

# Acts 12

written and compiled by Gary Kukis

**Acts 12:1–25**

**Herod Agrippa Persecutes the Christians/Herod Agrippa Dies**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 12 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

## The “Key” & Main Points of each Chapter

### • Acts 12: Death of James and Herod

- James put to death
- Peter arrested
- Peter's escape
- Herod's death



**Preface:** In this chapter, Herod Agrippa I (grandson of Herod the Great) is ruling over **Palestine**. In order to please the **Jewish religious** class, he has killed James and thrown Peter into prison. By the end of this chapter, Peter will be miraculously taken out of prison and Herod Agrippa will be dead. Agrippa’s words go as far as Caesarea and die there, but the Word of God begins to spread all over the **Roman Empire**.

*Bible Summary: Herod killed James and arrested Peter. The church prayed earnestly. An angel led Peter out of prison. An angel struck Herod down.*<sup>1</sup>

**The “Key” & Main Points of Chapter 12** (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 12 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:** (taken from **Light of the Word**; accessed April 22, 2022).

Dates	Reference	Events	Judæa	Rome
44 AD	Acts 12:1, 2	Herod executes James, brother of John	Herod Agrippa (aka, Herod II, Agrippa I) (41–44 AD)	Claudius (41–54 AD)
	Acts 12:3–19	Peter in prison, rescued by angel		
	Acts 12:20–24	Herod Agrippa dies during festival given for Claudius	March 16, date of Herod's death	

### Time and Place as per Modern Literal Version 2020:

March 44 AD. Jerusalem.

April 44 AD. (James beheaded)

Around May 44 AD. Caesarea. Herod Agrippa dies. Palestine reunited to Rome.}

Spring 44 AD. Antioch to Jerusalem back to Antioch (Acts 11:30), sending relief.

### Quotations:

<sup>1</sup> From <https://biblesummary.info/acts> accessed January 24, 2022.





Summary  
Summary

- Addendum [Footnote for Acts 12:1](#) (The Christian Community Bible)
- Addendum [Kretzmann’s Commentary on Acts 12:1–5](#)
- Addendum [Kretzmann’s Commentary on Acts 12:6–10](#)
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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
<a href="#">Luke 1</a>			
<a href="#">Acts 4</a>	<a href="#">Acts 8</a>	<a href="#">Acts 10</a>	<a href="#">Acts 13</a>

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<b>Age of Israel</b>	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Angel, Angels, Elect Angels, and Fallen Angels</b>	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Angel of God, the, Angel of the Lord</b>	<p>The Angel of the Lord [= the Angel of God = the Angel of Jehovah] is one of the preincarnate forms of Jesus Christ. The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judg.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13.</p> <p>In the New Testament, the Angel of God can simply refer to an elect angel doing God's bidding.</p> <p>See the <b>Doctrine of the Angel of Jehovah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Apostle, Apostles, Apostleship</b>	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); L. G. Merritt ( <a href="#">Apostleship</a> ); Jack M. Ballinger ( <a href="#">Apostleship</a> ); Roy A. Cloudt ( <a href="#">Defined</a> ) ( <a href="#">Apostleship</a> ), Got Questions ( <a href="#">What is an Apostle?</a> ).
<b>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Body of Christ</b>	Christ is the head of the church; and all of the members of the church (that is, believers) make up His body. The body of Christ is a synonym for the body of believers (or, for all believers). Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Canon of Scripture, Canonicity</b>	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: <b>Canonicity and Ancient Manuscripts</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canon of the New Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canonicity</b> ( <a href="#">Wenstrom</a> ) ( <a href="#">L.G. Merritt</a> ) ( <a href="#">Spokane Bible Church</a> ) ( <a href="#">Bible Hub</a> ) ( <a href="#">Got Questions</a> ) ( <a href="#">Got Questions #2</a> ) ( <a href="#">Dr. Norman Geisler</a> ); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries ( <a href="#">Canonicity</a> ).

Definition of Terms	
<b>(The) Church ; Local Church</b>	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <a href="#">The Church—the Body of Christ</a> ); Word of Truth Ministries ( <a href="#">Church</a> ); Grace Bible Church of Baytown ( <a href="#">The Church</a> );
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Disciple, Disciples</b>	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
<b>Dispensation, Dispensations</b>	A Dispensation is a period of human history expressed from Divine viewpoint (God’s point of view). Dispensations give us the Divine outline of human history (or, God’s different game plans for various periods of time in history). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Feast of Unleavened Bread</b>	The first national feast day for Israel is the Feast of Unleavened Bread. Because they had to leave Egypt on a moment’s notice, there was not enough time to allow their bread to rise. In recognition of this, the Hebrew people celebrated this feast with flatbread (bread without yeast or leavening). Later, the leaven became to be symbolic of imperfection/sin corrupting something completely (like an entire loaf of bread). The Passover was observed as the first day of this feast.
<b>Gospel, Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “ <b>Believe on the Lord Jesus Christ and you will be saved.</b> ” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .



Definition of Terms	
<b>The Jewish Faith; Judaism</b>	<p>Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.</p>
<b>Laws of divine establishment</b>	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the <b>Laws of Divine Establishment</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>The Messiah</b>	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <b>Jewish Messiah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <b>Promised Messiah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). (Grace Notes: <a href="#">Messiah in the Old Testament</a>) (Spokane Bible Church: <a href="#">Messiah</a>; <a href="#">Messiah's Birth was Unique</a>; <a href="#">Messianic Prophecies 1</a>; <a href="#">Messianic Prophecies2</a>)</p>
<b>Mind of Christ</b>	<p>The mind of Christ is the thinking of Jesus Christ, which is Bible doctrine. Having the mind of Christ is a synonym for the believer who is mature, for the believer with the edification complex, for the believer being in supergrace.</p>
<b>Negative Volition</b>	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The <b>Laws of Divine Establishment</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). <b>Salvation</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <b>Importance of Bible Doctrine</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>



Definition of Terms	
<b>Palestine</b>	The land of Palestine is the territory which lies between the Mediterranean Sea and the Arabian Desert as its East and West boundaries. The desert region next to Egypt is considered the southern border in ancient times, but that region is counted as a part of Palestine today. Palestine is bordered in the north by modern Lebanon. The name <i>Palestine</i> comes from the Philistines, whose current progeny are unknown. The Philistines controlled several cities on the Mediterranean Sea and were particularly a thorn in the side of King David.
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover: (HTML) (PDF) (WPD)</b> ; Grace Notes <b>(HTML) (PDF)</b> ; Grace Doctrine <b>7 Feasts of Israel</b> ; Maranatha Church <b>Doctrine of the Passover</b> .
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age <b>(HTML) (PDF)</b> ; Jack Ballinger <b>(Pastor-teacher)</b> ; Roy Cloudt <b>(pastor-teacher)</b> .
<b>Positive volition</b>	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
<b>Preincarnate Christ; Preincarnate Lord; Preincarnate state</b>	Christ reveals Himself to man prior to His incarnation (His earthly ministry, also known as the 1 <sup>st</sup> advent). He revealed Himself as an Angel to Abraham; as a burning bush to Moses; as a wrestling Angel to Jacob, and as a pillar of fire and a pillar of cloud in the desert to lead the Israelite people. These are some of the preincarnate forms of Jesus.
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound (HTML) (PDF)</b> .
<b>Religion, Religious</b>	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International)</b> .
<b>Roman Empire</b>	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace')</i> .

Definition of Terms	
<b>Synagogue; Synagogues</b>	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.<sup>2</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
<b>The Temple</b>	<p>The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, <b>Description and Measurements (Grace Notes)</b>; <b>Solomon’s Temple (Redeeming Grace)</b>; the <b>Temple (Redeeming Grace)</b>.</p>
<b>Tongues (the gift of, the sign of)</b>	<p>Tongues is a spiritual gift given by God the Holy Spirit during the pre-canon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The <b>Gift of Tongues (HTML) (PDF) (WPD)</b>, <b>Grace Notes Speaking In Tongues (HTML) (PDF)</b>, <b>Merritt, Grace Fellowship Church (spiritual gifts)</b>.</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>
<p>Some of these definitions are taken from  <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a>  <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a>  <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a>  <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a>  <a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to Acts 12

**Introduction:** In Acts 12, Herod Agrippa has decided to ingratiate himself to the religious **Jews** by doing away with some of their enemies. He kills one of the **Apostles**, James (the brother of John). Then, seeing the positive response, Herod arrests Peter. This takes place during the **feast of unleavened bread**. After this feast is done with, Herod’s plans are to bring Peter to the Jewish religious leaders.

Herod knows that arrests of the Apostles have been made in the past, and they all just walked out of jail before. So, he wants to make certain that Peter is well guarded. In total, Herod has 16 men assigned to Peter, although all 16 were likely not on duty at the same time.

Peter—for the crime of speaking boldly about Jesus—sits between two guards and is apparently chained to them. There are other guards at various stations set up to keep any prisoner from escaping.

<sup>2</sup> Quoted and paraphrased from **Wikipedia**; accessed February 10, 2018.

An **angel** shows up, in the middle of the night, and guides Peter out of the prison away from his captors.

This certainly opens up a discussion. If we, as believers in Jesus, are supposed to obey the laws, what is happening here? If God sent an angel to free Peter, then clearly, there are limits as to how far our obedience to the state goes. The key here is to (1) consider that this is taking place during the nascent **church** (that is, some things take place during the early church which are not repeated); and (2) how far do we obey the laws of the nation in which we live?

Now let me say something that you may find shocking. Peter's name will only show up once more in the book of Acts in Acts 15:7. The same Peter, who has been featured in every chapter of Acts up to this point (except for chapters 6 & 7), will be mentioned by name just this one more time.

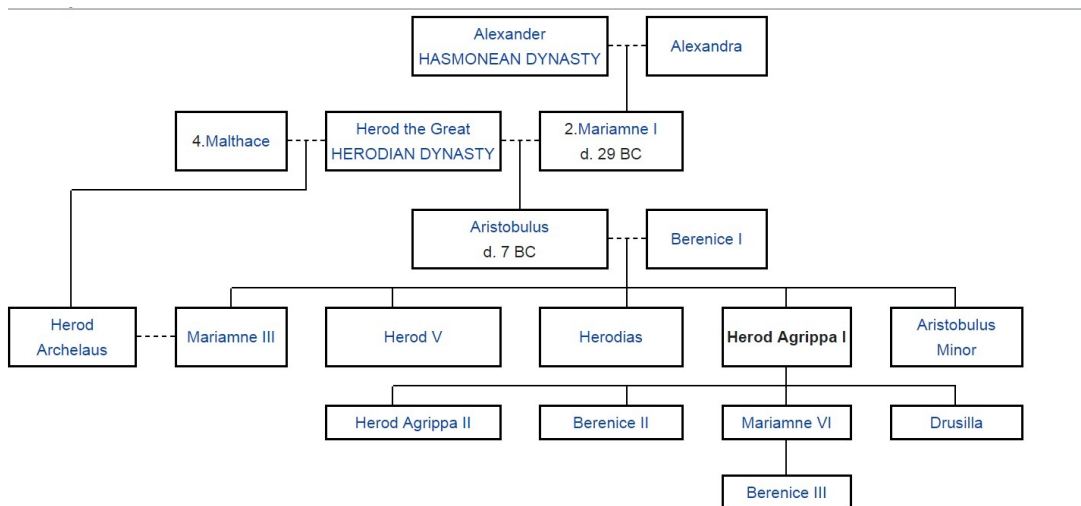
Every chapter, from this point forward, will feature the name and acts of Saul (later named Paul).

In the final section of this chapter, Herod Agrippa apparently had organized some games up in Caesarea (I mean *up* in the sense of going somewhat northward from Jerusalem). Herod goes there to oversee the games and to give a speech. Herod's speech and the events which follow are still known today, also recorded by the ancient historian **Josephus** (as well as by Luke). This was a remarkable speech, as even Luke suggests in his record of this even. However, this will be Herod's last speech. Though very well-received, Herod will die within a few days of giving this speech.

Herod Agrippa attempted to stop the Word of God from spreading by persecuting Peter and other believers in Jerusalem (including the killing of James). God will end Herod Agrippa's reign right here, in this chapter, in A.D. 44. His words, though well received, will not spread anywhere. However, the Word of God will continue to grow and spread throughout the world.

**The Herodian Dynasty** (a chart); from **Wikipedia**; accessed January 23, 2022.

We have studied Herod the Great in Acts 1; and we will study **Herod Agrippa I** in this chapter of Acts. Many of those listed in this line play minor roles in the book of Acts.



A title or one or two sentences which describe Acts 12.

**Titles and/or Brief Descriptions of Acts 12 (by Various Commentators)**

New Matthew Bible: *Herod persecutes the Christians, kills James the brother of John, and puts Peter in prison, whom the Lord delivers by an angel. The shameful death of Herod.*<sup>3</sup>

<sup>3</sup> From <https://www.biblegateway.com/passage/?search=Acts%2012&version=NMB> accessed October 8, 2023.

## Titles and/or Brief Descriptions of Acts 12 (by Various Commentators)

Kretzmann's Commentary: *Herod has James beheaded and Peter imprisoned, the latter being delivered by an angel of the Lord, while the king is stricken by God; whereupon the Church again enters upon a season of prosperity.*<sup>4</sup>

Section Titles from E-sword: James Killed and Peter Imprisoned, Peter Is Rescued, The Death of Herod.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

## Brief, but insightful observations of Acts 12 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

## Fundamental Questions About Acts 12

Some of these questions may not make sense unless you have read Acts 12. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

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It is important to understand what has gone before.

## The Prequel to Acts 12

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

<sup>4</sup> From <https://www.studydrive.org/commentaries/eng/kpc/acts-12.html> accessed October 8, 2023.

### The Principals of Acts 12

**Characters**

**Biographical Material**


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We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Acts 12

**Place**

**Description**


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### By the Numbers

**Item**

**Date; duration; size; number**


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At this point, we begin to gather up more details on this chapter.

## A Synopsis of Acts 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Acts 12 (Various Commentators)

Kretzmann's Commentary:<sup>5</sup>

*Verses 1-5*

**Herod Persecutes the Church at Jerusalem and is Punished by God. Acts 12:1-25**

James beheaded, Peter imprisoned:

*Verses 6-10*

The miraculous deliverance:

*Verses 11-16*

Peter in the house of Mary:

*Verses 17-19*

Peter leaves Jerusalem:

*Verses 20-25*

The judgment of God upon Herod:

[Chapter Outline](#)

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The text of the verses was added in, using the ESV (capitalized).

### A Synopsis of Acts 12 from the Summarized Bible

<b>Contents:</b>	Persecutions of the church and arrest of Peter. Prayer for his deliverance and his miraculous release Death of Herod.
<b>Characters:</b>	Jesus, Herod, James, Peter, 2 soldiers, angel, Mary, Mark, Rhoda, Blastus, Barnabas, Saul.
<b>Conclusion:</b>	Times of public distress and danger should be especially praying times for the church. However God's people are surrounded, there is always a way open heavenward, nor can the strongest bars intercept His power. God is able to do exceeding abundantly above all we ask or think.
<b>Key Word:</b>	Delivered, Acts 12:11.
<b>Strong Verses:</b>	Acts 12:5.

<sup>5</sup> From <https://www.studydrive.org/commentaries/eng/kpc/acts-12.html> accessed October 8, 2023.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 12 (edited).

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Acts 9–16)

Scripture	Text/Commentary
9	Saul, intending great harm against believers in this new movement, is struck down by Jesus on the road to Damascus. Saul is first put in touch with (a different) Ananias in Damascus; but soon, Saul is proclaiming Jesus in the synagogues. A plot develops to kill Saul, so he leaves Damascus and goes to Jerusalem. Due to other threats, Paul is taken first to Caesarea and then to Tarsus. Peter heals a man in Lydda—a man who had been bedridden for 8 years. Then Peter raises Dorcas from the dead in Joppa.
10	God sends Peter to the gentiles in Caesarea. Peter evangelizes many gentiles in the house of Cornelius and they receive the Holy Spirit.
11	Peter tells the legalists in Jerusalem that gentiles received him and the message of Jesus Christ with joy. Although some scattered Jewish believers spoke only to other Jews in gentile cities, there began to be a small number of them who began to speak to gentiles about Jesus. Barnabas is sent from Jerusalem to investigate this in Antioch, and he goes looking for Saul in Tarsus. After a prophecy is given about a famine to come, a relief package is gathered by Saul and Barnabas for those in Judæa.
12	Herod Agrippa (= Herod II or Agrippa I) begins to persecute Christians with a vengeance. He kills James and throws Peter in jail. An angel from the Lord guides Peter out of prison. Peter goes to the house of Mary (John's mother) and even though they are all praying for his release, they cannot believe that is him at the door knocking. Herod Agrippa gives a rousing speech in Caesarea, but is struck down by God there. After Paul and Barnabas take the offering to Jerusalem, John Mark joins them.
13	Barnabas, Simeon Niger, Lucius of Cyrene, Manaen, and Saul begin the first missionary journey traveling from church in Antioch (which appears to have been a home base) to Cyprus and then to Antioch of Pisidia. Beginning with v. 9, Saul will be called Paul. When in Pamphylia, John Mark deserted them, returning to Jerusalem.
14	Paul and Barnabas continue the missionary journey in Iconium, then Lystra. Paul is stoned in Lystra and thought to be dead. They travel back to Antioch (of Syria), having appointed elders at the <b>local churches</b> which they had established.



## The Big Picture (Acts 9–16)

Scripture	Text/Commentary
15	<p>The believers in Jerusalem began to dispute the things happening outside of Jerusalem. They believed that believers needed to be circumcised and follow the Law of Moses. Although Peter stood up against them, still a legalistic compromise document is put together and sent up north to Antioch to Saul, Barnabas and the church there.</p> <p>Paul and Barnabas then discuss a second missionary tour, but Barnabas wants to bring John Mark, and Paul absolutely refuses. As a result, Paul and Barnabas will go their separate ways. The second missionary tour begins in the final few verses of this chapter. Paul and Silas travel to Syria and Cilicia.</p>
16	<p>The second missionary tour goes through Lystra, Macedonia and Philippi. Timothy joins the team, Paul has a vision of Macedonia, Paul and Silas arrested in Philippi, conversion of their jailer.</p>

[Chapter Outline](#)

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### Changes—additions and subtractions:

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

When I began the 2<sup>nd</sup> draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

The second translation is intended to be a reasonably literal translation. Often a specific subject is found in the English where the Greek often includes just a pronoun (or the subject is simply part of the verb). This often does not make good English sense. In the past, I would include the proper noun and then place, in brackets behind it, *lit.*, *he* (or, whatever). Sometimes, there might be 2 or 3 insertions like this in a passage, and it can make the reading more belabored (mentally, I can easily read through a passage, and not even see the brackets, which are in a different text color). However, for others, the reading may seem somewhat convoluted. So I have started to simply place the proper name as a subject in the brackets (the brackets mean that it is not found in the original text). Many other translations do the same thing, but put these words in italics (like the KJV does). This way, I maintain good English text, but without distorting the Greek text which is there.

I have added the Worrell New Testament and Worsley's New Testament to the list of translations. Worsley's translation came from 1770, so I am *trying it out*. Worrell was a Baptist who converted to Pentecostalism. This translation is from 1904. I am also trying this one out. There is the possibility that I may drop them and Webster, however.

Speaking of translations, is the Bond Slave Version (BSV) identical to Webster's translation?

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Herod Agrippa Persecutes the Church, Killing James and Putting Peter into Prison

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

There are about 34 people found in the New Testament who are also named in extra-Biblical literature. Herod Agrippa I is one of these. Wikipedia lists them [here](#). It is a pretty nifty chart, actually. Here is Herod in that chart:

### Herod Agrippa I Chart

Herod Agrippa I	King of Judea	Although his name is given as Herod by Luke, and as Agrippa by Josephus, the accounts both writers give about his death are so similar that they are commonly accepted to refer to the same person. Hence many modern scholars call him Herod Agrippa (I).	Acts 12
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The links in this chart are found in [Wikipedia](#). Take from a larger chart October 12, 2023. This chart, by the way, takes examples of people from history who find their way into the Scriptures.

