

## The Acts of the Apostles

[Wed. Oct. 22, 2014] Acts Series, Acts 12.5-25 - Craig A. Thurman

Our lesson last time was spent for a few minutes, lightly dealing with the issue of a Christianized holiday called Easter. We posted on our web site, at [sermonaudio.com](http://sermonaudio.com), a concise history of Easter, its origination with the pagans, how a simple, doctrinal error led to the eventual merging of paganism with Christianity, its coming into England, and the resulting inclusion of the word *Easter* in the KJV Bible. This subject is well worth our time considering. Please take a few moments to read it.

(Read again verses 1-4)

Based on a proper understanding of the use of the word *Easter* in our KJV Bibles we can say that IT IS NOT pointing to the celebration which only began to be observed sometime about the late 1<sup>st</sup> and early 2<sup>nd</sup> centuries. Easter, as it is used in our KJV Bibles simply refers to the feast of Unleavened Bread or Passover (Ez. 45.21; Lk.22.1), which the Jews, in that day, in Jerusalem, were familiar. To be clear, the Easter holiday with which we are familiar did not exist in the days of the apostles.

The remaining portion of this chapter presents another facet of the church. We have ἐκκλησία, ekklesia, which is the designation of a distinct group of identifiable N.T. saints;

*Ac 2:47 Praising God, and having favour with all the people. And the Lord added to the **church** ἐκκλησία daily such as should be saved.*

Then we have the assembling or gathering together aspect, συναγωγή, sunagoge, of the church;

*Jas 2:2 For if there come unto your **assembly** συναγωγήν a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ...*

*Ac 4:31 And when they had prayed, the place was shaken where they were **assembled together** συνηγμένοι; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

## The Acts of the Apostles

And finally, we have the aspect of a collection of **some** of those that are of the church for a special reason: prayer.

*Ac 12:12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were **gathered together** συναθροίζω praying.*

This is our first recorded prayer meeting that was not conducted as a whole church, or a at the regularly scheduled meeting.

*5 ¶ Peter therefore was kept in prison:*

This is the third time that he has been put either in hold, or in prison. (Acts 4.3; 5.18)

*but prayer*

προσευχή; noun; πρὸς to, according to, against, toward + εὐχή a noun, KJV *vow 2, prayer 1*; Prayer is the time that we approach God; εὐχόμεαι the verb, is translated in the KJV as *would, wish, pray* (as desire). In that approach we place before Him our petitions. We always stand before God. We sing, we praise, we walk, we die before God. (Ge.6.11; Jos.24.1; 1Chron.13.8, 10; Acts 10.33) In that sense we are always in His presence. But that is more **our** bringing Him into world. Prayer is more of us entering into His world. We stop everything else and go to Him in prayer. If presence were enough there would be no need for prayer. It isn't enough to know he is with us. We should **come to** his throne of grace.

*He. 4.14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

*15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

*16 Let us therefore **come boldly unto** the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

## The Acts of the Apostles

What a wonderful provision that the Lord has made for His children! He has given them a means through which they may have an instantaneous audience before His throne. They may come openly, boldly, plainly (without ritualistic obstacles), freely, and confidently (the various words used to translate *boldly* in the KJV) at all times.

The children do not have to skulk in the shadows wishing they had a way to come to God. They do not have to deliver their prayers to other men and hope that they will remember their needs, and pray as effectually and sincerely as they need them to pray. The children have an audience at all times. The Holy Spirit intercedes (*deals*, applying this as a legal process we could call a 'side bar,' *with God*, cf. Acts 25.24 *have dealt* with me) their prayers to God perfecting and conforming them according to the will of God and by that guarantees they receive answer. (Ro.8.26, 27) And this provision is because they have an Advocate, Jesus Christ the Righteous, who is seated at the right hand of the Father. Because He has interceded to God the Father for their sins, they always have this access. (He.7.25) It seems that the Spirit does their talking for them to God, and that because the Son always stands before the Father the children are accepted and heard. As long as the Son stands for the children is as long as the children as accepted and heard. How long is that? Forever ... *He ever liveth to make intercession for them*. In the moment that a child moves lips in prayer God's ears are open unto their cry.

