation in the King James it says and the Lord added to the church daily such as should be saved well it was a church because the word church literally means a called out assembly for a particular reason and these would qualify but there are several other groups that are also going to qualify as a church that have nothing to do with the church as you think of it as I think of it when Moses led the children of Israel out of the wilderness Stephen when he gives his testimony in Acts chapter 7 refers to the two million people that came out of Egypt under

Moses direction is called the church in the wilderness you kidding me it's two million Jews were called a church well they were a group of people called out for a specific purpose that is an ecclesia that makes them a church in a technical sense but it isn't at all church as we think a church nevertheless the word is used so in this case where there are three thousand who are saved or who have come to believe Jesus was the Messiah and Israel was complicit in crucifying him they've reversed themselves so much so that they are now willing to submit to John's baptism why do I say John's baptism because this is the only baptism they knew it was the logical baptism it was the baptism that probably many of these saints had earlier refused because if you didn't accept John and the authenticity of his message introducing Jesus as the Messiah you're not going to be baptized by

John you're not going to submit yourself to that so there are three thousand here who are but most of them are from out of town and they're not all that familiar with what's been taking place and the main thing that I want to leave you with now because this is really really critical it is not so much in what Peter said but in what Peter did not say he did not say all you people need to do is believe on the Lord Jesus Christ and you will be saved and your home in heaven is secure he did not say that at all but that's what most Christians say he said and they put words in Peter's mouth what we need to do is let Peter speak for himself and what he did what Peter did was he leveled a charge he leveled an indictment a charge against the people who were there and he said you you as he pointed to them you have by wicked hands crucified and slain the Lord of glory he charged them with crucifying their Messiah charged them with the crime and then he added but

God raised him from the dead and what he did not say was believe believe on the Lord Jesus Christ and all your sins are forgiven and all your sins are forgiven cleansed pardoned forgiven and your home is in heaven he did not preach that at all he didn't even have that message to preach fellas the thing the thing more than anything else that was so significant about the death of Jesus Christ is that God was in him in him and he was he was in his death was paying the sin penalty for the entirety of the human race that truth is not yet known we can't read we can't read later understanding back into an earlier picture and assume that it is all the same because the death of Christ for the sins of the world is something that will be developed later on and become very clear but it wasn't a threat it wasn't a present reality at the beginning what Joe all Peter was saying was right exactly exactly it was the same message that John the Baptist was preaching and the Jesus and the twelve were preaching only now it is being preached after the death burial the resurrection of Christ and the resurrection is being added to it so we'll develop this a little bit further but it's absolutely fascinating how all of this comes about biggest mistake that is made is that there is a tendency to read our present understanding back into the situation and say well we understand it surely they did too because they were there they were there they were there no they will understand it but they don't to begin it's a later truth and it needs to be kept in mind thank you all