Kukis slavishly literal:

But according to that the time, cast upon, Herod the king, the hands to harm certain ones of the (ones) from the ekklesia. But he executed James, the brother of John, with a sword. But seeing that pleasing [this] kept on being to the Jews, he added again to seize even Peter (but [this] was days the unleavened loaves). Whom even, having seized, he put [in place] the watch, delivering [him] over to four quaternions of soldiers to guard him, willing after the Passover to bring him to the people.

Acts  
12:1–4

Kukis mostly literal translation:

About that time, Herod the king laid [his] hands upon certain ones from the church, to harm [them]. Now he had executed James, the brother of John, with a sword. Seeing that [this] kept on being pleasing to the Jews, he additionally seized even Peter [in] the days of unleavened bread. Having seized him, [Herod] placed [with Peter] a guard, delivering [him] over to four squads of soldiers to guard him, intending to bring him to the people [for execution] after the Passover.

Kukis paraphrase

Around this same time, Herod Agrippa, then king over Palestine, laid his hands on certain men from the church, harming them. He first executed James with the sword, James being the brother of John. Recognizing that this pleased the Jews, Herod then grabbed up Peter during the feast of unleavened bread. He placed Peter under the guard of sixteen professional soldiers, intending to bring him before the people after the Passover and publicly executing him.

Here is how others have translated this verse:

#### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>6</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

#### Ancient texts:

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Westcott-Hort Text (Greek)	But according to that the time, cast upon, Herod the king, the hands to harm certain ones of the (ones) from the ekklêsia. But he executed James, the brother of John, with a sword. But seeing that pleasing [this] kept on being to the Jews, he added again to seize even Peter (but [this] was days the unleavened loaves). Whom even, having seized, he put [in place] the watch, delivering [him] over to four quaternions of soldiers to guard him, willing after the Passover to bring him to the people.
Complete Apostles' Bible	Now at that time Herod the king put forth his hands to harm some from the church. And he put to death James the brother of John with the sword. And seeing that it was pleasing to the Jews, he proceeded further to arrest Peter also (and then were the Days of Unleavened Bread), whom also seizing, he put him in prison, and handed him over to four four-man squads of soldiers to guard him, planning after the Passover to bring him again to the people.
Douay-Rheims 1899 (Amer.)	And at the same time, Herod the king stretched forth his hands, to afflict some of the church. And he killed James, the brother of John, With the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers, to be kept, intending, after the pasch, to bring him forth to the people.
Holy Aramaic Scriptures <sup>7</sup>	Then, at that time, Herudes {Herod} the King, who is named Agripus {Agrippa}; had placed his hands upon men who were in The Edtha {The Assembly}, so as that he might do harm to them. And with the sword he killed Yaqub {Jacob/James}, the brother of Yukhanan {John}. And when he saw that this had been pleasing unto the Yehudaye {the Judeans/the Jews}, he had added to also seize Shimeun Kepha {Simeon, The Rock}. And it was The Days of Phatiyre {i.e. The Feast of The Unleavened Breads/Passover}. And he took him and threw him in the prisoner's house, and delivered him over to sixteen Soldiers, so that they should be guarding him, so that from after The Peskha {The Passover} he might deliver him unto the Ama d'Yehudaye {the People of the Judeans/the Jews}.
James Murdock's Syriac NT	And at that time Herod the king, who was surnamed Agrippa, laid hands on some of the church, to maltreat them. And he killed James the brother of John with the sword. And when he saw that this pleased the Jews, he proceeded also to arrest Simon Cephas. And the days of unleavened bread were then passing. He seized him and cast him into prison, and delivered him to sixteen soldiers, who were to guard him; that he might, after the passover, deliver him up to the people of the Jews.
Original Aramaic NT <sup>8</sup>	But at that time, King Herodus, who was surnamed Agrippa, was laying hands on the people who were in the churches, to do evil to them. And he murdered Yaqob the brother of Yohannan with the sword. And when he saw this pleased the Judeans, he proceeded to seize also Shimeon Kaypha, and they were the days of Unleavened Bread. And he arrested him and cast him into prison and delivered him unto sixteen Soldiers to guard him so that after Passover he would deliver him to the people of Judea...

Significant differences:

<sup>7</sup> From <https://theholyscriptures.weebly.com/>

<sup>8</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English	<p>Now, about that time, Herod the king made cruel attacks on the Christians. And he put James, the brother of John, to death with the sword. And when he saw that this was pleasing to the Jews he went on to take Peter in addition. This was at the time of the feast of unleavened bread. And having taken him, he put him in prison, with four bands of armed men to keep watch over him; his purpose being to take him out to the people after the Passover.</p>
Bible in Worldwide English	<p>At that time Herod the king caught some of the church people and troubled them. He killed James the brother of John with a long knife or sword. He saw that this pleased the leaders of the Jews, so he caught Peter also. This happened at the Jewish feast which they had each year to remember leaving Egypt. (It was called the Passover Feast.) After Herod had caught Peter, he put him in prison. He told four groups of soldiers to guard him. There were four soldiers in each group. He planned to bring him out for trial before the people. But he would do it after the Passover Feast.</p>
Easy English	<p><b>King Herod puts Peter in prison</b>          At that time, King Herod took hold of some of the group of believers in Jerusalem. He wanted to cause them to suffer. He sent his soldiers to cut off James's head. James was John's brother.</p> <p style="padding-left: 20px;">James and John were sons of Zebedee. King Herod killed James about 10 years after Jesus became alive again.</p> <p>King Herod saw that the Jews were happy because he had killed James. So he sent his soldiers to take hold of Peter too. This happened during the Festival of Flat Bread.</p> <p style="padding-left: 20px;">The Jews usually made bread with yeast, flour and water. But during the week of the Passover festival they did not use any yeast in their bread.</p> <p>After the soldiers caught Peter, they put him in prison. While he was in prison, four different groups of soldiers guarded him. There were four soldiers in each group. Herod wanted to judge Peter in front of everybody. After the Passover festival had finished, he would bring Peter out of the prison to do this.</p> <p style="padding-left: 20px;">Each group of soldiers guarded the prison for four hours. When one group stopped the next group started. They did this day and night.</p>
Easy-to-Read Version–2008	<p>During this same time, King Herod began to do harm to some of those who were part of the church. He ordered James, the brother of John, to be killed with a sword. Herod saw that many of the Jews liked this, so he decided to arrest Peter too. This happened during the Festival of Unleavened Bread. He arrested Peter and put him in jail, where he was guarded by a group of 16 soldiers. Herod planned to bring Peter before the people, but he wanted to wait until after the Passover festival.</p>
God's Word™	<p>About that time King Herod devoted his attention to mistreating certain members of the church. He had James, the brother of John, executed. When he saw how this pleased the Jews, he arrested Peter too. This happened during the days of Unleavened Bread. After capturing Peter, Herod had him thrown into prison with sixteen soldiers in squads of four to guard him. Herod wanted to bring Peter to trial in front of the people after Passover.</p>
Good News Bible (TEV)	<p>About this time King Herod began to persecute some members of the church. He had James, the brother of John, put to death by the sword. When he saw that this</p>



pleased the Jews, he went ahead and had Peter arrested. (This happened during the time of the Festival of Unleavened Bread.) After his arrest Peter was put in jail, where he was handed over to be guarded by four groups of four soldiers each. Herod planned to put him on trial in public after Passover.

J. B. Phillips

#### **Herod kills James and imprisons Peter**

It was at this time that King Herod laid violent hands on some of the Church members. James, John's brother, he executed with the sword, and when he found this action pleased the Jews he went on to arrest Peter as well. It was during the days of unleavened bread that he actually made the arrest. He put Peter in prison with no less than four squads of soldiers to guard him, intending to bring him out to the people after the Passover.

*The Message*

#### **Peter Under Heavy Guard**

That's when King Herod got it into his head to go after some of the church members. He murdered James, John's brother. When he saw how much it raised his popularity ratings with the Jews, he arrested Peter—all this during Passover Week, mind you—and had him thrown in jail, putting four squads of four soldiers each to guard him. He was planning a public lynching after Passover.

NIRV

#### **An Angel Helps Peter Escape From Prison**

About this time, King Herod arrested some people who belonged to the church. He planned to make them suffer greatly. He had James killed with a sword. James was John's brother. Herod saw that the death of James pleased some Jews. So he arrested Peter also. This happened during the Feast of Unleavened Bread. After Herod arrested Peter, he put him in prison. Peter was placed under guard. He was watched by four groups of four soldiers each. Herod planned to put Peter on public trial. It would take place after the Passover Feast.

New Life Version

#### **The King Makes It Hard for the Church**

At that time King Herod used his power to make it hard for the Christians in the church. He killed James, the brother of John, with a sword. When he saw that it made the Jews happy, he took hold of Peter also. This was during the special religious gathering to remember how the Jews left Egypt. Herod took Peter and put him in prison and had sixteen soldiers watch him. After the special religious gathering was over, he planned to bring Peter out to the people.

### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible<sup>9</sup>

#### **ACTS 12**

#### **CHRISTIANS UNDER ARREST**

#### **JAMES: FIRST APOSTLE EXECUTED**

That's about the time Herod [1] the king started arresting people in the church and hurting them. He killed John's brother, James—ordering him executed. When he saw how happy that made the Jews, he had Peter [2] arrested. Herod did this during the Jewish holiday of Passover. [3]

After Herod arrested Peter, he put him in prison. Herod ordered 16 soldiers to guard Peter—four squads with four soldiers to a squad. Herod intended to bring Peter out to the people after the Passover.

<sup>1</sup>12:1 Herod Agrippa I (ruled AD 37-44) was a grandson of Herod the Great. His friend since childhood, Roman emperor Caligula, appointed him ruler over the Jewish homeland. Herod reported directly to the emperor, as a subordinate.

<sup>2</sup>12:3 Peter led the original disciples of Jesus. Many Christians recognized him as one of the most influential leaders of the emerging Christian movement.

<sup>3</sup>12:3 Passover took place the same time of year Jesus was crucified in Jerusalem. Then, as today, Jews from all over the world traveled to Jerusalem each

<sup>9</sup> From <https://www.casualenglishbible.com/>

spring—around Eastertime—to celebrate Passover, one of their most important holidays. Passover commemorates God freeing their ancestors from slavery in Egypt, during the time of Moses. Jews call the holiday Passover (Pesach in Hebrew) because of the miracle that finally convinced a hardheaded king of Egypt to release them. God brought death to the oldest child in each family, but he passed over Jewish homes without harming them (Exodus 12).

Contemporary English V.

At that time King Herod caused terrible suffering for some members of the church. He ordered soldiers to cut off the head of James, the brother of John. When Herod saw that this pleased the Jewish people, he had Peter arrested during the Festival of Thin Bread. He put Peter in jail and ordered four squads of soldiers to guard him. Herod planned to put him on trial in public after the festival.

New Berkeley Version  
New Living Translation

### **James Is Killed and Peter Is Imprisoned**

About that time King Herod Agrippa[a] began to persecute some believers in the church. He had the apostle James (John's brother) killed with a sword. When Herod saw how much this pleased the Jewish people, he also arrested Peter. (This took place during the Passover celebration. [Greek *the days of unleavened bread.*]) Then he imprisoned him, placing him under the guard of four squads of four soldiers each. Herod intended to bring Peter out for public trial after the Passover.

[a] Greek *Herod the king*. He was the nephew of Herod Antipas and a grandson of Herod the Great.

The Passion Translation

During this period King Herod incited persecution against the church, causing great harm to the believers. He even had the apostle Jacob, John's brother, beheaded. When Herod realized how much this pleased the Jewish leaders, he had Peter arrested and thrown into prison during the Feast of Passover. Sixteen soldiers were assigned to guard him until Herod could bring him to public trial, immediately after the Passover celebrations were over.

Plain English Version<sup>10</sup>

### **The big boss killed James, one of Jesus's special workers**

In Jerusalem, at that time, the big boss was called Herod. He told his soldiers to grab some of the Christians. One of them was James. He and his young brother, John, were both special workers of Jesus. Herod told his soldiers to kill James with a big knife.

The Jewish leaders told Herod that this made them very happy, so he told his soldiers to grab Peter too. It was the time for the Jewish people to have their ceremony where they ate flat damper. So Herod thought, "I will wait until the end of that ceremony, then I will judge Peter and kill him." So they put Peter in jail, and Herod told 4 little mobs of soldiers to guard Peter there. Those little mobs had 4 soldiers each, and they took turns to guard Peter.

Radiant New Testament

### **An Angel Rescues Peter From Prison**

About this time, King Herod started attacking the church. He arrested many believers, and he had James, the brother of John, killed with a sword. When Herod saw that this pleased the church's Jewish opponents, he arrested Peter as well. He did this during the Feast of Unleavened Bread. He put Peter in prison and had him guarded by four groups of four soldiers each. Herod was planning to bring him out for a public trial after the Passover Feast.

UnfoldingWord Simplified T.

It was about this time that King Herod Agrippa sent soldiers to arrest some of the leaders of the group of believers in Jerusalem. The soldiers put them in prison. He did that because he wanted to make the believers suffer. He commanded a soldier to cut off the head of the apostle James, the older brother of the apostle John. So the soldier did that. When Herod realized that he had pleased the leaders of the Jewish people, he commanded soldiers to arrest Peter, too. This happened during the festival when the Jewish people ate bread without yeast. After they arrested

<sup>10</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>



Peter, they put him in prison. They commanded four groups of soldiers to guard Peter. Each group had four soldiers. Herod wanted to bring Peter out of prison and judge him in front of the Jewish people after the Passover Festival was finished. He then planned to execute Peter.

Williams' New Testament<sup>11</sup>

About that time Herod arrested some who belonged to the church, in order to do them violence. He had James the brother of John murdered with a sword, and when he saw that this was agreeable to the Jews, he proceeded to arrest Peter too -- it was at the time of the feast of Unleavened Bread. He had him seized and put into prison, and turned him over to four squads of soldiers to guard him, planning after the Passover to bring him out again to the people.

### Partially literal and partially paraphrased translations:

American English Bible

This all happened about the same time that **King Herod** had started persecuting many of those in the congregation [at JeruSalem]; for he did away with James (John's brother) with a sword.

And when he saw how much this pleased the Jews, during the celebration of No Fermentation, he also arrested Peter and threw him in jail, assigning four shifts of four soldiers to guard him, because he planned to put him on [trial] before the people after the Passover.

Beck's American Translation  
Breakthrough Version

Throughout that time, Herod, the king, put *his* hands on some of the *people* out of the assembly to do bad to *them*. He executed James, the brother of John, with a knife. After seeing that it is a satisfying thing to the Jewish *people*, he added to it, to also apprehend Peter (but it was the days of the Yeastless Bread *Festival*), whom also, after arresting, he put in jail after he turned him over to four squads of four soldiers to be guarding him, intending after the Passover to bring him up to the ethnic group.

Common English Bible

#### **Herod imprisons Peter**

About that time King Herod began to harass some who belonged to the church. He had James, John's brother, killed with a sword. When he saw that this pleased the Jews, he arrested Peter as well. This happened during the Festival of Unleavened Bread. He put Peter in prison, handing him over to four squads of soldiers, sixteen in all, who guarded him. He planned to charge him publicly after the Passover. While Peter was held in prison, the church offered earnest prayer to God for him. V. 5 is included for context.

Len Gane Paraphrase<sup>12</sup>

Now about that time Herod the king stretched out his hands to vex certain people in the church and killed James, John's brother, with the sword. When he saw that it pleased the Jews, he went ahead and took Peter also--those were the days of unleavened bread. After arresting him, he put him in prison and handed him over to four quaternions of soldiers [16 soldiers] to guard him, intending after Passover to bring him out to the people.

A. Campbell's Living Oracles

Now, about that time, Herod, the king, laid hands on some of the congregation, to afflict them. And he slew James, the brother of John, with the sword. And as he saw that this was acceptable to the Jews, he went on to seize Peter also: and it was in the days of unleavened bread; and having seized him, he put him in prison, delivering him to the custody of four quaternions of soldiers, intending, after the passover, to bring him out to the people.

New Advent (Knox) Bible

It was at this same time that Herod exerted his authority to persecute some of those who belonged to the Church. James, the brother of John, he beheaded, and then, finding that this was acceptable to the Jews, he went further, and laid hands on

<sup>11</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>12</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Peter too. It was the time of unleavened bread; and he imprisoned Peter, after arresting him, with a guard of four soldiers, relieved four times a day; when paschal-time was over, he would bring him out in the presence of the people.

NT for Everyone

#### **Herod kills James**

Around that time, King Herod began to use violence towards some members of the church. He killed James the brother of John with the sword. When he saw that it pleased the Judaeans, he proceeded to arrest Peter, too. (This was around the time of the Festival of Unleavened Bread.) So, when he had seized him, he put him in prison, and gave four squads of soldiers the job of guarding him, with the intention of bringing him out to the people after Passover. So Peter was kept in prison. But the church prayed earnestly to God on his behalf. V. 5 is included for context.

20<sup>th</sup> Century New Testament

It was at that time that King Herod began to ill-treat some of the members of the Church. He had James, the brother of John, beheaded; And, when he saw that the Jews were pleased with this, he proceeded to arrest Peter also. (This was during the Festival of the Unleavened Bread.) After seizing Peter, Herod put him in prison, and entrusted him to the keeping of four Guards of four soldiers each, intending, after the Passover, to bring him up before the people.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible

#### **James Martyred and Peter Jailed**

About that time King Herod violently attacked some who belonged to the church, and he executed James, John's brother, with the sword. When he saw that it pleased the Jews, he proceeded to arrest Peter too, during the Festival of Unleavened Bread. After the arrest, he put him in prison and assigned four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover. So Peter was kept in prison, but the church was praying fervently to God for him. V. 5 is included for context.

Conservapedia Translation

At about that time, King **Herod Agrippa I** moved his hand to do mischief to certain members of the church. He had James the brother of John executed by the sword. Because he saw that this pleased the Jews, he went further and had Peter arrested. (He did this during the Unleavened Bread Days.) When he had arrested him, he threw him into prison, and appointed four four-man squads of soldiers to guard him, intending after Passover to bring him out before the people. The KJV is the only translation that uses "Easter." In fact, the holiday involved was Passover.

Ferrar-Fenton Bible

#### **Martyrdom of James.**

About that time king Herod<sup>1</sup> arrested some of those connected with the assembly, to maltreat them; and James the brother of John he killed with a sword.

<sup>1</sup> Agrippa 1

#### **Peter's Deliverance From Prison.**

And seeing that this pleased the Judeans, he also set about the apprehension of Peter. And it was then the time of unfermented bread.

So having arrested him, he placed him in prison with a guard of four bands of soldiers, intending after the Passover to bring him out to the people.

Free Bible Version<sup>13</sup>

Around this time King Herod began to persecute some members of the church. He had James, John's brother, executed by sword. When he saw that the Jews were pleased by this, he had Peter arrested too. (This was during the Feast of Unleavened Bread.) After having Peter arrested, he threw him in prison, with four squads of four soldiers each to guard him. He planned to have Peter brought out for a public trial after the Passover.

International Standard V

#### ***An Angel Frees Peter from Prison***

<sup>13</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

About that time, Herod arrested some people who belonged to the church and mistreated them. He even had James the brother of John killed with a sword. When he saw how this was agreeable to the Jews, he proceeded to arrest Peter, too. This happened during the Festival of Unleavened Bread. When he arrested Peter, Herod [Lit. arrested him, he] put him in prison and turned him over to four squads of soldiers to guard him, planning to bring him out to the people after Passover season. [The Gk. lacks season].

Leicester A. Sawyer's NT

AND at that time Herod the king put forth his hands to injure some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to apprehend Peter also,—and it was during the days of unleavened bread,—and having seized he put him in prison, committing him to four companies of four soldiers each to guard him, wishing after the passover to bring him before the people.

Urim-Thummim Version

Now about that time Herod the king stretched out his hands to oppress some in the ekklesia. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the Days of Unleavened Bread.) And when he had apprehended him, he put him in prison and delivered him to four quaternions of soldiers to guard him; intending after Passover [Herod's Easter] to bring him out to the people.