*Ps 34:15 The eyes of the LORD are upon the righteous, and **his ears are open unto their cry.***

*Jn.11.41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*

*42 And I knew that **thou hearest me always:** but because of the people which stand by I said it, that they may believe that thou hast sent me.*

There is no formal, religious stodginess. As children they come before the throne of His grace and ask, plead, praise, and give thanks to their Heavenly Father. They have no doubt they He hears them.

## The Acts of the Apostles

*Ps 5:3 My voice **shalt thou hear** in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.*

*1Jo 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*

*15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

The church began to pray earnestly for Peter the apostle, their beloved brother.

*was made without ceasing* (stressing their constancy in prayer; earnestly, fervently)

ἐκτενῆς; ἐκ **out**, of, with, from + τείνω stretch. English words that can be used to help our understanding: *extend, extensive, and intensive.*

*Prayer began to be **extended** to God for Peter.* The normal prayers, whether we have a mental note or a prayer list, it was extended to include Peter. The necessity arose and **more prayer** was made for this special instance.

*1Pe 4:8 And above all things have **fervent** ἐκτενῆ charity among yourselves: for charity shall cover the multitude of sins.* If I might be allowed to say this, push beyond the comfort zone to touch the lives of our brethren for love to Him. Do everything we can to edify.

*1Co 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, **seek that ye may excel to the edifying of the church.***

*1Co 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. **Let all things be done unto edifying.***

*2Co 12:19 ... but we do all things, dearly beloved, for your edifying.*

## The Acts of the Apostles

It is far too easy to tear down. Edification is one of the most beautiful works in the church. Not ignoring error, not suggesting compromise in the least bit of biblical truth, but let us give more prayer to the things that are hard to say, and see if the Lord will teach us how to speak in love.

*Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Other places where a form of this word ἐκτενής, *without ceasing* is used:

*Ac 26:7 Unto which promise our twelve tribes, **instantly** ἐκτένεια serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*

*Lu 22:44 And being in an agony he prayed more **earnestly** (extensively and intensely) ἐκτενέστερον: and his sweat was as it were great drops of blood falling down to the ground.*

*1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart **fervently** ἐκτενῶς ... (intensively, extensively)*

### LXX

*Judith 4.9 fervency ἐκτένεια; 2Mac.14.38 vehemency ἐκτένεια;  
Jonah 3.8 earnestly ἐκτενῶς*

*of ὑπὸ the church unto πρὸς God for (ὑπὲρ in behalf of) him.*

We are not given the specifics of their prayer. But what would we pray? Perhaps, 'Oh, God and Father we come in Jesus name in behalf of our dearly beloved Peter. He has been apprehended once again and imprisoned. You, Father, have raised up Herod to perform your bidding, and we are subject to his rule as your children. We pray, Father, for our dear bother, and ask that you deliver him from the evil this day intended

## The Acts of the Apostles

against him and us. Comfort and strengthen him by your grace; If it would please you, magnify Christ Jesus our Lord to those with whom our brother is tonight; Thy will be done

γενηθήτω, used eight times in the N.T. It is a 3<sup>rd</sup> p, aor. 1, imperative, pass, *let it be*: (Mt.8.13; 9.29; 15.28; 26.42; Lk.11.2; Acts 1.20; Ro.11.9)

in earth as it is in heaven.

*6 And when Herod would have*

ἔμελλεν; 3<sup>rd</sup> p s imperf of μέλλω; The imperfect presents past action taking place but not attained. Herod's intention was to do this, but he was unable to attain it or perfect it upon Peter.

*brought him forth, (to trial, Interpreter's Bible, p. 158)*

Or, led him forth, προάγειν, infin of προάγω; πρό forward + άγω to lead

The whole phrase could be rendered, *was about to lead him forth.*

*the same night*

Or, *in that night*, νυκτι εκείνη; the night, that one.