Weymouth New Testament

Now, about that time, King Herod arrested certain members of the Church, in order to ill-treat them; and James, John's brother, he beheaded. Finding that this gratified the Jews, he proceeded to seize Peter also; these being the days of Unleavened Bread. He had him arrested and lodged in jail, handing him over to the care of sixteen soldiers; and intended after the Passover to bring him out again to the people.

Worsley's New Testament

About that time Herod the king exerted his power to distress some of the church. And he cut off James, the brother of John, with the sword. And seeing that it was pleasing to the Jews, he proceeded to apprehend Peter also, (in the days of unleavened bread:) whom he seized and put into prison, delivering him to four quaternions of soldiers to guard him; intending, after the passover, to bring him out to the people.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)<sup>14</sup> **James is put to death; Peter's miraculous escape**

• About that time King Herod decided to per se cute some members of the Church. He had James, the brother of John, killed with the sword, and when he saw how it pleased the Jews, he proceeded to arrest Peter also.

This happened during the festival of the Unleavened Bread. Herod had him seized and thrown into prison with four squads, each of four soldiers, to guard him. He wanted to bring him to trial before the people after the Passover feast, but while Peter was kept in prison, the whole Church prayed earnestly for him. V. 5 is included for context.

The **footnote** for Acts 12:1 will be placed in the **Addendum**.

The Heritage Bible

And at that time Herod the king threw his hands upon some from the church to oppress *them*.

And he took out James, the brother of John, with the sword,  
And seeing that it was pleasing to the Jews, he added also to take Peter together with them - and they were days of unleavened bread -

Whom also seizing, he placed him in prison, giving him over to four quaternions of soldiers to keep him, intending after the Passover to lead him up to the people.

<sup>14</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

New American Bible (2011) **Herod's Persecution of the Christians.\***

About that time King Herod laid hands upon some members of the church to harm them. He had James, the brother of John,\* killed by the sword, \* and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. (It was [the] feast of Unleavened Bread.) He had him taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring him before the people after Passover.

\* [12:1–19] Herod Agrippa ruled Judea A.D. 41–44. While Luke does not assign a motive for his execution of James and his intended execution of Peter, the broad background lies in Herod's support of Pharisaic Judaism. The Jewish Christians had lost the popularity they had had in Jerusalem (Acts 2:47), perhaps because of suspicions against them traceable to the teaching of Stephen.

\* [12:2] James, the brother of John: this James, the son of Zebedee, was beheaded by Herod Agrippa ca. A.D. 44.

\* [12:3, 4] Feast of Unleavened Bread...Passover: see note on Lk 22:1.

\* [22:1] Feast of Unleavened Bread, called the Passover: see note on Mk 14:1.

\* [14:1–16:8] In the movement of Mark's gospel the cross is depicted as Jesus' way to glory in accordance with the divine will. Thus the passion narrative is seen as the climax of Jesus' ministry.

\* [14:1] The Passover and the Feast of Unleavened Bread: the connection between the two festivals is reflected in Ex 12:3–20; 34:18; Lv 23:4–8; Nm 9:2–14; 28:16–17; Dt 16:1–8. The Passover commemorated the redemption from slavery and the departure of the Israelites from Egypt by night. It began at sundown after the Passover lamb was sacrificed in the temple in the afternoon of the fourteenth day of the month of Nisan. With the Passover supper on the same evening was associated the eating of unleavened bread. The latter was continued through Nisan 21, a reminder of the affliction of the Israelites and of the haste surrounding their departure. Praise and thanks to God for his goodness in the past were combined at this dual festival with the hope of future salvation. The chief priests...to death: the intent to put Jesus to death was plotted for a long time but delayed for fear of the crowd (Mk 3:6; 11:18; 12:12).

## New Catholic Bible

**Persecution, Death, and Imprisonment.**<sup>[a]</sup> It was about this period of time that King Herod[b] persecuted certain members of the Church. He had James, the brother of John, killed with the sword, and when he noted that this pleased the Jews, he proceeded to arrest Peter as well. Since this happened during the feast of Unleavened Bread, he imprisoned him and assigned four squads of four soldiers each to guard him, intending to subject him to a public trial after Passover. While Peter was thus imprisoned, the Church prayed fervently to God for him. V. 5 is included for context.

[a] Death and imprisonment are the fate of the disciple. Jesus has foretold it emphatically. Herod puts James ("the Greater"), the brother of John, to death by the sword. Since this pleases some of the Jews, he intends to put Peter to death, too, and takes him into custody. But Peter is freed from prison by an angel and goes back to the community, which rejoices that he is freed. Peter now departs from Acts without any indication of his further activity and his fate—martyrdom. Luke also leaves us in suspense regarding the end of Paul, on the last page of Acts.

[b] *Herod*: i.e., Herod Agrippa I, ruler of Judea and Samaria from A.D. 41 to 44; he was a nephew of the Herod Antipas whom we meet in the Passion of Jesus. James ("the Greater") was the first of the apostles to drink the Lord's cup (Mk 10:39) and give his life for the Master; his brother, John, will be the last of the apostles to leave the scene.

New Jerusalem Bible	It was about this time that King Herod started persecuting certain members of the church. He had James the brother of John beheaded, and when he saw that this pleased the Jews he went on to arrest Peter as well. As it was during the days of Unleavened Bread that he had arrested him, he put him in prison, assigning four sections of four soldiers each to guard him, meaning to try him in public after the Passover.
Revised English Bible–1989	IT was about this time that King Herod launched an attack on certain members of the church. He beheaded James, the brother of John, and, when he saw that the Jews approved, proceeded to arrest Peter also. This happened during the festival of Unleavened Bread. Having secured him, he put him in prison under a military guard, four squads of four men each, meaning to produce him in public after Passover.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	It was around this time that King Herod began arresting and persecuting certain members of the Messianic community; and he had Ya'akov, Yochanan's brother, put to death by the sword. When Herod saw how much this pleased the Judeans, he went on to arrest Kefa as well. It was during the Days of <i>Matzah</i> , so when Herod seized him, he threw him in prison, handing him over to be guarded by four squads of four soldiers each, with the intention of bringing him to public trial after <i>Pesach</i> .
Hebraic Roots Bible	And at that time Herod the king put forth the hands to oppress some of those in the congregation. And with a sword he did away with Jacob the brother of John. And seeing that it was pleasing to the Jews, he added also to seize Simon Peter, (and they were the days of Unleavened Bread) whom also capturing him, he put him into prison, delivering him to four sets of four soldiers to guard him, intending to bring him up to the people after the Passover.
Holy New Covenant Trans.	During that same time, King Herod Agrippa I began to persecute some members of the called out people. He ordered that Jacob be killed with a sword. (Jacob was the brother of John.) Herod saw that the Jewish leaders liked this. So he decided to arrest Peter too. (This happened during the time of the Feast of Unleavened Bread.) Herod had Peter arrested and put in jail. He turned Peter over to a group of 16 soldiers to guard him. Herod wanted to wait until after the Passover Festival. Then he planned to bring Peter before the people.
The Scriptures 2009	And about that time Herodes the sovereign put forth his hands to do evil to some from the assembly. And he killed Ya'aqob the brother of Yoħanan with the sword. And seeing that it was pleasing to the Yehudim, he proceeded further to arrest Kēpha as well – and they were the Days of Unleavened Bread. So when he had seized him, he put him in prison, and delivered him to four squads of soldiers to watch over him, intending to bring him before the people after Pēsaħ.
Tree of Life Version	Now at that time Herod the king seized some from Messiah's community to do them harm. He had Jacob, John's brother, put to death with the sword. Seeing it pleased the Judean leaders, he proceeded to capture Peter as well. This was during the Days of Matzah. After seizing him, he put him in prison, handing him over to four squads with four soldiers each to guard him. He was intending to bring him before the people after Passover.

### **Weird English, Old English, Anachronistic English Translations:**



Accurate New Testament <sup>15</sup>	...in that but the time lays Herod The King the hands to hurt (some) ones [of] the [men] from the congregation [He] takes (away) but James the brother [of] John [by] sword Seeing but for Pleasing [It] is [to] the Jews [He] adds to take and Peter were but The Days [of] the [things] unleavened whom and Grasping [He] places {him} to guard Giving (Over) {him} [to] four quadruplets [of] soldiers to keep him Wanting after the pascha to lead (up) him [to] the people...
Awful Scroll Bible	Moreover, down along that time, Herod, the governing leader, cast-his hands -upon to afflict some of they called-out. And he took-out James, the brother of John, with a smallsword. And perceiving that it is agreeable to the Jews, himself set-to take-hold-together of Peter also, (even was it the Days of the Unleavened Bread), whom also apprehending, he puts down for himself into a prison, giving- him -over-before a four, four-man squad of soldiers, to watch over him, intending after the Passover to bring- him -up to the people.
exeGeses companion Bible	<b><u>FIFTH PERSECUTION</u></b> And about that season Herod the sovereign lays on his hands to vilify some of the ecclesia: and he takes out Yaaqovos the brother of Yahn with the sword: and because he sees it pleases the Yah Hudiym, he adds to also take out Petros - these are the days of matsah: and he seizes him and puts him in the guardhouse and delivers him to four quaternions of warriors to guard him; and wills to bring him to the people after pasach.
Orthodox Jewish Bible	Now during that time Herod the king laid his hands on Moshiach's Kehillah to harm some of them. He killed Ya'akov the ach Yochanan with a cherev (sword). Having seen that this was pleasing to the Judeans, Herod proceeded to arrest Kefa also. This happened during the yamim of Chag HaMatzot. [SHEMOT 12:15; 23:25] When he had Kefa seized, he put him in the beis hasohar, having handed him over to four squads of chiyalim to guard him, intending after Pesach to bring him before the people.
Rotherham's Emphasized B.	<b>§ 23. Herod slays James, and imprisons Peter. Peter delivered: Herod smitten. Chapter 12.</b> Now [in the course of that' season] Herod the king thrust forth his hands to harm some of them of the assembly,—and slew James the brother of John with a sword; and <seeing that it was [acceptable] unto the Jews> he went on to apprehend Peter also (now they were the days of unleavened bread),—[whom also having seized] he put into prison, delivering him up unto four' quaternions of soldiers, to be guarding him,— intending [after the passover] to bring him up <sup>b</sup> unto the people. <sup>b</sup> Or: "back."
Worrell New Testament	Now about that time Herod the king put forth <i>his</i> bands to harm some of the assembly. And he slew James, the brother of John, with the sword; and, seeing that it pleased the Jews, he proceeded to seize Peter also. And then were the days of unleavened bread. And, having seized him, he put him in prison, delivering him to four quaternions of soldiers to guard him; intending, after the passover, to bring him up to the people.

### Expanded/Embellished Bibles:

<sup>15</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

*The Amplified Bible***Peter's Arrest and Escape**

Now at that time <sup>[a]</sup>Herod [Agrippa I] the king [of the Jews] arrested some who belonged to the church, intending to harm them. And he had James the brother of John put to death with a sword; and when he saw that it pleased the Jews, he proceeded to have Peter arrested as well. This was during the days of Unleavened Bread [the Passover week]. When he had seized Peter, he put him in prison, turning him over to four squads of soldiers of four each to guard him [in rotation throughout the night], planning after the Passover to bring him out before the people [for execution]. So Peter was kept in prison, but fervent and persistent prayer for him was being made to God by the church. V. 5 is included for context.

[a] I.e. Herod Agrippa I was the grandson of Herod the Great. Since he was of Hasmonean descent he was partly Jewish.

## An Understandable Version

Now about that time King Herod began a persecution of certain people in the [Jerusalem] church. [Note: This man was the grandson of Herod the Great. See Matt. 2:1]. He had James, the brother of John, killed with the sword. When he realized that this act pleased the Jews, he proceeded to have Peter arrested also. [This happened] during the Festival of Unleavened Bread [See Exodus 12:15ff]. So, Peter was arrested and put in jail with four groups of four soldiers each guarding him. Herod planned to have him brought before the people after the Passover Festival was over.

## The Expanded Bible

**Herod Agrippa Hurts the Church**

During that same time King Herod [<sup>C</sup>Agrippa I, who lived 10 bc–ad 44; he was the grandson of Herod the Great (Luke 1:5)] ·began to mistreat [<sup>L</sup> laid hands on to harm/do evil to] some who belonged to the church. He ordered James, the brother of John, to be killed by the sword [<sup>C</sup>execution by beheading]. Herod saw that ·some of the people liked this [<sup>L</sup> this pleased the Jews/Jewish leaders], so he decided to arrest Peter, too. (This happened during the time of the Feast of Unleavened Bread.)

After Herod ·arrested [seized] Peter, he put him in ·jail [prison] and handed him over to be guarded by ·sixteen [<sup>L</sup> four squads of four] soldiers. Herod planned to bring Peter ·before the people for trial [<sup>L</sup> to the people; <sup>C</sup> an idiom for a public trial] after the Passover Feast.

## Jonathan Mitchell NT

Now down through that season and during that particular situation, Herod the king [had his subordinates] thrust [their] hands on (= arrest) certain of the folks from the called-out community (or: the [local Messianic] communit[ies]; [D adds: in Judea]) to mistreat [them].

And so he took up Jacob (or: James), the brother of John, and assassinated [him] with a (or: by [the]) sword.

Now upon seeing that [this] was pleasing to the Judeans (= the Jewish leadership and their sympathizers), he set himself with a focus to seize (take together with the hands) Peter, also – now [these] were the days of unleavened bread [= during the Feast of Passover],

whom, after taking a firm hold on [him], he put into prison (or: jail), turning [him] over to four [shifts] of four soldiers [each] to continue guarding him, presently intending to lead him back up (= present him) to the people, after the Passover.

## Syndein/Thieme

Now about that time Herod {Herod Agrippa I} the king stretched forth his hands to persecute certain of the church.

{Note from Encyclopedia Britannica: Herod Agrippa I lived from 10BC to 44AD. His father was Antipater. His grandfather was Herod I the Great - the King Herod that attempted to kill the baby Jesus. His great-grandfather was Antipater - an Edomite (an Arab from the region between the Dead Sea and the Gulf of Aqaba). }

{Sidenote: Herod I's father Antipater was killed by Herod the Great. Antipater's brothers (Herod I's uncles) were Herod Antipas and Philip. When Herod the Great died, Herod Antipas became tetrarch of Galilee, his brother Philip tetrarch of Iturea



and Traconitis. Herod Antipas was the Herod involved with the crucifixion of Christ. Herod I's son Herod II meets with Paul later in Acts.)

And he killed James the brother of John by means of the sword.

And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

{Note: Herod Agrippa was an unbeliever and a Roman aristocrat from the Days Herod the Great, his grandfather, befriended Julius Caesar. Herod took Peter and needed to have a bogus trial and then kill Peter. But, there were no executions permitted during the feast, so Peter would cool his heels in prison.}

And when he had arrested him, he put him in prison, and delivered him to four quaternions {total of 16 of the best Roman soldiers} of soldiers to keep him intending after 'Easter' to bring him forth to the people.

{Note: Really not Easter, but it was the Passover here.}

Translation for Translators

**Herod had James killed and Peter put in prison.**

*Acts 12:1-4*

It was about this time that King Herod *Agrippa sent soldiers* [MTY] who seized and put in prison some of the leaders of the congregation in Jerusalem. He did that because he wanted to make the believers suffer. He commanded a soldier to cut off the head of the apostle James, the older brother of the apostle John. When Herod realized that he had pleased the leaders of the Jewish people by doing that, he commanded soldiers to arrest Peter in order to kill him, too. This happened during the festival when the Jewish people ate bread that did not have yeast. After they seized Peter, they put him in prison. They arranged for four groups of soldiers to guard Peter. Each group had four soldiers. Every three hours a different group began to guard him while the others rested. Herod wanted to bring Peter out of prison and judge him in front of the Jewish people after the Passover Festival was finished. He then planned to command soldiers to execute Peter.

The Voice

Back in Jerusalem, hard times came to the disciples. King Herod violently seized some who belonged to the church with the intention of mistreating them. He ordered James (brother of John) to be executed by the sword, the first of those appointed as emissaries to be martyred. This move pleased Jewish public opinion, so he decided to arrest Peter also. During the holy festival of Unleavened Bread, he caught Peter and imprisoned him, assigning four squads of soldiers to guard him. He planned to bring him to trial publicly after the Passover holiday.

## Bible Translations with a Lot of Footnotes:

Lexham Bible

### *Herod Kills James and Imprisons Peter*

Now at that time, Herod the king laid hands on some of those from the church to harm them . [\*Here the direct object is supplied from context in the English translation] So he executed James the brother of John with a sword. And when he [\*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] saw that it was pleasing to the Jews, he proceeded to arrest Peter also. (Now this was during the feast [Literally “now these were the days”] of Unleavened Bread.) After he [\*Here “after ” is supplied as a component of the participle (“had arrested”) which is understood as temporal] had arrested him, [Literally “whom”] he also put him [\*Here the direct object is supplied from context in the English translation] in prison, handing him [\*Here the direct object is supplied from context in the English translation] over to four squads of soldiers to guard him, intending to bring him out for public trial [Literally “to the people”] after the Passover.

NET Bible®

### *James is Killed and Peter Imprisoned*

About that time King Herod<sup>1</sup> laid hands on<sup>2</sup> some from the church to harm them.<sup>3</sup> He had James, the brother of John, executed with a sword.<sup>4</sup> When he saw that this pleased the Jews,<sup>5</sup> he proceeded to arrest Peter too. (This took place during the feast of Unleavened Bread.)<sup>6</sup> When he had seized him, he put him in prison,

handing him over to four squads<sup>7</sup> of soldiers to guard him. Herod<sup>8</sup> planned<sup>9</sup> to bring him out for public trial<sup>10</sup> after the Passover.

<sup>1sn</sup> King Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great). His mediocre career is summarized in Josephus, Ant. 18-19. This event took place in A.D. 42 or 43.

<sup>2tn</sup> Or “King Herod had some from the church arrested.”

<sup>3tn</sup> Or “to cause them injury.”

<sup>4sn</sup> The expression executed with a sword probably refers to a beheading. James was the first known apostolic martyr (Eusebius, Eccl. Hist. 2.9.1-3). On James, not the Lord’s brother, see Luke 5:10; 6:14. This death ended a short period of peace noted in Acts 9:31 after the persecution mentioned in 8:1-3.

<sup>5tn</sup> This could be a reference to the Jewish people (so CEV) or to the Jewish leaders (so NLT). The statement in v. 4 that Herod intended to bring Peter “out to the people” (i.e., for a public trial) may suggest the former is somewhat more likely.

<sup>6sn</sup> This is a parenthetical note by the author.

<sup>7sn</sup> Four squads of soldiers. Each squad was a detachment of four soldiers.

<sup>8tn</sup> Grk “guard him, planning to bring him out.” The Greek construction continues with a participle (βουλόμενος, boulomeno”) and an infinitive (ἀναγαγε ν, anagagein), but this creates an awkward and lengthy sentence in English. Thus a reference to Herod was introduced as subject and the participle translated as a finite verb (“Herod planned”).

<sup>9tn</sup> Or “intended”; Grk “wanted.”

<sup>10tn</sup> Grk “to bring him out to the people,” but in this context a public trial (with certain condemnation as the result) is doubtless what Herod planned. L&N 15.176 translates this phrase “planning to bring him up for a public trial after the Passover.”

The Spoken English NT<sup>16</sup>

**Herod Arrests and Executes James, and Peter is Thrown in Prison**

At that time, King Herod<sup>a</sup> arrested some people from the community, determined to mistreat them.

And he executed James the brother of John.<sup>b</sup>

And when he saw that that pleased the Jewish leaders,<sup>c</sup> he went on to arrest Peter too. (It was during the festival of Unleavened Bread.<sup>d</sup>)

And when he had arrested him, he put him in prison. And he posted four squads of soldiers<sup>e</sup> to guard him. He wanted to bring him out to the people for a trial after the Passover.<sup>f</sup>

a. Prn. herr-edd.

b. Lit. “And he killed James the brother of John with the sword.”

c. Or “Jews,” or “Judæans.”

d. This is bread that has no yeast in it, so it doesn’t rise. Matzo cracker bread is an example. See Exodus 12 (esp. vv.14-15) for the story behind the custom. This was the festival during which Jesus had been arrested and executed by hanging on a cross.

e. That is, sixteen men.

f. See “Bible Words.”

Wilbur Pickering’s New T.

**Enter Herod**

Now about that time, Herod the king laid hands on some from the church to mistreat them. James, the brother of John, he put to death by sword.<sup>1</sup> When he saw that it was pleasing to the Jews, he proceeded to arrest Peter as well (it was during the days of the unleavened loaves)—upon seizing him he put him in prison, turning him over to sixteen soldiers<sup>2</sup> to guard him, intending to bring him out to the people after the Passover.

(1) So far as we know, James was the first of the Apostles to die (discounting the Iscariot), and he was martyred.

<sup>16</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

(2) Why so many? Had he heard about Peter's spiritual power?

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now about that time, Herod the king stretched forth his hands to persecute some of those of the church; And he killed James, the brother of John, with the sword. And when he saw that it pleased the Jews, he proceeded to take Peter also. (Now those were the days of unleavened bread.) And after arresting him, he put him in prison, delivering him to four sets of four soldiers to guard him with the intent of bringing him out to the people after the Passover season.
Analytical-Literal Translation	Now about that time Herod the king put his hands to mistreat [or, persecute] some of the [ones] from the Assembly. Then he executed James the brother of John with [the] sword. And having seen that it is pleasing to the Jews, he proceeded to arrest Peter also (now [at that time] were the Days of the Unleavened Bread [i.e. Passover]), whom also having seized, he put in prison, having handed [him] over to four four-man squads of soldiers to be guarding him, intending after the Passover to bring him [before] the people.
Benjamin Brodie's trans.	Now, at this particular point in time, King Herod laid hands on some from the assembly [the believing remnant, new Israel] for the purpose of mistreating [torment or oppress] them. In fact, he murdered Jacob [James, the son of Zebedee], the brother of John, with a sword. Then, after seeing [observing their reaction] that it was agreeable to the Jews [unbelieving, old Israel], he proceeded to arrest Peter also. Now, the days of unleavened bread had begun. Consequently, after arresting him, he put him away in jail, having handed him over to four squads of soldiers [16 men] for the purpose of guarding him, according to his plan to bring him before the people after the Passover.
Context Group Version	Now about that time Herod the king put out his hands to humble certain of the assembly. And he killed James the brother of John with the sword. And when he saw that it pleased the Judeans, he proceeded to seize Peter also. And [those] were the days of unleavened bread. And when he had taken him, he put him in prison, and handed him over to four groups of four soldiers to guard him; intending after the Passover to bring him out to the people.
Modern English Version	<b>James Killed and Peter Imprisoned</b> About that time King Herod extended his hands to harm certain ones from the church. He killed James the brother of John with the sword. Seeing that it pleased the Jews, he proceeded further to arrest Peter also. This happened during the Days of Unleavened Bread. When he had seized him, he put him in prison and handed him over to four squads of soldiers to guard him, intending to bring him before the people after the Passover.
Modern Literal Version 2020	{March 44 AD. Jerusalem.} Now throughout that time, Herod the king put his hands upon some from the congregation* to mistreat them. Now he assassinated James the brother of John with a sword, {April 44 AD.} And having seen that it is pleasing to the Jews, he also added Peter to take (and they were the days of unleavened bread {i.e. Passover}). whom having also arrested, he himself placed Peter in prison and gave him up to four Quarternions of soldiers {i.e. sixteen soldiers} to guard him; planning to lead him out to the people after the Passover.
New American Standard B.	<b>Peter's Arrest and Deliverance</b> Now about that time Herod [i.e., Herod Agrippa I] the king laid hands on some who belonged to the church, to do them harm. And he had James the brother of John executed with a sword. When he saw that it pleased the Jews, he proceeded to

arrest Peter as well. (Now *these* were the days of Unleavened Bread. [I.e., Passover week]) When he had arrested him, he put him in prison, turning him over to four squads [Lit *quaternions*; a quaternion was composed of four soldiers] of soldiers to guard him, intending *only* after the Passover to bring him before the people.

New European Version

**Peter is delivered from prison**

About that time, Herod the king laid violent hands on some who belonged to the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people.

New Matthew Bible

In that time, Herod the king stretched forth his hand to persecute some of the congregation. And he killed James, the brother of John, with the sword. And because he saw that it pleased the Jews, he proceeded further and took Peter also. This was during the days of sweet bread. And when he had caught Peter, he put him in prison, and delivered him to four quaternions of soldiers to be kept, intending after the Passover to bring him forth to the people.

Niobi Study Bible

**Herod's Violence (Harassment) to the Church**

Now about that time Herod the king stretched forth his hands to vex (harass) certain of the church. Herod Kills James and Imprisons Peter And he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also. (This was during the Days of Unleavened Bread.) And when he had apprehended him, he put him in prison and delivered him to four quaternions of soldiers to guard him, intending after Easter (pagan festival) to bring him forth to the people.

**Incorrect Translation:** has the inaccurate word "Easter" which should be rendered "Passover." The Greek word is pascha which is translated correctly as Passover in Mat. 26:2, etc. According to the critics, the word "Easter" in Act 12:4 is a mistranslation, because the Greek word is "pascha G3957," and it is translated "passover" twenty-eight times in the New Testament, and it should be translated likewise in Act 12:4. **\*Correct Translation:** This is what happens when a man is so hung up on "the Greek" that he can't read plain English. It should NOT be translated "passover" because the Passover had already passed. The "days of unleavened bread" had already begun (Act. 12:3), which means the Passover was over Num. 28:16-18, Exo. 12:16-18. The Passover was always the fourteenth day of the first month, while the days of unleavened bread ran from the fifteenth through the twenty-first. Herod could not have been waiting for the Passover. Besides, why would a Gentile king like Herod be concerned about a Jewish feast day? "Easter" is from the pagan "Ishtar", the goddess that the pagans worshipped--Rome included. Herod wanted to wait until his pagan holiday was over before bringing Peter out to the people.

**The gist of this passage:**

Herod Agrippa I begins to rule over Judæa. He executes James, the brother of John; and he throws Peter in jail. He places a very heavy guard on Peter.

1-4

Acts 12:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by	preposition with the accusative case	Strong's #2596

Acts 12:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	<i>him, it; that, this (one)</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun, accusative case	Strong's #2540

**Translation:** About that time,...

Around the same time that there are gentiles believing in Jesus Christ, and forming churches of their own, there are things taking place back in Jerusalem.

Acts 12:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiballō (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put [one's hand or mind] upon a thing; to reflect; to belong to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1911
Hērōdēs/Hērōs (Ἡρώδης/Ἡρώς) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
Herod Agrippa I was the son of Aristobulus and Berenice, and grandson of Herod the Great. After various changes in fortune, he gained the favour of Caligula and Claudius to such a degree that he gradually obtained the government of all of Palestine, with the title of king. He died at Caesarea, A.D. 44, at the age of 54, in the seventh [or the 4th, reckoning from the extension of his dominions by Claudius] year of his reign, just after having ordered James the apostle, son of Zebedee, to be slain, and Peter to be cast into prison: Acts 12:21.			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935



Acts 12:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χείρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495

**Translation:** ...Herod the king laid [his] hands upon...

This is Herod Agrippa I, the grandson of Herod the Great.

It reads *that Herod (Agrippa) the king laid his hands upon (someone)*; not meaning that he personally went out and grabbed someone; but he sent out his centurions to do his bidding.

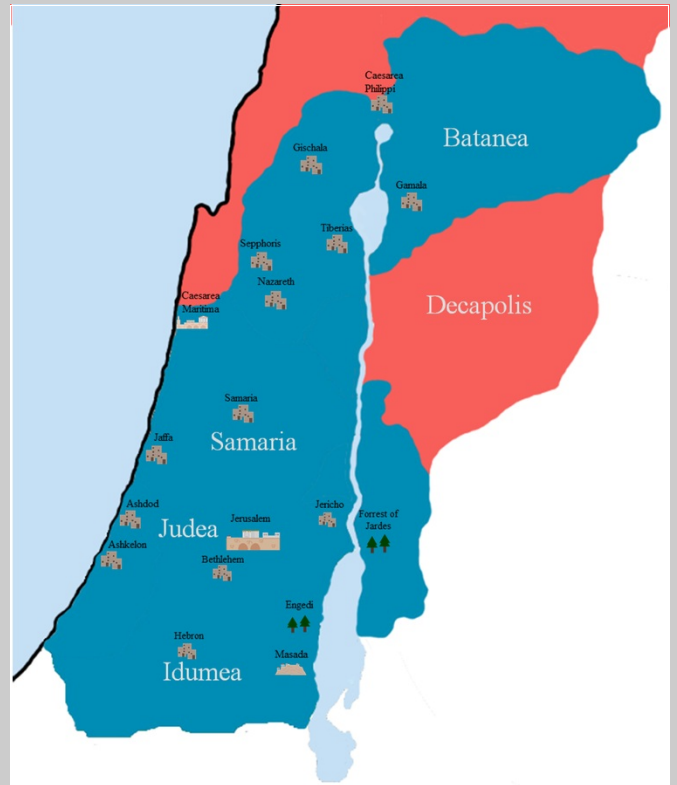
Herod Agrippa I will play a very important part in this chapter. So let's get some background on him.

### Herod Agrippa I

1. Herod Agrippa I was king over Judæa between A.D. 41–44, which is one of the main reasons that we can place a date on the events which we have been studying. You will note the shortness of this reign. This chapter, Acts 12, will tell us why.
2. He is the son of Aristobulus IV and Berenice, and grandson of Herod the Great, whom we studied in [Luke 1 \(HTML\)](#) ([PDF](#)) ([WPD](#)).
3. His given name at birth was Marcus Julius Agrippa. He is most commonly referred to as Agrippa.
4. The territory over which he rules was Roman Palestine, including Judea, Galilee, Batanaea, and Perea.
5. As a young man, he had once told Caligula that it was too bad that his father (Tiberius) is still alive, as he would make a better king than his father. Tiberius apparently had spies everywhere, and Herod was thrown in jail for that remark. When Tiberius did die, Caligula succeeded him and he not only let Herod out of jail, but put him in charge of Palestine. Caligula also weighed the chains in which Agrippa had been placed, and gave him an equal weight in gold.
6. Caligula's successor, Claudius, gave Agrippa even more territory, so that he actually ruled over a greater region than his grandfather, Herod the Great. [In reading this, I am questioning whether it is actually true.]
7. Agrippa will execute James, the brother of John, and put Peter in chains. He does this, in part, to gain the favor of the Jews in Judæa and Galilee. Acts 12:1–4
8. God will send an angel to free Peter. Acts 12:6–9
9. Agrippa apparently saw parallels between his being freed from prison and Peter being freed from prison. He had become a *great man* and he seemed to have concerns that Peter would be as well.
10. After this incident, Agrippa goes to Caesarea to see the games which he had organized in honor of Claudius. He would also deliver a memorable speech there.
11. Fausset: *When he appeared in the theater in a robe all of silver stuff which shone in the morning light, his flatterers saluted him as a god, and suddenly he was afflicted with a terrible pain in the bowels, of which he died in five days, in the 54<sup>th</sup> year of his age. The sacred writer unveils the unseen world in his account, which Josephus so remarkably confirms.*

## Herod Agrippa I

12. While Agrippa was in prison, there was an owl perched near him. A German prince prophesied that Agrippa would be released from prison; but the next time that he saw an owl, that would mark the time of his death. When giving this remarkable speech in Caesarea, there was an owl perched not far from him. Herod Agrippa I would only live 5 more days.
13. The Bible gives an account of his death, which introduces God's hand in Agrippa's death. Again from Fausset: *Then upon a set day" Herod arrayed in royal apparel sat upon his throne and made an oration. And the people gave a shout, saying It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost. But the word of God (which he had thought to stifle) grew and multiplied."* So Belshazzar (Daniel 5); "pride teeth before destruction" (Proverbs 16:18). Josephus states that Herod said in his pain, "I whom you call a god am ordered to depart this life immediately. Providence thus instantly reproveth the lying words you just now addressed to me, and I who was by you called immortal am immediately to be hurried away by death."
14. The historian Josephus will give an account of his death, which will be **featured** near the end of this chapter.
15. **Herod Agrippa's Kingdom** (a map); from **Wikipedia**; accessed January 23, 2022.
16. Although I did come across an historic bust said to be Herod Agrippa I (at **Robert Paterson's Weblog**), as well as Herod Agrippa II (at **Alchetron**) closer inspection revealed this to actually be the bust of Marcus Vipsanius Agrippa (63–12 B.C.) (see **Wikipedia**), who I have not identified in the line of Herod. The bust is dated 25–24 B.C., which fits in with date of his life. It is too bad that this was not Herod Agrippa I, as it was a pretty cool bust.



Much of this we will study in this chapter.

Sources:

[https://en.wikipedia.org/wiki/Herod\\_Agrippa](https://en.wikipedia.org/wiki/Herod_Agrippa)

Notes from R. B. Thieme, Jr. on the book of Acts (specifically from Acts 12).

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Herod.

Chapter Outline

Charts, Graphics and Short Doctrines

## Acts 12:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakóō (κακώω) [pronounced kak-OH-oh]	<i>to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate</i>	aorist active infinitive	Strong's #2559



Acts 12:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinas (τινας) [pronounced <i>tihn-ahs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i> ]	<i>church, assembly, gathering, company</i>	feminine singular noun, genitive/ablative case	Strong's #1577

**Translation:** ...certain ones from the church, to harm [them].

He was going after various members of the church, apparently concentrating upon the Apostles.

Acts 12:1 About that time, Herod the king laid [his] hands upon certain ones from the church, to harm [them].  
(Kukis mostly literal translation)

Acts 12:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anairéō (ἀναιρέω) [pronounced <i>an-ahee-REH-oh</i> ]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #337
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lakōbos (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i> ]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 12:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
Iōannês ('Ιωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; nominative case	Strong's #2491
máchaira (μάχαιρα) [pronounced <i>MAHKH-ah-rah</i> ]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3162

**Translation:** Now he had executed James, the brother of John, with a sword.

You may remember the *sons of thunder*, James and John. It seems that their mother requested of Jesus to place them on both sides of Him in heaven. Very unexpectedly to the church, Herod not only seized James, but had him executed (he was likely beheaded).

There is another famous believer in Jerusalem, James the half brother of Jesus. He is the head of the Jerusalem church (or one of the local churches). His name will come up later in the book of Acts.

A tradition of the Herods was to try to appeal to the Jewish people. It was clear that there was a serious difference between the assembly of believers and the Jews who did not believe in Jesus.

What Herod did here was quite strong. It is highly unlikely that there was anything worthy of death done by James—even by way of accusation.

Despite having believed in Jesus and having seen Him resurrected, the other **disciples**, no doubt, began rethinking their long term presence in Jerusalem. This act, no doubt, had to be a wake up call for most of them.

God did not want all of His disciples to remain in Jerusalem and build the largest, greatest church there ever was in Jerusalem. He wanted them to go out to other cities and even countries to spread the message of the **gospel**. Now, you may be thinking, *why not just tell them this?* Jesus has. He has told them this. However, the disciples have remained in place in Jerusalem now for perhaps a dozen years or more.

In the **Church Age**, God is not going to stand next to us and say, "Up ahead, make a left turn." There are certain basic things which the believer can learn at the very beginning—**rebound**, the importance of doctrine, the source of **Bible doctrine** (the teaching of one's right **pastor-teacher** in the local church). God gives us the information to act in our lives. God has given His Apostles guidance already. At no time has Jesus said to them, "Now, I want all of you to not only gather in Jerusalem, but I want you all to stay there for the rest of your lives." And yet, here they all are, over a decade after resurrection and ascension, still in Jerusalem. At best, they send out men—sometimes not even Apostles—into other cities to see what is going on there.

Let's view this in another way: the Apostles are well aware of the great **positive volition** occurring among the gentiles outside of Jerusalem. They are also aware of the vicious persecution which is taking place in Jerusalem. So, what should they do? Go out to the fields where the harvest is ready, or to stay in their homes, receiving reports about fields ready to be harvested?

Bear in mind, the book of Acts is the chronology and evolution of the early church. The epistles are the completely accurate documents guiding believers throughout the entire Church Age.

Acts 12:2 **Now he had executed James, the brother of John, with a sword.** (Kukis mostly literal translation)

Acts 12:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
arestos (ἀρεστός) [pronounced <i>ar-ehs-TOSS</i> ]	<i>pleasing, agreeable; desirable; fit; reasonable</i>	neuter singular adjective, nominative case	Strong's #701
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i> ]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453

**Translation:** **Seeing that [this] kept on being pleasing to the Jews,...**

Herod Agrippa recognized that the unbelieving Jews were very pleased with the execution of James. He was one of the most well-known of the disciples. Herod thinks to himself, "I need to be doing more things like this in order to gain the favor of the Jews."

Let me speculate that Herod Agrippa had been told on several occasions, "The key to ruling over this region is having the Jews on your side. If you do some grand gesture to ingratiate yourself to them at the beginning, your reign is going to be much easier."

Probably acting on the recommendations of advisors, Herod executes James and puts Peter in jail.

Acts 12:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prostithêmi (προστίθημι) [pronounced <i>pros-TITH-ay-meef</i> ]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4369
sullambanô (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i> ]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	aorist active infinitive	Strong's #4815
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Petros (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

**Translation:** ...he additionally seized even Peter...

Because killing James went over so well with the religious Jews, Herod then grabs up Peter.

Part of the psychology here is to use Peter's time in jail and his public trials to further cement a good relationship with the Jews.

Acts 12:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ázumos (ἄζυμος) [pronounced <i>AHD-zoo-moss</i> ]	<i>feast of unleavened bread; unleavened (bread); (in the neutral plural) the Passover week; (figuratively) uncorrupted, free from faults</i>	masculine plural adjective; genitive/ablative case	Strong's #106

**Translation:** ...[in] the days of unleavened bread.

Herod decides to grab up Peter during the feast of unleavened bread. Now, there were people from all over nearby countries celebrating the **Passover**, and Herod used that time to grab up Peter.

There would be a very large percentage of Jews there who have held onto **Judaism** (the traditions of the Jews) rather than believe in Jesus. This will continue to be the rule of the Church Age, for more Jews to follow, to some degree or not, the traditions of their fathers and not to trust in Jesus.

Acts 12:3 **Seeing that [this] kept on being pleasing to the Jews, he additionally seized even Peter [in] the days of unleavened bread.** (Kukis mostly literal translation)

Acts 12:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
piázō (πιάζω) [pronounced pee-AD-zoh]	seizing (gently by the hand); laying one's hand on, taking, grabbing (up), grasping, squeezing; arresting, apprehending; catching; capturing	masculine singular, aorist active participle, nominative case	Strong's #4084
tithēmi (τίθημι) [pronounced TITH-ā-mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #5087
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
phulakē (φυλακή) [pronounced foo-lak-AY]	watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded	feminine singular noun; accusative case	Strong's #5438

**Translation:** Having seized him, [Herod] placed [with Peter] a guard,...

During this period of time in Jerusalem, the disciples have, in various combinations, been seized, tried, and imprisoned. This has been going on for over a decade.

Grabbing up and keeping the Apostles in jail was not always easy to do. Herod decided to make certain that Peter could not make any sort of escape.

Acts 12:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine singular, aorist active participle, nominative case	Strong's #3860
tessares/tessera (τέσσαρες/τέσσαρα) [pronounced TEHS- sar-es; TEHS-sar-ah]	<i>four</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #5064
tetrádion (τετράδιον) [pronounced tet-RAD- ee-on]	<i>squad (of four Roman soldiers), a quaternion</i>	neuter plural noun; dative, locative or instrumental case	Strong's #5069
stratiôtês (στρατιῶται) [pronounced strat-ee- OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; genitive/ablative case	Strong's #4757
phulassô (φυλάσσω) [pronounced foo- LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	present active infinitive	Strong's #5442
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...delivering [him] over to four squads of soldiers to guard him,...