*Peter was sleeping*

κοιμώμενος; nom sing masc part pres pass of κοιμάω; KJV *to sleep 17, dead 1* (1Co.7.39 perhaps the implication is that believing wives should have believing husbands, who are said to *sleep* in the Lord, as opposed to dying.) (Mt.27.52);

The disciples had fallen asleep in sorrow. *Lu 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow ...*

## The Acts of the Apostles

The world could care less about the difficulties and losses of the Christian. Peter's dear brother-in-the-Lord was killed with the sword. Had he resigned Himself to the same death? What do we know of Peter's present circumstance? He likely grieves for the loss of James, one of the twelve, and he is not coming home to be with his wife tonight, from all appearances. But what do we read in light of such a state that he was in? He was *sleeping ... between two soldiers*. He slept.

*Pv.3.21 ¶ My son ... keep sound wisdom and discretion:*

*22 So shall they be life unto thy soul, and grace to thy neck.*

*23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.*

*24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and **thy sleep shall be sweet.***

*Pv.6.20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:*

*21 Bind them continually upon thine heart, and tie them about thy neck.*

*22 When thou goest, it shall lead thee; **when thou sleepest, it shall keep thee;** and when thou awakest, it shall talk with thee.*

During one evening, Our Lord Jesus slept during a great storm that scared the living daylights out of the apostles. And Peter, Andrew, James, and John were fishermen. This was truly a bad storm.

*Mk.4.36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.*

*37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.*

*38 And he was in the hinder part of the ship, asleep on a pillow ...*

Peter, as our Lord Jesus, was at rest with the will of God.

*between two soldiers, bound with two chains: and the keepers before the door kept the prison.*

## The Acts of the Apostles

φυλακήν, vs. 10 *ward*.

7 *And, behold, the angel of the Lord came upon him, and a light shined*

φῶς ἔλαμψεν,

φῶς, all but once translated *light*. *Fire* in Mk.14.54 meaning the light of the fire.

ἔλαμψεν; 3<sup>rd</sup> p s aor 1, ind of λάμπω; KJV *to give light 1, shine 6*.

*in ἐν the prison: (or, building)*

It was a significant light that accompanied the angel of the Lord. Yet it was a light imperceptible to the soldiers guarding Peter. We remember the light of our Lord Jesus Christ which struck Paul from his horse. The light that shone about them then created fear in those of Saul's entourage, but he was blinded by the revelation of the Son of God to him. (Acts 9.3; 22.9; 26.13)

οἰκήματι; dat sing of οἶκημα; **only place where this form of the word is used**; properly *building*, but it is obvious it refers to the prison, and specifically in the room where Peter was being kept.

*and he smote*

πατάξας; nom sing masc part aor 1 of πατάσσω; KJV *smite, struck, smote*. Vs. 23 the angel of the Lord *smote* Herod that he was eaten of worms and died. Used 10 times in the KJV. **This is always a serious strike.**

Doubtless this had gotten Peter to awaken from his sleep.

*Peter on the side,*

πλευράν; acc sing of πλευρά; KJV *side 5* (Jn.19.34; 20.20, 25, 27); four of these times refers to the pierced *side* of our Lord Jesus Christ.



## The Acts of the Apostles

*and raised him up, saying, Arise up*

ἀνάστα; 2<sup>nd</sup> p s, aor 2, **imper.**

Peter is given five commandments in succession: *Arise up* quickly, gird thyself (or, strengthen yourself), *bind on* your sandals, *cast about* your garment, and follow me. Get up, fasten your seat belt, put your coat on, and let's go!

(ἐν, [in]) *quickly.*

τάχει; dat sing of τάχος; *tachometer*; KJV *speedily* (Lk.18.8) 1; *quickly* (Acts 22.18; Re.2.5) 2; *shortly* (Acts 25.4; Ro.16.20; Re.1.1; 22.6) 4.