Each squad of soldiers consisted of four men, and Herod put four squads on Peter. Therefore, Peter was under guard by 16 men in total. It would make sense that all of these men are not necessarily with Peter all of the time. Before Herod, all 16 men were responsible. They certainly knew some of what has already transpired.

Given the number of guards, this would have placed each quaternion on a six hour shift. This is actually a very short shift for a guard, and let me suggest this was done in order to make certain that the guards did not sleep and that they were alert at all times. Or so was the intent.

Placing such a heavy guard on one person would be quite unusual; in fact, unprecedented. Let me suggest that interactions between Herod Agrippa and the Jews made him recognize that Peter was capable of some amazing things (most of which are not even recorded in Acts). Treating Peter like a typical prisoner does not appear to be the way to go.



Acts 12:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boulomai (βούλομαι) [pronounced BOO-lohm-ahēē]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1014
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter; transliterated, Pascha, Pescha, Pěsah</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	aorist active infinitive	Strong's #321
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992

**Translation:** ...intending to bring him to the people [for execution] after the Passover.

Herod was going to bring Peter before the people (the Jews) after Passover.

Passover takes place on one day, followed by the Feast of Unleavened Bread (which is a week-long celebration). After Passover would have included after the Feast of Unleavened Bread.

Acts 12:4 **Having seized him, [Herod] placed [with Peter] a guard, delivering [him] over to four squads of soldiers to guard him, intending to bring him to the people [for execution] after the Passover.** (Kukis mostly literal translation)

Herod knew enough not to take any chances with Peter. However, such knowledge did not cause Herod to have faith in Peter's God.



Acts 12:1–4 About that time, Herod the king laid [his] hands upon certain ones from the church, to harm [them]. Now he had executed James, the brother of John, with a sword. Seeing that [this] kept on being pleasing to the Jews, he additionally seized even Peter [in] the days of unleavened bread. Having seized him, [Herod] placed [with Peter] a guard, delivering [him] over to four squads of soldiers to guard him, intending to bring him to the people [for execution] after the Passover. (Kukis mostly literal translation)

Herod Agrippa I has determined that, persecuting the Apostles is the best way to having a successful reign over Judæa. Now, let's consider this for a moment. If the Christians were hoodlums and robbing and looting, then Herod might get some of them in the act and enact the proper punishment. However, all Herod did—and you are going to recognize this is happening today—is he identified two groups of people and then showed favor to the larger group. He played one group against the other and he showed support for the larger group (those who held to the traditions of their fathers). That is phony politics and it has nothing to do with doing the wrong thing. It is despicable and divisive.

Given the heavy guard that he placed on Peter, Herod recognized that Peter was unusually powerful. No doubt, he had been warned about Peter by many of his advisors.

Since Jesus Christ controls history, it was time for James to die; but not time for Peter. I would suggest that these moves would have caused more believers to leave Jerusalem.

Acts 12:1–4 Around this same time, Herod Agrippa, then king over Palestine, laid his hands on certain men from the church, harming them. He first executed James with the sword, James being the brother of John. Recognizing that this pleased the Jews, Herod then grabbed up Peter during the feast of unleavened bread. He placed Peter under the guard of sixteen professional soldiers, intending to bring him before the people after the Passover and publicly executing him. (Kukis paraphrase)

In several instances, I placed v. 5 with vv. 1–4 when listing the various translations.

**So indeed the Peter was being guarded in the guarding. But prayer was earnestly coming to be by the ekklêsia, face to face with the God about him.**

Acts  
12:5

**So Peter was indeed being guarded in the prison. However, prayer was fervently happening by the church, [as they spoke] directly to God concerning him.**

**So Peter was, indeed, being carefully guarded at the prison by sixteen men specifically assigned to him. Meanwhile, in the church, fervent prayers were being offered directly to God on his behalf.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	So indeed the Peter was being guarded in the guarding. But prayer was earnestly coming to be by the ekklêsia, face to face with the God about him.
Complete Apostles Bible	Therefore Peter was kept in prison; but earnest prayer was being made by the church to God on behalf of him.
Douay-Rheims 1899 (Amer.)	Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.
Holy Aramaic Scriptures	And while he, Shimeun {Simeon}, was kept in the prisoner's house, constant prayer was being offered from The Edtha {The Assembly} for him unto Alaha {God}.
Eastern Aramaic Manuscript James Murdock's Syriac NT	And while Simon was in custody in the prison, continual prayer to God in his behalf, was offered to God by the church.

Original Aramaic NT                      And while Shimeon was guarded in prison, continual prayer was offered by the church for him to God,...

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	So Peter was kept in prison: but the church made strong prayer to God for him.
Bible in Worldwide English	So Peter was kept in prison. And the church people asked God to help him.
Easy English	So Herod kept Peter in prison. But during that time, the group of believers prayed that God would help Peter.
Easy-to-Read Version–2008	So Peter was kept in jail, but the church was constantly praying to God for him.
<i>God's Word</i> <sup>TM</sup>	So Peter was kept in prison, but the church was praying very hard to God for him.
Good News Bible (TEV)	So Peter was kept in jail, but the people of the church were praying earnestly to God for him.
J. B. Phillips	So Peter was closely guarded in the prison, while the Church prayed to God earnestly on his behalf.
<i>The Message</i>	All the time that Peter was under heavy guard in the jailhouse, the church prayed for him most strenuously.
NIRV	So Peter was kept in prison. But the church prayed hard to God for him.
New Life Version	<b>Peter Goes Free</b> So Peter was held in prison. But the church kept praying to God for him.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	With Peter in prison, people of the church got together. They started praying passionately to God for him.
Contemporary English V. The Living Bible	While Peter was being kept in jail, the church never stopped praying to God for him. But earnest prayer was going up to God from the church for his safety all the time he was in prison.
New Berkeley Version	.
New Living Translation	But while Peter was in prison, the church prayed very earnestly for him.
The Passion Translation	The church went into a season of intense intercession, asking God to free him.
Plain English Version	Peter stayed there in jail, and the other Christians prayed for him a lot.
UnfoldingWord Simplified T.	So for several days Peter stayed in prison. But the other believers in their group in Jerusalem were praying earnestly to God that he would help Peter.
William's New Testament	So Peter was being kept in prison, but earnest prayer to God for him was persistently made by the church.

### Partially literal and partially paraphrased translations:

American English Bible	Well while Peter was in jail, the congregation prayed to God intensely on his behalf.
Beck's American Translation	.
Breakthrough Version	So not only was Peter being kept in the jail, but there was prayer happening extensively under the assembly to God concerning him.
A. Campbell's Living Oracles	In the meantime, therefore, Peter was kept in the prison; but earnest and continued prayer was made to God on his account, by the congregation.
New Advent (Knox) Bible	Peter, then, was well guarded in prison, but there was a continual stream of prayer going up to God from the church on his behalf.
20 <sup>th</sup> Century New Testament	So Peter was kept in prison, but meanwhile the prayers of the Church were being earnestly offered to God on his behalf.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	For that reason Peter was incarcerated, but non-stop prayer was made by the church to God for him.
Revised Ferrar-Fenton Bible	Peter was therefore confined in prison; but incessant prayer was offered to God on his behalf by the assembly.
International Standard V	So Peter was kept in prison, but earnest prayer to God for him was being offered by the assembly. [Or church]
Riverside New Testament	So Peter was under guard in the prison. But prayer was continually made by the church to God for him.
Leicester A. Sawyer's NT	Peter therefore was kept by the guard; but prayer was made incessantly by the church to God for him.
Urim-Thummim Version	Peter then was guarded in prison: but prayer was made earnestly by the ekklesia to Elohim for him.
Weymouth New Testament	So Peter was kept in prison; but long and fervent prayer was offered to God by the Church on his behalf.
Worsley's New Testament	Peter was therefore kept in custody: but incessant prayer was made to God for him by the church.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	Therefore Peter was kept in the prison, and prayer was being made intently by the church to God for him.
New American Bible (2011)	Peter thus was being kept in prison, but prayer by the church was fervently being made to God on his behalf. <sup>a</sup> a. [12:5] Jas 5:16.
New Jerusalem Bible	All the time Peter was under guard the church prayed to God for him unremittingly.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Kefa was being held under watch in prison, but intense prayer was being made to God on his behalf by the Messianic community.
Hebraic Roots Bible	Then Peter was indeed kept in the prison, but fervent prayer was made by the congregation to YAHWEH on his behalf.
Holy New Covenant Trans.	So Peter was kept in jail, but the called out people were constantly praying to God for Peter.
The Scriptures 2009	So Kēpha was indeed kept in prison, but prayer was earnestly made to Elohim on his behalf by the assembly.
Tree of Life Version	So Peter was kept in prison, but prayer for him was being offered fervently to God by Messiah's community.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The certainly so Peter was kept in the guard Prayer but was earnestly Becoming by the congregation to the god about him...
Alpha & Omega Bible	SO PETER WAS KEPT IN THE PRISON, BUT PRAYER FOR HIM WAS BEING MADE FERVENTLY BY THE CONGREGATION OF CALLED OUT ONES TO THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	Peter surely therefore, was being watched over from-within the prison, but wishing-with-respects-to, was coming about stretched-out by they called-out, with respects to God in behalf of him.
Concordant Literal Version	Peter, indeed, then, was kept in the jail, yet prayer was earnestly made by the ecclesia to God concerning him."
exeGesés companion Bible	So indeed Petros is guarded in the guardhouse: and the prayer of the ecclesia to Elohim for him becomes intense:...

Orthodox Jewish Bible	Therefore, Kefa was being kept in the beis hasohar. But tefillah to Hashem was earnestly being made by Moshiach's Kehillah for him.
Rotherham's Emphasized B.	[Peter], therefore, was kept in the prison; but [prayer] was [earnestly] being made by the assembly, unto God, concerning him.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Peter was kept in prison, but fervent <i>and</i> persistent prayer for him was being made to God by the church.
An Understandable Version	So, Peter was kept in jail, but the church continued to pray earnestly to God for him. [See verse 12].
The Expanded Bible Jonathan Mitchell NT	So Peter was kept in jail [prison], but the church prayed earnestly to God for him. Therefore Peter, consequently, continued being kept in custody (remained under guard and was being watched) within the prison (or: jail), yet thoughts and speech toward having things be well [for him] (or: prayer) continued being repeatedly birthed (or: was continuously coming to be) <b>extendedly</b> (i.e., in a way or manner that stretched forth from out of [their] midst) <b>focused on God around him</b> (or: toward God concerning him), <b>by the called-out community</b> .
P. Kretzmann Commentary	Peter, therefore, was kept in prison; but prayer was made without ceasing of the Church unto God for him.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 12:1–5 has been placed in the <b>Addendum</b> . Peter therefore was guarded with great zeal and alertness in prison. But prayer was made without ceasing of the church unto God on his behalf. {Note: For up to 5 days, Peter was in prison doing what he should be doing -nothing . . . but putting the matter in the hands of the Lord - faith resting. The Church was doing what it should do - praying continually. BOTH activities brought glory to God!}
Translation for Translators	<b>An angel freed Peter from prison.</b> <i>Acts 12:5-11</i> <i>So for several days Peter was kept {they kept Peter} in prison. But the other believers in the congregation at Jerusalem were praying earnestly to God that he would help Peter.</i>
The Voice	During Peter's imprisonment, the church prayed constantly and intensely to God for his safety.

### Bible Translations with Many Footnotes:

NET Bible®	So Peter was kept in prison, but those in the church were earnestly <sup>11</sup> praying to God for him. <sup>12</sup> <sup>11</sup> tn Or "constantly." This term also appears in Luke 22:14 and Acts 26:7. <sup>12</sup> tn Grk "but earnest prayer was being made by the church to God for him." The order of the clauses has been rearranged to follow English style, and the somewhat awkward passive "prayer was being made" has been changed to the simpler active verb "were praying." Luke portrays what follows as an answer to prayer.
The Spoken English NT	So while Peter was kept under guard in prison, the communities were praying all the time to God for him. <sup>9</sup>
Wilbur Pickering's New T.	<sup>9</sup> Lit. "prayer was constantly being made for him by the churches." <b>Enter angel</b> Well Peter was being held in the prison all right, but the congregation was making earnest prayer to God on his behalf.

### Literal, almost word-for-word, renderings:

A Faithful Version	As a result, Peter was securely held in the prison, but fervent prayer was made to God by the church for him.
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Analytical-Literal Translation	Therefore, Peter indeed was being kept in the prison, but fervent [or, constant] prayer was being made by the assembly to God on his behalf.
Benjamin Brodie's trans.	Therefore, on the one hand, Peter was continually guarded in jail, but on the other hand, prayer was constantly made face-to-face to God by the assembly [remnant of believing Jews, new Israel] on his behalf .
Berean Literal Bible	So indeed Peter was kept in the prison, but fervent prayer was being made to God by the church concerning him.
Bond Slave Version	Peter therefore was kept in prison: but prayer was made without ceasing of the church to God for him.
Far Above All Translation	So Peter was being guarded in the prison. Meanwhile there was intense prayer taking place by the church to God for him.
Modern Literal Version 2020	Therefore indeed, Peter was being kept in the prison, but intense prayer was happening by the congregation* to God on his behalf.
New American Standard	So Peter was kept in the prison, but prayer for him was being made to God intensely [Or <i>constantly</i> ] by the church.
New King James Version	<b>Peter Freed from Prison</b> Peter was therefore kept in prison, but constant [NU <i>constantly</i> or <i>earnestly</i> ] prayer was offered to God for him by the church.
A Voice in the Wilderness	Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.
World English Bible	Peter therefore was kept in the prison, but constant prayer was made by the assembly to God for him.

**The gist of this passage:** All the time that Peter was in jail, the church at Jerusalem continued to pray for his release.

Acts 12:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
Petros (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
têreô (τηρέω) [pronounced <i>tay-REH-oh</i> ]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #5083



## Acts 12:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Strong: [This word differs] from φυλάσσω [G5442], which is properly to prevent escaping; and from κουστωδία [G2892], which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfill a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried).			
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
phulakê (φυλακή) [pronounced foo-lak-AY]	watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded	feminine singular noun; dative, locative or instrumental case	Strong's #5438

**Translation:** So Peter was indeed being guarded in the prison.

These various persecutions appeared to come and go, depending upon the political climate and the push of the religious Jews. Back in Acts 9:31, we read: **So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.** (ESV) This was for the few years prior to A.D. 40. Herod Agrippa I reigned between A.D. 41–44.

At this point, Peter is under a heavy guard in prison. Peter's imprisonment with 16 men to guard him was an intense reality.

## Acts 12:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseuchê (προσευχή) [pronounced pros-yoo-KHAY]	prayer (worship); earnestly praying; by implication an oratory (chapel)	feminine singular noun; nominative case	Strong's #4335
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
ên (ἦν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ektenōs (ἐκτενῶς) [pronounced ek-ten-OCE]	eagerly, earnestly, fervently, intently, intensely	adverb	Strong's #1619



Acts 12:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, present (deponent) middle/passive participle, nominative case	Strong's #1096
hupó ( ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tês ( τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsía ( ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, genitive/ablative case	Strong's #1577

**Translation:** However, prayer was fervently happening by the church,...

Obviously, the church prayed fervently concerning the chain of events. They have no idea, even as they are praying, all that God will do on their behalf.

Acts 12:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós ( πρὸς) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton ( τόν) [pronounced tahn]; also to ( το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos ( θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
peri ( περὶ) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autou ( αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...[as they spoke] directly to God concerning him.

Their prayers were made directly to God and they were all about Peter. Which are greater, the prayers made to God or man's power?

Acts 12:5 So Peter was indeed being guarded in the prison. However, prayer was fervently happening by the church, [as they spoke] directly to God concerning him. (Kukis mostly literal translation)

Acts 12:5 So Peter was, indeed, being carefully guarded at the prison by sixteen men specifically assigned to him. Meanwhile, in the church, fervent prayers were being offered directly to God on his behalf. (Kukis paraphrase)

[Chapter Outline](#)

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## God Sends an Angel to Bust Peter Out of Jail

But when was about to lead him (forth) the Herod, in the night that, was the Peter sleeping between two soldiers, having been bound with chains two, and guards before the door were keeping the watch.

Acts  
12:6

[This is what took place] when Herod was about to summon [Peter]. Peter was sleeping between two soldiers, having been bound with two chains, and [there were] guards at the door keeping the watch.

This is what happened the night before Herod was about to summon Peter. Herod fully intended to execute him. Peter was sound asleep between two soldiers, having been bound with two sets of chains. At the door, there were guards standing watch.

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	But when was about to lead him (forth) the Herod, in the night that, was the Peter sleeping between two soldiers, having been bound with chains two, and guards before the door were keeping the watch.
Complete Apostles Bible	But when Herod was about to bring him forth, on that night Peter was sleeping, between two soldiers, having been bound with two chains; and guards before the door were keeping the prison.
Douay-Rheims 1899 (Amer.)	And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
Holy Aramaic Scriptures	And in that night, of the morning which it was prepared that he should be handed over, while Shimeun {Simeon} was sleeping between two Soldiers, and was bound with two chains, and the others were guarding the gates of the prisoner's house,...
James Murdock's Syriac NT	And on the night before the morning in which he was to be delivered up, while Simon was sleeping between two soldiers, and was bound with two chains, and others were guarding the doors of the prison;...
Original Aramaic NT	And that night toward dawn, he was preparing to hand him over while Shimeon was asleep between two Soldiers and was bound with two chains, and the others were keeping the gate of the prison.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Herod was about to take him out, the same night Peter was sleeping in chains between two armed men, and the watchmen were keeping watch before the door of the prison.
Bible in Worldwide English	The night before Herod was going to bring him out, Peter was sleeping between two soldiers. He was tied to them with two chains. Guards were at the door of the prison.
Easy English	<b>Peter walks out of the prison</b> It was the night before King Herod wanted to bring Peter out of the prison and judge him. The soldiers had tied Peter to themselves with chains. So Peter was sleeping between two soldiers. Some other soldiers were guarding the doors of the prison.
Easy-to-Read Version—2008	One night, Peter, bound with two chains, was sleeping between two of the soldiers. More soldiers were guarding the door of the jail. Herod was planning to bring Peter out before the people the next day.
God's Word™	The night before Herod was going to bring Peter to trial, Peter was sleeping between two soldiers. His hands were bound with two chains, and guards were in front of the door. They were watching the prison.
Good News Bible (TEV)	The night before Herod was going to bring him out to the people, Peter was sleeping between two guards. He was tied with two chains, and there were guards on duty at the prison gate.
J. B. Phillips	<b>Peter's miraculous rescue</b> On the very night that Herod was planning to bring him out, Peter was asleep between two soldiers, chained with double chains, while guards maintained a strict watch in the doorway of the prison.
<i>The Message</i>	Then the time came for Herod to bring him out for the kill. That night, even though shackled to two soldiers, one on either side, Peter slept like a baby. And there were guards at the door keeping their eyes on the place. Herod was taking no chances!
NIRV	It was the night before Herod was going to bring him to trial. Peter was sleeping between two soldiers. Two chains held him there. Lookouts stood guard at the entrance.
New Life Version	The night before Herod was to bring him out for his trial, Peter was sleeping between two soldiers. He was tied with two chains. Soldiers stood by the door and watched the prison.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>PETER BREAKS OUT OF PRISON</b> 6On the very night before Herod planned to present Peter to the crowd, [4] Peter slept chained by the wrists to two soldiers. Sentries guarded the prison door as well. [5] <sup>4</sup> 12:6Herod may have wanted to make a spectacle out of Peter by executing him at the end of the weeklong Passover observance. <sup>5</sup> 12:6These four soldiers apparently represented one of the four squads of soldiers guarding Peter. Roman guards worked on a schedule of four shifts during the night: 6-9 p.m., 9 p.m.-midnight; midnight-3 a.m.; 3 a.m.-6 a.m. Perhaps the four squads each took a turn guarding Peter at night.
Contemporary English V.	The night before Peter was to be put on trial, he was asleep and bound by two chains. A soldier was guarding him on each side, and two other soldiers were guarding the entrance to the jail.
New Berkeley Version	.
New Living Translation	The night before Peter was to be placed on trial, he was asleep, fastened with two chains between two soldiers. Others stood guard at the prison gate.
The Passion Translation	The night before Herod planned to bring him to trial, he made sure that Peter was securely bound with two chains. Peter was sound asleep between two soldiers, with additional guards stationed outside his cell door,...