*And his chains fell off*

ἐξέπεσον; 3<sup>rd</sup> p s aor 2 ind of ἐκπίπτω; ἐκ out, off, from + πίπτω fell or fall.

*from ἐκ his hands.*

There are commands sometimes that, as easy as air is to breathe, we willingly respond.

*8 And the angel said unto him, Gird **thyself**,*

περίζωσαι; 2<sup>nd</sup> p sing aor 1 **imper mid** of περιζώννυμι; KJV *gird, girt*; used seven times.

*and bind on*

ὑπόδησαι; 2<sup>nd</sup> p s aor 1 **imper mid** of ὑποδέω; ὑπό of, under, by + δέω to tie or bind; literally **bind [under thy feet] your sandals**

*thy sandals σανδάλια. And so he did. And he saith unto him, Cast thy garment*

## The Acts of the Apostles

ἱμάτιον; Joh 13:4 *He riseth from supper, and laid aside his **garments**; and took a towel, and girded himself.*

12 *So after he had washed their feet, and had taken his **garments**, and was set down again, he said unto them, Know ye what I have done to you? (This also called a robe [Jn.19.2, 5], a cloke [Mt.5.49]).*

### about thee

περιβαλοῦ; 2<sup>nd</sup> p s aor 2 **imper, mid**; περιβάλλω; περί about, concerning + βάλλω to cast; this verb tense is only used this once; KJV *arrayed, clothed, about, cast about, put on.*

This is what flowers are dressed with, Mt.6.29; We can be dressed with this, Mt. 6.31; It can be essential clothing, inner clothing, without which we are considered naked, or at least, inappropriate for mixed company, Mt.25.36; This can be outter clothing, extra clothing like a robe, Jn.19.2.

### *thee, and follow*

ἀκολουθεῖ; 2<sup>nd</sup> p s **imper** of ἀκολουθέω; This verb tense ἀκολουθεῖ is used 12 times in the KJV N.T.; ἀκολουθέω.

*Mt 9:9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, **Follow** ἀκολουθεῖ me. And he arose, and followed him.*

*me.*

*9 And he went out, and followed him; and wist not that it was true ἀληθές which was done*

γινόμενον, part pres; which was beginning

*by διὰ the angel; but thought he saw a vision.*

*10 When they were past the first and the second ward,*

*ward, φυλακῆν; vs. 6 prison; compartments within the prison.*

## The Acts of the Apostles

*they came unto ἐπὶ the iron gate that leadeth*

φέρουσιν, acc sing fem part pres act of φέρω; φέρουσιν (3<sup>rd</sup> p s, pl, pres, ind. act.) is always (5) translated using the English word *bring*. And the one time that φέρουσαι (nom pl fem part pres act) is used it is translated *bringing*.

The *iron gate brings*, or is the access ...

*unto εἰς the city; which opened to them of his own accord:*

αὐτομάτη; αὐτό self + μέμα, Moulton, *to be excited*; Thayers *to desire eagerly, fr. Obsol. theme μάω*; Obviously, from this Greek word we have transliterated *automatic*.

*Mr 4:28 For the earth bringeth forth fruit of herself αὐτομάτη; first the blade, then the ear, after that the full corn in the ear.*

*Interpreter's Bible*, vol. 9, p.159, 'Gates that opened of their own accord! Let no one spoil the story by asking how it was done. Over and over again it happens in everyday life. The anticipated problem never arises; the dreaded difficulty disappears before it is reached. Let these gates speak to apprehensive people of the trouble that never happens. They remind us of the fact that a hill is never so steep when you begin to climb it as it appears to be from a distance. Burdens are never so heavy once you pick them up as they are when you weigh them in preparation. Troubles that stagger you in anticipation often shrink the moment they are bravely shouldered.'

*and they went out, and passed on through one street; and forthwith the angel departed from him.*

*11 And when Peter was come to himself, he said, Now I know οἶδα of a surety ἀληθῶς, that the Lord hath sent*

ἐξαπέστειλε, 3<sup>rd</sup> p s aor 1, **ind** act of ἐξαποστέλλω; ἐξ out, by, of + απο forth + στέλλω to send; has sent forward

## The Acts of the Apostles

*his angel, and hath delivered me με out*

*delivered ... out; ἐξείλετο; 3<sup>rd</sup> p sing aor 1, ind, mid of ἐξαίρέω; ἐξ out, of, by + αἰρέω to take, remove; has taken ... out; perhaps to emphasize the middle tense of the verb we could say that *and hath delivered me myself ...**

*of ἐκ the hand of Herod, and from all the expectation*

*προσδοκίας, προς unto, at, about + δοκίας; this word is only used in anticipation of something evil; the root προσδοκάω, is always of expectation, a looking for (2Pe. 3.12-14 in each verse); προσδοκίας is only found in this other verse:*

*Lu 21:26 Men's hearts failing them for fear, and for **looking after** προσδοκίας those things which are coming on the earth: for the powers of heaven shall be shaken.*

*of the people of the Jews.*

*12 And when he had considered the thing,*

*συνιδών; nom sing, masc, part of συνείδον; σύν together, with + εἶδον consider, know, perceive.*

*he came to ἐπὶ the house of Mary the mother of John, whose surname*

*ἐπικαλουμένου; gen, sing, masc, part, pres, pass of ἐπικαλέω; ἐπί upon + καλέω to call; or John, surnamed Mark.*

In the midst of all of this, even after the angel had left him (visibly) the Lord was still directing his steps. How did he know to go to Mary's house? Perhaps she had a habit of hosting a prayer meeting every week. We do not know. But it does seem to be that Peter was being guided. It says that as he *considered the episode* that had just taken place *he came upon* the house of Mary. Mary and Barnabas are sister and brother.

## The Acts of the Apostles

*Col 4:10 Aristarchus my fellowprisoner saluteth you, and Marcus, **sister's son to Barnabas**, (or Barnabas' sister's son) (touching whom ye received commandments: if he come unto you, receive him;)*

But this not superfluous information. By this fact we are progresses, by steps, into the next chapters. (vs.25)

*was Mark;*

Now, Mark might have been a fearful man. Keep in mind he is presently living in Jerusalem. He will leave with Paul when he and Barnabas fulfill their task in Jerusalem. Mark, shall attempt to go on the first missionary endeavor, but shall turn back. (13. 5, 13) He shall be the reason for Paul and Barnabas' split later. (15.39) And shall be of such a character later in Paul's life that he is even requested to be brought to him. (2Ti.4.11) I think Mark represent most of us. We get off to a shaky start, but after the Lord had begun His work in us, perhaps for some time, He in His faithfulness has suited us into a vessel fit for the Master's use.

*where many were gathered together*

*συνηθροισμένοι; nom, pl, masc, part, perf, pass of συναθροίζω; σύν with, together + ἄθροίζω a collection. Used three times in Scriptures:*

*Lu 24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven **gathered together** *συνηθροισμένους*, and them that were with them ...*

*Acts 19.24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;*

*25 Whom he **called together** *συναθροίσας* with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.*

## The Acts of the Apostles

This was not an **ekklesia** (a church), nor an συναγωγή, sunagoge (a gathering), but a collection συναθροίζω of those members into prayer. Very much like the women's Bible studies.

### LXX

*Nu.20.2 And there was no water for the congregation: and **they gather themselves together** against Moses ...; KJV 1Sa. 7.5 (LXX 1Ki.7.5) And Samuel said, **Gather** all Israel to Masephath...; KJV 2Ki.6.24 (LXX 4Ki. 6.24) And it came to pass after this, that the son of Ader king of Syria **gathered** all his army ...; 1Chr.16.35 And say ye, Save us, O God of our salvation, and **gather** us, and rescue us from among the heathen ...; Jer. 18.21 Therefore do thou deliver their sons to famine, and **gather** them to the power of the sword ...; Ez.36.24 And I will take you out from the nations, and will **gather** you out of all the lands ...*

Here we have a prayer meeting of the members of the church taking place in one of the member's house. This is just like a couple of our sisters having a Bible study in their houses. It is the same thing. A collection of them come together for some good purpose. It isn't a church meeting, per se, but it is a viable, edifying work that, doesn't replace the church and her gathering, but certainly supplements the fellowship.