Plain English Version	<b>Peter walked out of the jail</b> That Jewish ceremony was almost finished, and Herod was going to judge Peter the next day. That night, Peter was asleep in that jail. There was one soldier on each side of him, and they tied each of his hands with chains to those soldiers. And 2 other soldiers stood at the gate of the jail.
Radiant New Testament	The night before Herod was going to put him on trial, Peter was sleeping between two soldiers, bound with two chains. Lookouts were posted at the entrance to the prison.
UnfoldingWord Simplified T.	The night before Herod planned to bring Peter out from prison to have him executed publicly, Peter was sleeping in the prison between two soldiers, with two chains binding him. Two other soldiers were guarding the prison doors.
William's New Testament	Now just as Herod was going to bring him out, that is, the very night before, Peter was fastened with two chains and was sleeping between two soldiers, and the guards were at the door guarding the prison.

### Partially literal and partially paraphrased translations:

American English Bible	And on the night before Herod planned to produce him, he had Peter bound with two chains, he forced him to sleep between two soldiers, and guards were posted at all the doors.
Beck's American Translation . Breakthrough Version	When Herod was going to bring him out, that night Peter was asleep between two soldiers having been locked up with two chains. And jailers in front of the door were keeping guard of the jail.
Common English Bible	The night before Herod was going to bring Peter's case forward, Peter was asleep between two soldiers and bound with two chains, with soldiers guarding the prison entrance.
A. Campbell's Living Oracles	And when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were keeping the prison.
New Advent (Knox) Bible	And now the day was coming when Herod was to bring him out; that night, Peter was sleeping with two chains on him, between two soldiers, and there were warders at the door guarding his prison.
NT for Everyone	<b>Peter's rescue and Rhoda's mistake</b> On the night when Herod was intending to bring Peter out, Peter was sleeping between two soldiers, bound with two chains. There were guards on the doors, watching the prison.
20 <sup>th</sup> Century New Testament	Just when Herod was intending to bring him before the people, on that very night Peter was asleep between two soldiers, chained to them both, while there were sentries in front of the door, guarding the prison.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	On the night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, with sentries standing guard at the entrance to the prison.
Conservapedia Translation	When Herod would have had him brought out, that same night Peter was sleeping between two soldiers, chained with two chains, and the guards at the door were guarding the prison house.
Free Bible Version	The night before Herod was to have him put on trial, Peter was sleeping between two soldiers, chained to each of them, and with guards at the door keeping watch.
Worsley's New Testament	And when Herod was about to bring him forth, that very night Peter was sleeping between two soldiers, bound with two chains: and the guards at the door watched the prison.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	On the very night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound by a double chain, while guards kept watch at the gate of the prison. 5:19; 16:25
The Heritage Bible	And when Herod was about to lead him out, in that night Peter was sleeping between two soldiers bound with two chains, also before the door guards were keeping the prison.
New American Bible (2002)	On the very night before Herod was to bring him to trial, Peter, secured by double chains, was sleeping between two soldiers, while outside the door guards kept watch on the prison.
New Jerusalem Bible	On the night before Herod was to try him, Peter was sleeping between two soldiers, fastened with two chains, while guards kept watch at the main entrance to the prison.
Revised English Bible—1989	On the very night before Herod had planned to produce him, Peter was asleep between two soldiers, secured by two chains, while outside the doors sentries kept guard over the prison.

**Jewish/Hebrew Names Bibles:**

Hebraic Roots Bible	And toward the dawn in that very night he was preparing to deliver him, as Simon was bound by two chains sleeping among two soldiers and others were guarding the gate of the prison.
Holy New Covenant Trans.	Peter was sleeping between two of the soldiers. He was bound with two chains. More soldiers were guarding the jail entrance. It was at night and Herod planned to bring Peter out to the people the next day.
The Scriptures 2009	And when Herodes was about to bring him out, that night Kēpha was sleeping, bound with two chains between two soldiers. And the guards before the door were keeping the prison.
Tree of Life Version	Now that very night when Herod was about to bring him out, Peter was sleeping—bound with two chains between two soldiers, while guards before the gate were keeping watch over the prison.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...when but intended to lead him The Herod [in] the night that was The Peter Being Laid (Down) between two soldiers Having Been Bound [by] bonds two Guards also before the door kept the guard... Forward
Awful Scroll Bible	Furthermore, as-when Herod was about to bring- him -before that night, Peter was sleeping there together-with two soldiers, having been bound with two chains, and the keepers before the door were watching over the prison.
Concordant Literal Version	Now when Herod was about to be leading him to them, in that night Peter was reposing between two soldiers, bound with two chains, besides which guards before the door kept the jail."
exeGesés companion Bible	...and when Herod is about to bring him - that night Petros sleeps between two warriors bound with two fetters: and guards in front of the portal guard the guardhouse:...
Orthodox Jewish Bible	But b'lailah, when Herod was about to lead him out, Kefa, bound with two sharsherot (chains), was sleeping between two chaiyalim; and, before the delet (door), were shomrim (guards) keeping watch over the beis hasohar.



Rotherham's Emphasized B. And <when Herod was about to bring him forth> ||on that night|| was Peter sleeping between two' soldiers, bound with two chains, ||guards|| also, |before the door| were keeping the prison.

### Expanded/Embellished Bibles:

An Understandable Version Then on the night that Herod was planning to have him brought [*before the court*], Peter was asleep, chained between two soldiers, with guards stationed at the jail doors.

The Expanded Bible **Peter Released by an Angel**  
The night before Herod was to bring him to trial [<sup>L</sup> out; <sup>C</sup> either for trial or for execution], Peter was sleeping between two soldiers, bound with two chains. Other soldiers were guarding the door of the jail.

Jonathan Mitchell NT So when Herod was being about to bring him forth (or: produce him [to them]), during that night Peter being bound with two chains continued sleeping between two soldiers, besides [the] guards before the door [who] continued watching over and guarding the prison (or: jail).

Syndein/Thieme And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains and the keepers before the door kept the prison.

{Note: important to bring out again. Peter knew once the holiday ended, he WOULD be put to death . . . but he just went to sleep! No worries! He was in the hands of the Lord!}.

Translation for Translators The night *before* Herod planned to bring Peter out *from prison to have him executed* publicly, Peter was sleeping *in the prison* between two soldiers, with two chains binding his arms *to the arms of the soldiers*. Two other soldiers were guarding the prison doors.

The Voice *Their prayers were not answered*, until the night before Peter's execution. *Picture this event:* Peter is sound asleep between two soldiers, double-chained, with still more guards outside the prison door watching for external intruders.

### Bible Translations with Many Footnotes:

Lexham Bible **Peter Rescued by an Angel**  
Now when Herod was about to bring him out , on that very night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were watching the prison.

NET Bible® On that very night before Herod was going to bring him out for trial,<sup>13</sup> Peter was sleeping between two soldiers, bound with two chains, while<sup>14</sup> guards in front of the door were keeping watch<sup>15</sup> over the prison.

<sup>13</sup>tn Grk "was going to bring him out," but the upcoming trial is implied. See Acts 12:4.

<sup>14</sup>tn Grk "two chains, and." Logically it makes better sense to translate this as a temporal clause, although technically it is a coordinate clause in Greek.

<sup>15</sup>tn Or "were guarding."

The Spoken English NT **Peter Miraculously Escapes from Prison**  
When Herod was just about to bring him out in public, that night Peter was asleep between two soldiers. He was shackled with two chains, and guards were in front of the door, guarding the cell.<sup>h</sup>

<sup>h</sup> Or "the prison."

Wilbur Pickering's New T. So when Herod was about to bring him out, that night Peter was sleeping between two soldiers, bound with two chains, with guards protecting the prison in front of the doors.



**Literal, almost word-for-word, renderings:**

Benjamin Brodie’s trans.	Now, when Herod was about to bring him out, Peter was sleeping between two soldiers that night, being securely bound by two chains. In addition, guards, in front of the entrance, were watching over the jail .
English Standard Version	Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison.
Legacy Standard Bible	Now on the very night [Lit <i>that night</i> ] when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison.
Modern English Version	<b>Peter Delivered From Prison</b> The very night when Herod would have brought him out, Peter was sleeping between two soldiers, bound with two chains. And the guards before the door were securing the prison.
Modern Literal Version 2020	But when Herod was about to lead him out, in that same night Peter, fallen-asleep between two soldiers, having been bound in two chains, and guards before the door were guarding the prison.
Niobi Study Bible	And when Herod would have brought him forth, that same night Peter was sleeping between two soldiers, bound with two chains; and the keepers were guarding the door of the prison.

**The gist of this passage:** Peter is placed under the strictest security possible for a prisoner. The night before his trial, he slept.

<b>Acts 12:6a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh</i> , <i>HAY-teh</i> , <i>TOT-eh</i> ]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong’s #3753
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
mellô (μέλλω) [pronounced <i>MEHL-ow</i> ]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 <sup>rd</sup> person singular, imperfect active indicative; Attic form	Strong’s #3195
prosagô (προσάγω) [pronounced <i>pross-AHG-oh</i> ]	<i>to lead towards, (transitively) to bring near, to summon, to present, or (intransitively) to approach; to bring (near), to draw near to</i>	aorist active infinitive	Strong’s #4317

This word is used only by Luke in the New Testament; and once by Peter. That would make sense, as Peter would have been the one to tell Luke this story.

Acts 12:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Hêrôdês/Hêrôs (Ἡρώδης/ἥρωας) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264

**Translation:** [This is what took place] when Herod was about to summon [Peter]...

Herod is about to summon Peter. Whether he will simply execute him or expose him to a mock trial, we don't know. It would be reasonable to assume that whatever Herod did to James, that is what he planned to do to Peter.

What makes the most sense is, Herod would have Peter executed near or at the end of the Unleavened Bread week, which would have given great favor to Herod among the Jews (those who had not believed in Jesus). That would result in this particular celebration of Unleavened Bread as the most memorable one of that generation.

No doubt that Herod had some discretion as to keeping the peace there, which allowed him to execute some people. Obviously, a governor who did too much of this would be removed.

It appears that all of the political pressure was applied by the religious types in Jerusalem.

Acts 12:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3571
ekeinê (ἐκείνη) [pronounced ehk-ĭ-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

**Translation:** ...that night.

In the English, it sounds best to simply affix *that night* to the previous phrase. However, I think that it is probably best placed with the phrase that follows. I don't know that Herod would have fetched Peter out that night; but the things which happen next certainly take place at night.

Acts 12:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
koimáō (κοιμάω) [pronounced <i>koy-MAH-oh</i> ]	<i>sleeping, being (falling) asleep; putting to sleep, (passively or reflexively) slumbering; figuratively, being dead, being deceased</i>	masculine singular, present passive participle, nominative case	Strong's #2837
metaxu (μεταξύ) [pronounced <i>meht-ax-OO</i> ]	<i>intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards</i>	adverb/adjective	Strong's #3342
duo (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
stratiôtês (στρατιῶται) [pronounced <i>strat-ee-OH-tie</i> ]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; genitive/ablative case	Strong's #4757

**Translation:** Peter was sleeping between two soldiers,...

Peter is fast asleep. This is a good sign. This means that Peter is trusting God under these circumstances and using the time to catch up on his shuteye. He appears to be in a state of faith-rest.

Peter fully understands that he could be put on trial the next day and even executed on that day (or the next), and yet he is fast asleep.

By human perception, Peter could not be in a more secure circumstance. There are two burley soldiers, once on each side of him.

Recall that this is not the first time that Peter has been imprisoned. Peter and John were arrested together back in [Acts 4 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Peter's mind is on the Lord. Isaiah 26:3 [You keep him in perfect peace whose mind is stayed on You, because he trusts in You.](#) (ESV; capitalized)

Acts 12:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deō (δέω) [pronounced DEH-oh]	<i>tied up, fastened; being bound, fastened with chains, throw into chains</i>	masculine singular, perfect passive participle, nominative case	Strong's #1210
haluseis (ἀλύσεις) [pronounced hahl-OO-sice]	<i>chains, bonds by which the body or any part of it (hands, feet) is bound, fetters</i>	feminine plural noun; dative, locative, instrumental case	Strong's #254
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral; here it is declined to match the previous noun	Strong's #1417

**Translation:** ...having been bound with two chains,...

Peter is also bound by two sets of chains. Whether he is bound so some stationary object in the jail or to the two guards, we don't know. Perhaps he was simply in chains himself.

Acts 12:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulakes (φύλακες) [pronounced FOO-lak-ehs]	<i>guards, sentries, watchers, keepers</i>	masculine plural noun, nominative case	Strong's #5441
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
pro (πρό) [pronounced proh]	<i>before, prior to; in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #2374
têreō (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5083

Acts 12:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; accusative case	Strong's #5438

**Translation:** ...and [there were] guards at the door keeping the watch.

To the prison, there was a door; and there were guards at the door standing watch. There was not going to be a prison bust out. Herod was certain of that.

Acts 12:6 [This is what took place] when Herod was about to summon [Peter]. Peter was sleeping between two soldiers, having been bound with two chains, and [there were] guards at the door keeping the watch. (Kukis mostly literal translation)

The precautions that Herod was taking were quite strong. It is unlikely that any prisoner was put under a stronger guard. From Herod's human viewpoint, there was nothing that could go wrong.

It does not appear to occur to Herod that, if he is concerned about some sort of supernatural escape, that maybe he should consider who Peter is and what he is saying.

Further, Herod is not a stupid man. When hearing the charges brought against Peter, he would have known that they were bullcrap charges against Peter. He would have been fully aware of what is really taking place. Peter is a thorn in the side of the religious Jewish hierarchy, and Herod will have their support if he executes Peter. Herod's eyes are wide open here. He is not being bamboozled.

You will note that nothing has been said with regards to the charges against Peter or to the witnesses against him. These are all details that Herod was trusting thing religious Jewish hierarchy to take care of. The fact that God the Holy Spirit does not even dignify these charges with a mention emphasizes just how bogus they are.

Acts 12:6 This is what happened the night before Herod was about to summon Peter. Herod fully intended to execute him. Peter was sound asleep between two soldiers, having been bound with two sets of chains. At the door, there were guards standing watch. (Kukis paraphrase)

Everything in this chapter brings us to the conclusion that Herod Agrippa I was the consummate politician. He desired power; he knew how to get that power; and he knew how to solidify his backing. Whatever morality that he had; whatever good he ever thought of producing, all came behind seizing and holding power.

One of the great lusts for some people is power. Most people want money, sex and/or approbation; but there are some who want money just as much as you want those other things.

Herod was aware of the Christian minority in Jerusalem, but they were less insistent and less political than the larger segment of Jews who were traditional Jews who did not believe that Jesus was the **Messiah**. Herod understood that the traditional Jews were a stronger political movement; and he believed that his own purposes

were served best by allying himself with them. He was unconcerned about a few innocents being killed in the process of solidifying his political power.

Although Luke is famous for his very long and intricately designed sentences, what follows is a series of very brief phrases, thrown together in such a way as to indicate that things are moving quickly and suddenly.

**And, behold, an messenger of a Lord stood [there] and a light shown in the quarters. But striking gently the side of the Peter, he wakes him, saying, "Stand up in haste." And fell from him the chains from the hands. But said the messenger face to face with him, "Gird and tie the sandals of yours." Now he did so. And he kept on saying to him, "Throw around the garment of yours and follow me."**

Acts  
12:7–8

**Suddenly, an angel of the Lord stood [there] and a light shown in the cell. Touching Peter's side, he wakes him up, saying, "Get up now." The chains [simply] fell from [his] hands. Then the angel said directly to him, "Put on and tie your sandals." And he did so. Then [the angel] kept saying to him, "Throw your cloak on and follow me."**

**Suddenly, there was light in the cell where Peter was, and an angel from the Lord stood right there in front of Peter. Nudging Peter, the angel wakes him up, telling him, "Get up right now!" The chains which bound Peter simply fell from his hands. Then the angel said, "Put your sandals on and secure them." After Peter did this, the angel said, "And put your cloak on. We're going."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And, behold, an messenger of a Lord stood [there] and a light shown in the quarters. But striking gently the side of the Peter, he wakes him, saying, "Stand up in haste." And fell from him the chains from the hands. But said the messenger face to face with him, "Gird and tie the sandals of yours." Now he did so. And he kept on saying to him, "Throw around the garment of yours and follow me."
Complete Apostles Bible	And see, a messenger of הויה stood by, and a light shone in the building. And smiting the side of Kēpha he raised him up, saying, "Get up quickly!" And his chains fell off his hands. And the messenger said to him, "Gird yourself and bind on your sandals," and he did so. And he said to him, "Put on your garment and follow me."
Douay-Rheims 1899 (Amer.)	And behold an angel of the Lord stood by him and a light shined in the room. And he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee and follow me,...
Holy Aramaic Scriptures	The Malaka d'MarYa {The Heavenly Messenger of The Lord-YHWH} stood over him, and from him a light shone in all the place, and he poked his side and raised him up. And he said unto him, "Arise, quickly!" And the chains were falling from his hands. And The Malaka {The Heavenly Messenger} said unto him, "Gird your loins, and shod your sandals!" And he did thus. And furthermore, he said unto him, "Wrap your garment, and come after me!"
James Murdock's Syriac NT	...an angel of the Lord stood over him, and a light shone in all the building; and he pricked his side, and awaked him, and said to him: Arise, instantly. And the chains fell from his hands.



Original Aramaic NT And the angel said to him: Gird thy loins, and put on thy sandals. And he did so. And again he said to him: Wrap thyself in thy cloak, and come after me. The Angel of THE LORD JEHOVAH stood over him, and the light shone in the entire place and he jabbed him in the side and raised him up and said to him, "Arise quickly." And the chains fell from his hands. And the Angel said to him, "Wrap your garment around your waist and put on your sandals", and he did so; again, he said to him, "Wrap your cloak and follow me."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And a great light was seen shining in the room, and an angel of the Lord came to Peter and, touching him on his side so that he came out of his sleep, said, Get up quickly. And his chains came off his hands. Then the angel said, Put on your shoes and get ready to go. And he did so. And he said, Put your coat round you and come with me.
Bible in Worldwide English	An angel from the Lord came to him and a light shone in the prison. He hit Peter's side and woke him up. Be quick, he said. Get up! His chains fell off his hands. Put on your belt and your shoes, said the angel. Peter did so. And now, said the angel, put on your coat and follow me.
Easy English	Then, an angel from the Lord God suddenly appeared in the prison. A bright light shone in the room where Peter was sleeping. The angel touched Peter's shoulder so that Peter woke up. He said to Peter, 'Hurry! Stand up!' Immediately the chains fell off Peter's hands.
Easy-to-Read Version—2008	Then the angel said to him, 'Put on your clothes and your shoes.' Peter did what the angel told him to do. Then the angel said, 'Now put on your coat and follow me.' Suddenly an angel of the Lord was standing there, and the room was filled with light. The angel tapped Peter on the side and woke him up. The angel said, "Hurry, get up!" The chains fell off Peter's hands. The angel said, "Get dressed and put on your sandals." Peter did as he was told. Then the angel said, "Put on your coat and follow me."
<i>God's Word™</i>	Suddenly, an angel from the Lord stood near Peter, and his cell was filled with light. The angel nudged Peter's side, woke him up, and said, "Hurry! Get up!" At that moment the chains fell from Peter's hands. The angel told him, "Put your shoes on, and get ready to go!" Peter did this. Then the angel told him, "Put your coat on, and follow me."
Good News Bible (TEV)	Suddenly an angel of the Lord stood there, and a light shone in the cell. The angel shook Peter by the shoulder, woke him up, and said, "Hurry! Get up!" At once the chains fell off Peter's hands. Then the angel said, "Tighten your belt and put on your sandals." Peter did so, and the angel said, "Put your cloak around you and come with me."
J. B. Phillips	Suddenly an angel of the Lord appeared, and light shone in the cell. He tapped Peter on the side and woke him up, saying, "Get up quickly." His chains fell away from his hands and the angel said to him, "Fasten your belt and put on your sandals."
<i>The Message</i>	Suddenly there was an angel at his side and light flooding the room. The angel shook Peter and got him up: "Hurry!" The handcuffs fell off his wrists. The angel said, "Get dressed. Put on your shoes." Peter did it. Then, "Grab your coat and let's get out of here."
NIRV	Then the angel said to him, "Put on your clothes and sandals." Peter did so. "Put on your coat," the angel told him. "Follow me." 9 Peter followed him out of the prison. But he had no idea that what the angel was doing was really happening. He thought he was seeing a vision.