Let's take this moment to explain some issues upon which we might not have placed enough emphasis. In Acts chapter 1 the saints *met* in a particular place, and in that place when they gathered they conducted business. (13-26) When the church assembles during her regularly scheduled meetings, or meetings that are corporately planned by the church, business may be conducted. But when we have lesser gatherings, as we see in this place, it is not a time or place where business may be conducted in the name of the church. For example, we would not expect that at the Lady's Bible studies business be conducted, any more than we would expect business to be conducted by Carpenter's Touch just because there might be 5 brethren working together on a particular day. If business were done it would likely be objected to because it was not a *lawful assembly*. (Acts 19.39) There is a distinction between these meetings and meetings as a church. We would not consider it appropriate or sufficient for members to go to prayer meetings and Bible studies and fail to meet

## The Acts of the Apostles

with the church during her regularly scheduled services. It is important to be present with the church every time that the church meets together.

*praying.*

*13 And as Peter knocked at the door of the gate, a damsel*

*παιδίσκη; root παῖς; could be a child, a servant, or both. Mt.2.16; Mk.4.47; Lk.1.54. Perhaps a damsel appointed for the service of welcoming. (Jn.18.17 see below)*

*Mt 26:69 ¶ Now Peter sat without in the palace: and a damsel παιδίσκη came unto him, saying, Thou also wast with Jesus of Galilee. (all four gospels refer to this damsel. Mk.14.69; Lk.22.56; Jn.18.17, παιδίσκη)*

**This does appear to refer to a slave girl:**

*Ac 16:16 And it came to pass, as we went to prayer, a certain damsel παιδίσκην possessed with a spirit of divination met us, which **brought her masters** much gain by soothsaying ...*

*Ga 4:22 For it is written, that Abraham had two sons, the one by a bondmaid παιδίσκης, the other by a freewoman. (5 times in Galatians, and always a bondmaid/bondwoman. Cf. also Mt.26.69; Mk.14.66)*

There was such a thing in Scripture as slavery. It was not the result of menstealers (1Ti.1.10); some slaves are the result of captivity through warfare; others for payment of debt, and others for crimes committed.

*Ex 21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing ...*

*Lev.25.44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.*

## The Acts of the Apostles

45 *Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.*

46 *And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.*

### **For warfare:**

*Deu.21.10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,*

*11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife ...*

### **For debts:**

*Mt.18.23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

*24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

*25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.*

### **For theft or crime (?):**

*Ex.22.1 ¶ **If a man shall steal** an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.*

*2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.*

*3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; **if he have nothing, then he shall be sold for his theft.***

This slave-girl was evidently part of the membership of the church at Jerusalem. Philemon, a Christian known of Paul the apostle, had at least one slave, named Onesimus. One day Onesimus ran away from his master and evidently found Paul in Rome. Whether it was after Onesimus and Paul had been reunited or if it was as Onesimus traveled along the way; what we



## The Acts of the Apostles

know is, that Onesimus had since come to faith in Christ. Paul, therefore convinces Onesimus to return to his Christian master. The letter is written to encourage Philemon to give consideration of the grace of God working, even in an evil thing, so that he has gained a brother in Christ. What is Philemon to do? Let the servant go? He is not required to do that. Rather, he should treat Onesimus, as a brother, and all servants equitably. Philemon was to be a Christian master, and Onesimus was to be a Christian slave. (Eph.6.5-9; Col.3.22-4.1)

*came to hear*, *listen*,

ὑπακοῦσαι; aor 1, **infin** of ὑπακούω; ὑπό under, of + ἀκούω to hear; *obey* 20 (obey, obedience), *listen* 1; the idea is she came to attend the door.

*named Rhoda.*

14 *And when she knew*

ἐπιγνοῦσα; nom, sing, fem, part, aor 2, act of ἐπιγινώσκω; ἐπί upon + γινώσκω to know; recognized; as we said of this Greek word, this is a knowledge based on certain facts; it is a founded knowledge. Peter's voice alone confirmed to her that he was on the other side of this gate.

*Peter's voice, she opened not the gate for ἀπὸ gladness,*

τῆς χαρᾶς the joy; most often translated joy; root χαρά.

*but ran in,*

εἰσδραμοῦσα, nom sing, fem, part, aor 2 of εἰστρέχω; εἰς into + τρέχω to run, and from which we have the word *trek*.

*and told how Peter stood before the gate.*

15 *And they said unto her, Thou art mad.*

Not meaning angry, but crazy, insane, senseless, 1Co.14.23; completely unrestrained by reason and judgment.

## The Acts of the Apostles

μαίνη; 2<sup>nd</sup> p, s, pres, ind of μαίνομαι. Both μαίνη and μαίνομαι are used in the verse below:

*Ac 26:24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou **art beside thyself** μαίνη; much learning doth make thee mad. 25 But he said, I am not mad μαίνομαι, most noble Festus; but speak forth the words of truth and soberness.*

*But she constantly affirmed*

δισχυρίζετο; 3<sup>rd</sup> p s imperf of δισχυρίζομαι; διά by, through + ἰσχυρίζομαι strength, might, valiant, root ἰσχυρός; **strongly asserted**; only other place where used is:

*Lk.22.59 And about the space of one hour after another confidently affirmed δισχυρίζετο, saying, Of a truth this fellow also was with him: for he is a Galilaeen.*

*that it was even so. (Or, holding it so ... οὕτως ἔχειν)  
Then said they, It is his angel.*

Now I've got to ask, Who's mad? What does this mean, that *it is his angel*? If Peter were dead is this implying that Peter's spirit would have come to communicate with them? There is no such matter in all of Scripture to indicate that they would have this notion, but for Samuel. But this one occurrence would not promote such a reflexive response that they gave here. It might be thought to be a guardian angel. There are some Scriptures to support this thought. But had they really believed that an angel was at the gate wouldn't they have gone to the gate in great haste.

John Trapp mentions that it could mean a real messenger that was sent from Peter to communicate a message to them. (Lk.7.24) But even this would have excited at least some to go to the gate to hear the word for themselves.

## The Acts of the Apostles

First of all, the response indicates that they were not expecting their prayers to be answered so. It indicates how little faith they had for the Lord to answer their prayers, and little hope of his release. (Barnes, *'The news is too good to be believed.'*) My opinion is that it is a flippant remark of unbelief altogether. *'Even if it were an angel from God Peter is still in prison and our prayers are unanswered.'*

### 16 But Peter continued

ἐπέμεινε; 3<sup>rd</sup> p s imperf of ἐπιμένω; ἐπί upon + μένω to remain, continue, abide.

*knocking: and when they had opened the door, and saw him, they were astonished.*

ἐξέστησαν; 3<sup>rd</sup> p pl aor 2 ind of ἐξίστημι; Acts 2.7, 12; 9.21 *amazed*; 10.45 *astonished*; 8.9, 11 *bewitched*; 8.13 *wondered*; Mk.3.21 *beside himself*; 2Co.5.13 *beside ourselves*; et al.

### 17 But he, beckoning

κατασείσας; nom sing masc part aor 1 of κατασείω; κατα down, according to + σείω KJV *moved, quake, shake*; always translated with the English word *beckon* (4 times).

*Interlinear Bible, J. P. Green Sr. has 'signaling.'* Signaled is good too.