New Life Version	All at once an angel of the Lord was seen standing beside him. A light shone in the building. The angel hit Peter on the side and said, "Get up!" Then the chains fell off his hands. The angel said, "Put on your belt and shoes!" He did. The angel said to Peter, "Put on your coat and follow me."
New Simplified Bible	Suddenly God's angel came to him. A light shined in the prison. He struck Peter on the side, and woke him up saying: »Get up quickly.« And his chains fell off of his hands. The angel said: »Dress yourself and put on sandals. Put on your coat and follow me.« So Peter did as he was told.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	All of a sudden an angel from God showed up. Light poured into the prison cell. The angel tapped Peter on the side to wake him up. The angel said, "Get up. Hurry." The chains dropped right off of Peter's wrists. The angel told Peter, "Get dressed. Put on your sandals." Peter did it. Then the angel said, "Get your cloak on and follow me out of here."
Contemporary English V.	Suddenly an angel from the Lord appeared, and light flashed around in the cell. The angel poked Peter in the side and woke him up. Then he said, "Quick! Get up!" The chains fell off his hands, and the angel said, "Get dressed and put on your sandals." Peter did what he was told. Then the angel said, "Now put on your coat and follow me."
Goodspeed New Testament	The night before Herod was going to bring him out, Peter was asleep between two soldiers, and fastened with two chains, and watchmen were at the door, guarding the jail, when an angel of the Lord stood at his side, and a light shone in the room, and striking Peter on the side, he woke him, and said to him, "Get up quickly!" The chains dropped from his hands, and the angel said to him, "Put on your belt and your sandals!" And he did so. Then he said to him, "Put on your coat and follow me!" V. 6 is included for context.
The Living Bible	The night before he was to be executed, he was asleep, double-chained between two soldiers with others standing guard before the prison gate, when suddenly there was a light in the cell and an angel of the Lord stood beside Peter! The angel slapped him on the side to awaken him and said, "Quick! Get up!" And the chains fell off his wrists! Then the angel told him, "Get dressed and put on your shoes." And he did. "Now put on your coat and follow me!" the angel ordered. V. 6 is included for context.
New Berkeley Version New Living Translation	. Suddenly, there was a bright light in the cell, and an angel of the Lord stood before Peter. The angel struck him on the side to awaken him and said, "Quick! Get up!" And the chains fell off his wrists. Then the angel told him, "Get dressed and put on your sandals." And he did. "Now put on your coat and follow me," the angel ordered.
The Passion Translation	The night before Herod planned to bring him to trial, he made sure that Peter was securely bound with two chains. Peter was sound asleep between two soldiers, with additional guards stationed outside his cell door, when all at once an angel of the Lord appeared, filling his prison cell with a brilliant light. The angel struck Peter on the side to awaken him and said, "Hurry up! Let's go!" Instantly the chains fell off his wrists. The angel told him, "Get dressed. Put on your sandals, bring your cloak, and follow me." V. 6 is included for context.
Plain English Version	Suddenly, there was a bright light in that little room in the jail, and one of God's angel messengers came and stood in front of Peter. That angel touched his side to wake him up, and said, "Quick. Get up." And the chains fell off Peter's hands. Then the angel told him, "Get dressed and put on your shoes." So Peter did that. Then the angel said, "Now put on your coat and follow me."

Radiant New Testament	<p>Suddenly an angel of the Lord appeared, and a light shone in Peter's cell. The angel struck him on his side to wake him up. "Quick, get up!" he said, and the chains fell off Peter's wrists.</p> <p>Then the angel told him, "Put on your clothes and sandals." Peter did this. Next the angel said, "Put on your coat and follow me."</p>
UnfoldingWord Simplified T.	<p>Suddenly an angel from the Lord God stood beside Peter, and a bright light shone in his cell. The angel poked Peter in the side and woke him up and said, "Get up quickly!" While Peter was getting up, the chains fell off from his wrists. However, the soldiers were not aware of what was happening.</p> <p>Then the angel said to him, "Fasten your belt around you and put on your sandals!" So Peter did that. Then the angel told him, "Wrap your cloak around you and follow me!"</p>
William's New Testament	<p>And suddenly an angel of the Lord stood by him, and a light shone in his cell, and by striking Peter on the side the angel woke him, and said, "Get up quickly!" At once the chains fell off his hands.</p> <p>Then the angel said to him, "Tighten your belt and put on your shoes? He did so. Then the angel said to him, "Put on your coat and follow me!"</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>But then, {Look!} Jehovah's messenger appeared and he lit up the whole cell! Then he tapped Peter on the side and woke him up, saying:</p> <p style="padding-left: 40px;">'Get up... Now!'</p> <p>And at that, the chains just fell off his hands!</p> <p>Then the messenger said to him:</p> <p style="padding-left: 40px;">'Get dressed and tie on your sandals.'</p> <p>...which Peter did.</p> <p>Then [the messenger] told him: 'Now, wrap yourself up in your robe and follow me!'</p>
Beck's American Translation Breakthrough Version	<p>And look, an angel of the Master stood over <i>him</i>, and a light shined in the cell. After striking Peter's side, he got him up, saying, "Stand up quickly." And his chains fell from <i>his</i> hands. The angel said to him, "Put your waist sash on, and tie your shoes on." He did so. And he says to him, "Put your robe around yourself, and follow me."</p>
Common English Bible	<p>Suddenly an angel from the Lord appeared and a light shone in the prison cell. After nudging Peter on his side to awaken him, the angel raised him up and said, "Quick! Get up!" The chains fell from his wrists. The angel continued, "Get dressed. Put on your sandals." Peter did as he was told. The angel said, "Put on your coat and follow me."</p>
Len Gane Paraphrase	<p>Then, look, the angel of the Lord came to him and a light shown in the prison, and he tapped Peter on his side and got him up, saying, "Get up quickly," then his chains fell off his hands.</p> <p>Then the angel said to him, "Get dressed and put on your sandals," and so he did. Then he said to him, "Throw your cloak around you and follow me."</p>
A. Campbell's Living Oracles	<p>And, behold, a messenger of the Lord presented himself, and a light shone in the house; giving Peter a blow on the side, he awoke him, saying, Arise quickly: and his chains fell off from his hands.</p> <p>And the messenger said to him, Gird yourself, and bind on your sandals; and he did so. And he said to him, Throw your mantle round you, and follow me.</p>
NT for Everyone	<p>Suddenly an angel of the Lord stood there, and a light shone in the cell. The angel hit Peter on the side and woke him up.</p> <p>"Get up quickly!" he said.</p> <p>The chains fell off his hands. Then the angel spoke again.</p> <p>"Get dressed and put on your sandals," he said. So Peter did.</p> <p>"Put on your cloak and follow me," said the angel.</p>

20<sup>th</sup> Century New Testament Suddenly an angel of the Lord stood by him, and a light shone in the cell. The angel struck Peter on the side, and roused him with the words: "Get up quickly." The chains dropped from his wrists, and then the angel said: "Put on your girdle and sandals." When Peter had done so, the angel added: "Throw your cloak round you and follow me.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And amazingly, the Messenger of the Lord came on him, and a light shone within the prison. He slapped Peter on his side, and roused him, saying, "Get up quickly." And his chains fell off his wrists. The Messenger told him, "Put on a belt, and tie your sandals." He did so. Then [the Messenger] told him, "Throw your garment around you, and follow me." "wrists" is the better translation, as chains are on wrists, not hands, and the Greek term can mean hands or wrists

Revised Ferrar-Fenton Bible When, however, Herod was about to produce him to the people, Peter was that very night sleeping in double chains between two soldiers, with a guard watching the prison door; when suddenly an angel of the Lord appeared beside him, and the cell was lit up. And touching Peter on the side, he roused him, saying, "Arise quickly"; whereupon the chains fell from his hands. The angel then said, "Clothe yourself, and put on your shoes." Having done so, he further said to him, "Throw your cloak around you, and follow me." V. 6 is included for context.

God's Truth (Tyndale) And behold the angel of the Lord was there present, and a light shined in the lodge. And he smote Peter on the side, and stirred him up saying: arise up quickly. And his chains fell off from his hands. And the Angel said unto him: gird yourself and bind on your sandals. And so he did. And he said unto him: cast your mantle about you, and follow me.

International Standard V Suddenly, an angel of the Lord appeared and a light shone in the cell. He tapped Peter on his side, woke him up, and said, "Get up quickly!" His chains fell from his wrists. Then the angel told him, "Tuck in your shirt and put on your sandals!" He did this. Then the angel [Lit. he] told him, "Put on your coat and follow me!"

Montgomery NT Now when Herod was about to bring him forth, on that very night, while Peter was sleeping between two soldiers, bound with chains, and sentries before the door were guarding the prison, suddenly an angel of the Lord stood by him, and a light shone in the cell. Striking Peter on the side, he woke him saying, "Rise up quickly." At once the chains dropped from his hands. "Gird yourself," said the angel, "and put on your sandals." He did so. Then he said unto him, "Throw your cloak about you, and follow me." V. 6 is included for context.

Urim-Thummim Version And lo, the Angel of the Lord came upon him, and a light shined in the prison: and he tapped Peter on the side and got him up saying, Get up quickly. And his chains fell off from his hands. And the Angel said to him, Belt yourself up and tie on your sandals. And so he did. And he replied to him, Throw your cloak around yourself and follow me.

Worsley's New Testament And behold an angel of the Lord stood by him, and a light shone in the room; and smiting Peter on the side, he waked him, and said, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and tie on thy sandals: and he did so. And he saith unto him, Throw thy garment round thee, and follow me.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Suddenly an angel of the Lord stood there and a light shone in the prison cell. The angel tapped Peter on the side and woke him saying, "Get up quickly!" At once the

chains fell from Peter's wrists. The angel said, "Put on your belt and your sandals." Peter did so, and the angel added, "Now, put on your cloak and follow me."

## The Heritage Bible

And behold, a heavenly messenger of the Lord stood up, and a light shined in the prison, and striking Peter's side, he raised him up, saying, Stand up in haste. And his chains dropped off of his hands.

And the heavenly messenger said to him, Gird yourself, and bind on your sandals. And he did so. And he says to him, Throw your garment around you, and follow me.

## New Jerusalem Bible

Then suddenly an angel of the Lord stood there, and the cell was filled with light. He tapped Peter on the side and woke him. 'Get up!' he said, 'Hurry!' -- and the chains fell from his hands. The angel then said, 'Put on your belt and sandals.' After he had done this, the angel next said, 'Wrap your cloak round you and follow me.'

## Revised English Bible–1989

All at once an angel of the Lord stood there, and the cell was ablaze with light. He tapped Peter on the shoulder to wake him. "Quick! Get up!" he said, and the chains fell away from Peter's wrists. The angel said, "Do up your belt and put on your sandals." He did so. "Now wrap your cloak round you and follow me."

**Jewish/Hebrew Names Bibles:**

## Complete Jewish Bible

Suddenly an angel of *ADONAI* stood there, and a light shone in the cell. He tapped Kefa's side and woke him. "Hurry! Get up!" he said; and the chains fell off his hands. The angel said to him, "Put on your clothes and sandals," and he did. "Throw on your robe," he said, "and follow me!"

## Hebraic Roots Bible

And, behold! A cherub of YAHWEH stood above him, and a light shone in the building. And striking Peter's side, he raised him up, saying, Rise up quickly! And the chains fell off from his hands.

And the cherub said to him, Gird yourself, and bind on your sandals. And he did so. And he said to him, Throw around your garment and follow me.

## Holy New Covenant Trans.

Suddenly an angel of the Lord stood there. A light shined in the cell. The angel touched Peter on the side and woke him up. The angel said, "Hurry, get up!" Then the chains fell off of Peter's hands.

The angel said to Peter, "Get dressed and put your shoes on." So Peter did this. Then the angel said, "Put on your robe and follow me."

## The Scriptures 2009

And see, a messenger of יהוה stood by, and a light shone in the building. And smiting the side of Kēpha he raised him up, saying, "Get up quickly!" And his chains fell off his hands.

And the messenger said to him, "Gird yourself and bind on your sandals," and he did so. And he said to him, "Put on your garment and follow me."

**Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:**

## Accurate New Testament

...and look! Messenger [of] lord stands and Light shines in the cell Striking but the side [of] the peter [He] raises him Saying stand! (up) in rush and fall [of] him The Bonds from the hands says but The Messenger to him wrap! {yourself} and tie! the sandals [of] you [He] makes but {them} so and [He] says [to] him put! (on) the garment [of] you and follow! me...

## Awful Scroll Bible

And be yourselves looking, an angelic messenger of the Lord stood-over him, and a light shines from-within the prison. Even striking Peter on his side, rouses him up, instructing, "Be rising-up from-within quickness!" His chains even fell-away from his hands.

And the angelic messenger said, with respects to him, "Be girding- yourself -about, and be bound-under you your sandals." And the same-as-this he does. And he instructs to him, "Be put- your cloak -around yourself and be following me."



Concordant Literal Version	And lo! a messenger of the Lord stood by, and a light shines in the room. Now smiting Peter on the side, he rouses him, saying, "Rise quickly! And off fall his chains from his hands." Now the messenger said to him, "Gird yourself and bind on your soles. Now he does thus. And he is saying to him, "Throw your cloak about you and follow me."
exeGesés companion Bible	...and behold, an angel of Yah Veh stands by, and a light radiates in the dwelling; and he smites Petros on the side, and raises him, wording, Rise quickly! - and his fetters fall from his hands. And the angel says to him, Gird yourself and bind your sandals. - and thus he does. And he words to him, Array your garment and follow me.
Orthodox Jewish Bible	Then a malach HaAdon approached and ohr (light) shone in the cheder (room), and, having struck the side of Kefa, he awoke him, saying, "Get up quickly!" And the kavlei varzel (shackles of iron) fell off his hands. [TEHILLIM 107:14; 149:8] The malach said to Kefa, "Put on your gartel and tie your sandals." And Kefa did so. And the malach says to him, "Put on your kaftan and follow me."
Rotherham's Emphasized B.	And lo! [a messenger of the Lord] stood over him, and [a light] shone in the cell; and [smiting the side of Peter] he roused him up, saying— Rise up quickly! And his' chains fell off out of his hands. And the messenger said unto him— Gird thyself, and bind on thy sandals. And he did so. And he saith unto him— Throw around thee thy mantle, and be following me.
Worrell New Testament	And, behold, an angel of the Lord stood by <i>him</i> , and a light shined in the cell; and, smiting the side of Peter, he raised him up, saying, "Rise up quickly!" And his chains fell off from his hands. And the angel said to him, "Gird yourself, and bind on your sandals." And he did so. And he says to him, "Cast your garment around you, and follow me."

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Suddenly, an angel of the Lord appeared [beside him] and a light shone in the cell. The angel struck Peter's side and awakened him, saying, "Get up quickly!" And the chains fell off his hands. The angel said to him, "Prepare yourself and strap on your sandals [to get ready for whatever may happen]." And he did so. Then the angel told him, "Put on your robe and follow me."
An Understandable Version	[Then it happened]: [Suddenly] an angel from the Lord stood beside Peter as a light shone into his cell. [The angel] gently struck his side, waking him up, saying, "Get up quickly." His chains fell from his hands. The angel [then] said to him, "Put on your belt and sandals," so he did. Then the angel said, "Throw your [outer] robe around you and follow me."
The Expanded Bible	Suddenly, an angel of the Lord stood there, and a light shined in the cell. The angel struck [tapped; poked] Peter on the side and woke him up. "Hurry! Get up!" the angel said. And the chains fell off Peter's hands [wrists]. Then the angel told him, "Get dressed [or Put on your belt] and put on your sandals." And Peter did. Then the angel said, "Put on your coat [Wrap your coat/cloak around you] and follow me."
Jonathan Mitchell NT	And yet, look, and consider this! An agent of and from [the] Lord (or: [Christ's or Yahweh's] messenger) made a stand upon [the scene; D reads: stood by Peter], and light shown (or: a light shines) within the midst of the room (= prison cell). Now



tapping Peter's side, he (she; it) raised him up, while saying, "Get up quickly!" Then his chains at once fell off from [his] hands.

Now the agent (messenger) said to him, "Gird yourself (= Fasten your garments with your belt, so as to be ready to walk) and bind on your sandals." So he did so. Then he (she; it) says to him, "Throw your outer garment (robe; cloak) around [you] and keep following me."

Syndein/Thieme

And, behold, the angel from the Lord stood beside him, and a light shined in the prison and he struck Peter on the side {a poke in the ribs}, and raised him up, saying, "GET UP QUICKLY." And his chains fell off from his hands.

And the angel said unto him, "PUT ON YOUR CLOTHES! And bind on your sandals." And so he did. And he {the angel} said unto him, "Cast your garment about you, and follow me."

{Note: Important note about how God operates. There are human matters such as getting on your clothes and shoes. We are to handle these things ourselves. The angel could have dressed Peter but he did not. Then there are supernatural or spiritual matters such as removing the chains, passing the guards, and opening the gates to the prison. God will handle these matters if it is His will to do so.}

Translation for Translators

Suddenly an angel *from* the Lord God stood *beside Peter*, and a *bright* light shone in his cell. The angel poked Peter in the side and woke him up and said, "Get up quickly!" *While Peter was getting up*, the chains fell off from his wrists. *However, the soldiers were not aware of what was happening*. Then the angel said to Peter, "Put on your clothes and sandals!" So Peter did. Then the angel said to him, "Fasten your belt/girdle *around you(sg)* and put on your sandals!" So Peter did that. Then the angel told him, "Wrap your cloak around you and follow me!"

The Voice

Suddenly the cell fills with light: it is a messenger of the Lord manifesting himself. He taps Peter on the side, awakening him.

**Messenger of the Lord:** Get up, quickly.

The chains fall off Peter's wrists.

**Messenger of the Lord:** Come on! Put on your belt. Put on your sandals.

Peter puts them on and just stands there.

**Messenger of the Lord:** Pull your cloak over your shoulders. Come on! Follow me!

[Kukis: the way that the Voice does this is actually somewhat humorous. Peter normally has his bit to say, no matter what is occurring. However, at this point, Peter simply follows the directions given him.]

## Bible Translations with Many Footnotes:

Lexham Bible

And behold, an angel of the Lord stood near him , [\*Here the direct object is supplied from context in the English translation] and a light shone in the prison cell. And striking Peter's side, he woke him up, saying, "Get up quickly!" [Literally "with quickness"] And his chains fell off of his [\*Literally "the"; the Greek article is used here as a possessive pronoun] hands. And the angel said to him, "Gird yourself and put on your sandals!" And he did so. And he said to him, "Wrap your cloak around you and follow me!"

NET Bible®

Suddenly<sup>16</sup> an angel of the Lord<sup>17</sup> appeared, and a light shone in the prison cell. He struck<sup>18</sup> Peter on the side and woke him up, saying, "Get up quickly!" And the chains fell off Peter's<sup>19</sup> wrists.<sup>20</sup> The angel said to him, "Fasten your belt<sup>21</sup> and put on your sandals." Peter<sup>22</sup> did so. Then the angel<sup>23</sup> said to him, "Put on your cloak<sup>24</sup> and follow me."