*Ac 13:16 Then Paul stood up, and beckoning κατασείσας with his hand said, Men of Israel, and ye that fear God, give audience.*

*Ac 19:33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned κατασείσας with the hand, and would have made his defence unto the people.*

*unto them with the hand to hold their peace, (note ἐρηνην, as in reconciled or one; this has to do with **quiet**)*

## The Acts of the Apostles

σιγαῶν; σιγάω; σιγή; (1Co.14.28 a person's tongue who has no counterpart of a person's interpreter is to refrain that tongue; 30 the prophets are to speak in order, once finished sit down and be silent; 34 women during church gatherings are to be silent during times of prophesying or revelation, and questions are to be asked at home of their husbands.

*Lu 9:36 And when the voice was past, Jesus was found alone. And they kept it close ἐσίγησαν, and told no man in those days any of those things which they had seen.*

*Ac 15:12 Then all the multitude kept silence ἐσίγησε, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.*

*Ro 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret σεσιγημένου since the world began ...*

*declared*

διηγῆσατο; 3<sup>rd</sup> p s aor 1, ind of διηγέομαι; διά by, through + ἡγέομαι to judge, esteem, count; **recounted**

*unto them how the Lord **had** brought him out*

ἐξήγαγεν; 3<sup>rd</sup> p s aor 2, **ind**, act of ἐξάγω; ἐξ out + άγω to bring or lead;

*of ἐκ the prison. And he said, Go shew*

ἀπαγγείλατε; 2<sup>nd</sup> p pl aor 1 imper, act of ἀπαγγέλλω; ἀπό forth, from, of + ἀγγέλλω to convey or report. The idea 'go' is supplied, and is not in the text.

ἀπαγγείλατε, Mt. 2.8 bring ... word again; 11.4 shew; Mt.28.10; Lk.7.22 tell;

## The Acts of the Apostles

*these things unto James, and to the brethren.*

What was Peter saying by this. He found them having collected themselves together for prayer in his behalf. Praise God! Now, go and tell the church.

James, the Lord's brother, son of Alphaeus, also called James the less. Alphaeus, or Cleophas is married to Jesus' mother Mary's sister.

*Ac 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, **James the son of Alphaeus**, and **Simon Zelotes**, and **Judas the brother of James**.*

*Mr 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of **James the less and of Joses**, and Salome;*

*Mt 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; **James the son of Alphaeus**, and **Lebbaeus, whose surname was Thaddaeus** (also called Judas or Jude) ...*

Perhaps these were our Lord's first cousins. Gill, 'it was usual with the Jews to such an one a brother ...'

*Mr 6:3 Is not this the carpenter, the son of Mary, the brother of **James**, and **Joses**, and of **Juda**, and **Simon**? and are not his sisters here with us? And they were offended at him.*

Matthew's father is said to be Alphaeus.

*Mr 2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.*

*And he departed, and went into εἰς another ἕτερον place τόπον.*

## The Acts of the Apostles

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain

ἐπὶ τοῦ κοιτῶνος, upon the bed; the one responsible for the bed-chamber; gen sing of κοιτῶν; only used this once; see also κέϊμαι.

their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne,

ἐπὶ τοῦ βήματος

and made an oration

ἔδημηγόρει; 3ps imperf of δημηγορέω; ; δῆμος public (KJV people) + ἀγορεύω; we see this used in κατηγορέω which is translated *accuse*, a speech descended, condemnatory; and in ἀλληγορέω, meaning, *other speech*; So our word means *public speech*.

unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote

ἐπάταξεν; 3<sup>rd</sup> p sing aor 1 ind, act of πατάσσω; **vs. 7** when the angel smote Peter on the side. Used 10 times in the KJV.

It was not as we would have thought, because he had slain James, and thought to kill Peter as well. But it was because he allowed himself to be praised as God.

him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

## The Acts of the Apostles

While Herod was smitten instantly, he may have lived in that putrefying condition for some time. ... Gill '5 days later.'

*24 But the word of God grew and multiplied.*

*25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.*