<sup>16</sup>tn Grk "And behold." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here. The interjection ἰδοῦ (idou), often difficult to translate into English, expresses the suddenness of the angel's appearance.

<sup>17</sup>tn Or "the angel of the Lord." See the note on the word "Lord" in 5:19.

<sup>40</sup>tn Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see ExSyn 252; M. J. Davidson, “Angels,” DJG, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324-35.

<sup>18</sup>tn Grk “striking the side of Peter, he awoke him saying.” The term refers to a push or a light tap (BDAG 786 s.v. πατάσσω 1.a). The participle πατάξας (pataxas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>19</sup>tn Grk “his”; the referent (Peter) has been specified in the translation for clarity.

<sup>20</sup>tn Grk “the hands,” but the wrist was considered a part of the hand.

<sup>21</sup>tn While ζωννυμι (zwnnumi) sometimes means “to dress,” referring to the fastening of the belt or sash as the final act of getting dressed, in this context it probably does mean “put on your belt” since in the conditions of a prison Peter had probably not changed into a different set of clothes to sleep. More likely he had merely removed his belt or sash, which the angel now told him to replace. The translation “put on your belt” is given by L&N 49.14 for this verse. The archaic English “girdle” for the sash or belt has an entirely different meaning today.

<sup>22</sup>tn Grk “He”; the referent (Peter) has been specified in the translation for clarity.

<sup>23</sup>tn Grk “he”; the referent (the angel) has been specified in the translation for clarity.

<sup>24</sup>tn Or “outer garment.”

The Spoken English NT

Then suddenly the Lord’s angel stood there, and a light shone in the cell. He tapped Peter on the side and woke him up. He was saying, “Quickly-get up!” And Peter’s chains fell off his hands.

And the angel said to him, “Get dressed, and put on your sandals.” And Peter did so. Then the angel said to him, “Throw on your coat and come with me.”<sup>i</sup>

i. Lit. “struck.”

j. Lit. “follow me.”

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation And look! An angel of the Lord stood by [him], and a light shined in the prison cell. Then having struck the side of Peter, he raised him up, saying, “Get up with quickness!” And his chains fell off from [his] hands.

Berean Literal Bible

And the angel said to him, “Wrap [a belt] around yourself and tie on your sandals.” So he did so. And he says to him, “Put your cloak on yourself and be following me.” And behold, an angel of the Lord stood by, and a light shone in the cell. And having struck Peter’s side, he woke him up, saying, “Rise up in haste.” And his chains fell off the hands.

Benjamin Brodie’s trans.

And the angel said to him, “Gird yourself about, and put on your sandals.” And He did so. And he says to him, “Wrap around you your cloak and follow me.”

And behold, an angel of the Lord appeared and a light illuminated the jail. Then, tapping Peter on the shoulder, he began raising him up as he said: “Get up, quickly.” And his chains fell off his hands.

Charles Thomson NT

Then the angel said face-to-face to him: “Get dressed and put on your sandals.” And he did this [complied, did exactly what he was told without question]. Then he said to him: “Throw your cloak around you and follow me.”

And when Herod was about to bring him forth, on that very night, as Peter was sleeping between two soldiers, being bound with two chains; and the guards before the door were keeping watch,

behold an angel of the Lord suddenly appeared, and a light shone in the prison. And touching Peter’s side he roused him up, saying, Arise quickly. Upon which his chains dropped from his hands.

Then the angel said to him, Gird thyself and put on thy sandals; and when he had done so, then he saith to him, Throw thy mantle around thee and follow me. V. 6 is included for context.

**Far Above All Translation** And behold, *the* angel of *the* Lord came up to *him* and a light shone in the cell. He prodded Peter's side and made him get up, saying, "Arise quickly." And his chains fell off from *his* hands.

Then the angel said to him, "Gird yourself and put on your sandals." And he did so. Then he said to him, "Put on your cloak and follow me."

**Modern Literal Version 2020** And behold, a messenger of the Lord stood by him and a light shined in the cell and having struck Peter on the rib-cage, he lifted him up, saying, Stand up quickly. And his chains fell from the hands.

And the messenger said to him, Gird yourself and tie on your sandals. Now he did\* so. And he says to him, Put your garment around you and follow me.

**New American Standard** And behold, an angel of the Lord suddenly stood near Peter, and a light shone in the cell; and he struck Peter's side and woke him, saying, "Get up quickly." And his chains fell off his hands. And the angel said to him, "Put on your belt and strap [Lit *bind*] on your sandals." And he did so. And he \*said to him, "Wrap your cloak around you and follow me."

**The gist of this passage:** An angel from God suddenly appears, supplying light as he wakes Peter up. He tells Peter to put on his belt, sandals and cloak and to follow him.

7-8

Acts 12:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
idou (ιδού) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
In Acts 5:28, these two words together are variously translated, ( <i>and</i> ) <i>yet (here), just look, but instead; but see what you have done; but look at what you have done.</i> This means, literally, <i>and behold, and look, and see [what].</i>			
I believe that we could reasonably translated these words, <i>suddenly, just then, at that moment.</i>			
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i> ]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ephistēmi (ἐπίστημι) [pronounced <i>ehf-ISS-tay-mee</i> ]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2186

**Translation:** Suddenly, an angel of the Lord stood [there]...

Peter is fast asleep, sitting between two guards. He appears to be chained to them or to the bench where they are sitting.<sup>17</sup> Suddenly, an **angel of the Lord** is standing there.

In the Old Testament, the Angel of the Lord was Jesus in His **preincarnate state** (God can assume virtually any sort of form that He wants). In the New Testament, Jesus is forever the God-man. He can exhibit certain changes (like becoming gloriously a translucent light), but these are always within the confines of His Person.

So, this angel of the Lord is actually an angel, sent there by God on a mission.

Now, even though **angels** are real and, in some ways, a part of our lives. God does not send angels to us in order to accomplish various tasks on our behalf, particularly like this, where Peter will actually see the angel. We have the full **canon of Scripture** and, although this is very underappreciated in Christendom, it is the greatest thing that we could ever have. We have the **mind of Christ**. For that reason, we will not require angels to appear to us during our lives on earth—not during the Church Age.

Acts 12:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phōs (φῶς) [pronounced <i>fohç</i> ]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457
lāmpō (λάμπω) [pronounced <i>LAM-poe</i> ]	<i>to shine, to beam, to radiate brilliancy (literally or figuratively); to give light</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2989
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
oikēma (οἴκημα) [pronounced <i>OY-kay-mah</i> ]	<i>a dwelling place, habitation, quarters; cell, a tenement, a jail, prison</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3612

**Translation:** ...and a light shown in the cell.

There is no light in the cell where Peter is. Peter required a light to be able to see what he is doing. The angel knows this and provides it.

Interestingly enough, this does not rouse the two guards (who ought not be asleep).

<sup>17</sup> There are several possibilities here. They could be standing against a wall, sitting on an ancient bed, or whatever.

Acts 12:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πατάσσω (πατάσσω) [pronounced <i>pat-AHS-so</i> ]	<i>striking gently (as a part or a member of the body); stroking, smiting (with the sword); afflicting, visiting with evils (as with a deadly disease); cutting down, killing, slaying, striking (down)</i>	masculine singular, aorist active participle, nominative case	Strong's #3960
δέ (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τήν (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
πλευρά (πλευρά) [pronounced <i>plyoo-RAH</i> ]	<i>side (of the body); rib</i>	feminine singular noun, accusative case	Strong's #4125
του (του) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Πέτρος (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong's #4074
εγειρῶ (ἐγείρω) [pronounced <i>ehg-Ī-row</i> ]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1453
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Touching Peter's side, he wakes him up,...

The angel touches Peter's side and rouses him from his sleep. He pokes him in the ribs, as Thieme put it.



Acts 12:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #450
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
táchos (τάχος) [pronounced TAKH-oss]	<i>a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily</i>	neuter noun; dative, locative or instrumental case	Strong's #5034

**Translation:** ...saying, "Get up now."

Immediately, the angel gives specific orders to Peter. "Get up, right now!" This seems to be calling for Peter to actually stand up, rather than to simply wake up.

Acts 12:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ekriptō (ἐκπίπτω) [pronounced ehk-PIHP-toh]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1601
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
haluseis (ἀλύσεις) [pronounced hahl-OO-sice]	<i>chains, bonds by which the body or any part of it (hands, feet) is bound, fetters</i>	feminine plural noun; nominative case	Strong's #254
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537



Acts 12:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495

**Translation:** The chains [simply] fell from [his] hands.

Apparently, Peter stands up, and the chains which bind him simply fall away. Whether he was bound to the guards or some fixed object, we don't know—but that is no longer the case. He has complete freedom of movement.

Acts 12:7 Suddenly, an angel of the Lord stood [there] and a light shown in the cell. Touching Peter's side, he wakes him up, saying, "Get up now." The chains [simply] fell from [his] hands. (Kukis mostly literal translation)

Acts 12:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Then the angel said directly to him,...

Peter is awake, he is up, it is light. Since it is the middle of the night, he is still somewhat groggy.

The angel continues to address him.

Acts 12:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zōnnyμι (ζώννυμι) [pronounced DZONE- noo-mi]	<i>gird, bind about, put on, wrap around</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #2224
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hypodéō (ὑποδέω) [pronounced hoop-od- EH-oh]	<i>tie underneath; bind (with, under), put on (shoes, sandals), be shod</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #5265
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
sandália (σανδάλια) [pronounced san- DAHL-ee-ah]	<i>sandals, slippers or sole-pads</i>	masculine plural noun; accusative case	Strong's #4547
This is a sole made of wood or leather, covering the bottom of the foot and bound on with thongs.			
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...“Put on and tie your sandals.”

“You need your sandals to walk with; put them on and tie them around your feet,” is the directive from the angel.

Acts 12:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-tohç].			

**Translation:** And he did so.

Peter continues doing just as he is commanded.

Acts 12:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
λέγō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
αὐτὸ (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
περιβάλλō (περιβάλλω) [pronounced <i>per-ee-BAHL-loh</i> ]	<i>literally, throw all around, cast about, that is, array, clothe, put on, invest (with a palisade or with clothing)</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #4016
τὸ (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἡμίτιον (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i> ]	<i>a garment (of any sort); a cloak, mantle, tunic; the upper garment</i>	neuter singular noun	Strong's #2440
σου (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** Then [the angel] kept saying to him, "Throw your cloak on..."

For whatever reason, Peter's cloak is off to the side somewhere. The angel tells him to put it on. This would be equivalent to wearing a coat today.

Acts 12:8e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἀκολουθεῶ (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>follow [one who precedes], join [one as his attendant, as a disciple], accompany [one]; become or be his disciple; side with his party</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #190
μοί (μοί) [pronounced <i>moy</i> ]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

**Translation:** ...and follow me."

The angel continues to bark out orders, “Follow me.” Bear in mind that Peter is only half awake at this time, so simple orders are exactly what he needs to hear and obey.

Acts 12:8 Then the angel said directly to him, “Put on and tie your sandals.” And he did so. Then [the angel] kept saying to him, “Throw your cloak on and follow me.” (Kukis mostly literal translation)

Acts 12:7–8 Suddenly, an angel of the Lord stood [there] and a light shown in the cell. Touching Peter’s side, he wakes him up, saying, “Get up now.” The chains [simply] fell from [his] hands. Then the angel said directly to him, “Put on and tie your sandals.” And he did so. Then [the angel] kept saying to him, “Throw your cloak on and follow me.” (Kukis mostly literal translation)

The angel frees Peter, and in the process, guides him out of the prison.

At this point, Peter has to somehow go from where he is to wherever the door is and walk out that door. Then there will be another door which leads to the outside. Both of these doors would be locked and there would be guards posted at the door. They are supposed to be awake.

Acts 12:7–8 Suddenly, there was light in the cell where Peter was, and an angel from the Lord stood right there in front of Peter. Nudging Peter, the angel wakes him up, telling him, “Get up right now!” The chains which bound Peter simply fell from his hands. Then the angel said, “Put your sandals on and secure them.” After Peter did this, the angel said, “And put your cloak on. We’re going.” (Kukis paraphrase)

One of the interesting things about this narrative is, Peter has nothing to say, even though he is rarely lacking something to say. Yet, under these circumstances—and maybe it is because Peter has just woken up—he does not appear to have any comment to make.

And going out, he followed [the angel] and he had not seen that true is the thing which has happened by means of the angel. But he was thinking a vision to keep seeing.

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Having gone out, [Peter] followed [the angel]. He could not discern if the thing which happened by the angel was real. He continued thinking [this was] a vision [which he] kept seeing.

Both Peter and the angel exited the cell, Peter following the angel. Even in his own mind, Peter was unable to determine if what the angel brought to pass was real or not. Even while listening to and obeying the angel, Peter thought that he was just seeing a vision.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And going out, he followed [the angel] and he had not seen that true is the thing which has happened by means of the angel. But he was thinking a vision to keep seeing.
Complete Apostles Bible	And going out, he was following him, and did not know that the thing taking place by the angel was true, but he was thinking that he was seeing a vision.
Douay-Rheims 1899 (Amer.)	And going out, he followed him. And he knew not that it was true which was done by the angel: but thought he saw a vision.
Holy Aramaic Scriptures	And he went out, and departed behind him, while not knowing that what was by means of The Malaka {The Heavenly Messenger} was true, for, he was thinking that it was a vision he was seeing.

James Murdock's Syriac NT	And he went out and followed him, not knowing that what had been done by the angel was a reality; for he supposed, that he saw a vision.
Original Aramaic NT	And he went out and followed him while he did not know that this was real which was happening by the hand of The Angel, for he thought that he was seeing a vision.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he went out after him; and he was not certain if what was done by the angel was a fact, for it seemed to him that he was seeing a vision.
Bible in Worldwide English	Peter followed him out. He did not know that what the angel had done was true. He thought he was dreaming.
Easy English	So Peter followed the angel out of the prison. He was not sure that all these things were really happening to him. He thought that he might be dreaming.
Easy-to-Read Version–2008	So the angel went out and Peter followed. He did not know if the angel was really doing this. He thought he might be seeing a vision.
Good News Bible (TEV)	Peter followed him out of the prison, not knowing, however, if what the angel was doing was real; he thought he was seeing a vision.
J. B. Phillips	And he did so. Then the angel continued, "Wrap your cloak round you and follow me." So Peter followed him out, not knowing whether what the angel was doing were real—indeed he felt he must be taking part in a vision. A portion of v. 8 is included for context.
<i>The Message</i>	Peter followed him, but didn't believe it was really an angel—he thought he was dreaming.
New Life Version	Peter followed him out. He was not sure what was happening as the angel helped him. He thought it was a dream.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter did just that, following him out. But Peter found it hard to believe this was happening. He actually wondered if he was having another vision, instead.
Contemporary English V. Goodspeed New Testament	Peter left with the angel, but he thought everything was only a dream. So he followed him out without knowing that what the angel was doing was real, for he thought he was having a vision.
New Berkeley Version	.
New Living Translation	So Peter left the cell, following the angel. But all the time he thought it was a vision. He didn't realize it was actually happening.
The Passion Translation	Peter quickly left the cell and followed the angel, even though he thought it was only a dream or a vision, for it seemed unreal—he couldn't believe it was really happening!
Plain English Version	So Peter put on his coat and followed the angel, and they just walked out of that little room in the jail. Peter was not sure that all these things were true. He thought, "Maybe I'm dreaming. Maybe this is not really happening to me." The PEV adds a few words at the beginning.
UnfoldingWord Simplified T.	So Peter put on his cloak and sandals and followed the angel out of the prison cell, but he had no idea that all this was really happening. He thought that he was dreaming.
William's New Testament	So he kept following him out, but he was not conscious that what was being done by the angel was real; he thought he was dreaming it.

### Partially literal and partially paraphrased translations:



American English Bible	So [Peter] left, following [the messenger]... However, he wasn't really sure of what was happening, because, although [he knew that] the messenger was real, he also thought that he was just seeing a vision.
Beck's American Translation Breakthrough Version	And when he went out, he was following him and did not realize that the thing happening through the angel is true. He seemed to be seeing a sighting.
Common English Bible	Following the angel, Peter left the prison. However, he didn't realize the angel had actually done all this. He thought he was seeing a vision.
A. Campbell's Living Oracles	And going out he followed him; and he did not know that what was done by the messenger was real; but supposed that he had seen a vision.
New Advent (Knox) Bible	So he followed him out, unaware that what the angel had done for him was true; he thought he was seeing a vision.
NT for Everyone	So he went out, following the angel. He didn't think all this business with the angel was really happening. He thought he was seeing a vision.
20 <sup>th</sup> Century New Testament	Peter followed him out, not knowing that what was happening under the angel's guidance was real, but thinking that he was seeing a vision.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Peter followed him out, but he was unaware that what the angel was doing was real. He only thought he was seeing a vision.
Conservapedia Translation	He went out, and followed him, and did not realize that the thing that the Messenger was doing was real; he thought he was seeing things.
Revised Ferrar-Fenton Bible	And going out, he followed. Yet he did not realize the actuality of what was done by the angel; but supposed that he had seen a vision.
Free Bible Version	So Peter followed the angel out. He didn't realize that what the angel was doing was actually happening—he thought he was seeing a vision.
God's Truth (Tyndale)	And he came out and followed him, and wist (knew) not, that it was truth which was done by the Angel, but thought he had seen a vision.
International Standard V	So Peter [Lit. he] went out and began to follow him, not realizing that what was being done by the angel was real; he thought he was seeing a vision.
Montgomery NT	So Peter went out, following him, but did not realize that what the angel was doing was real, but supposed that he was seeing a vision.
The Spoken English NT	As Peter followed him outside, he didn't know that what the angel was doing was really happening. He just thought he was seeing a vision.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And going out, he followed him, and absolutely did not see that it was true what was happening through the <i>heavenly</i> messenger, but thought he saw a vision.
New Catholic Bible	Accordingly, Peter followed him out. He did not realize that the intervention of the angel was real, thinking that he was seeing a vision.
NRSV (Anglicized Cath. Ed.)	Peter [Gk <i>He</i> ] went out and followed him; he did not realize that what was happening with the angel's help was real; he thought he was seeing a vision.
Revised English Bible—1989	Peter followed him out, with no idea that the angel's intervention was real: he thought it was just a vision.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And Peter went out following <i>the angel</i> . He did not realize that what was being done by the angel was real, but thought he was seeing a vision.
Hebraic Roots Bible	And going out, he followed him, and did not know that this happening through the cherub was real, but he thought he saw a vision.



Holy New Covenant Trans. Then the angel went out and Peter followed. Peter did not know if the angel was really doing this. He kept thinking that he might be seeing a vision.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Proceeding [He] followed and not [He] had seen for Real is The [Thing] Becoming through the messenger [He] supposed but vision to see...
Alpha & Omega Bible	AND HE WENT OUT AND CONTINUED TO FOLLOW, AND HE DID NOT KNOW THAT WHAT WAS BEING DONE BY THE ANGEL WAS REAL, BUT THOUGHT HE WAS SEEING A VISION.
Awful Scroll Bible	And going-out, he was following him, and he had not perceived, that it is real that happening by the angelic messenger, but was supposing to discern a vision.
Concordant Literal Version	And, coming out, he followed him. And he had not perceived that what is occurring by means of the messenger is true, yet he seemed to be observing a vision."
exeGesés companion Bible	And he goes out, and follows him; and knows not that what becomes through the angel is true; but thinks he sees a vision.
Orthodox Jewish Bible	And having gone out, Kefa was following the malach, and he did not have da'as that the thing was happening grahda (as a matter of fact, in reality), but he was thinking he was seeing a chazon through the malach.
Rotherham's Emphasized B.	And, coming out, he began following, and knew not that it was [true] which was coming about through means of the messenger; but supposed that [a vision] he was beholding.
Worrell New Testament	And, going forth, he was following <i>him</i> ; and he knew not that it was true, which was being done by the angel, but was thinking that he saw a vision.

### Expanded/Embellished Bibles:

An Understandable Version	So, he followed the angel out [ <i>of the jail</i> ], not fully realizing what had happened, thinking [ <i>perhaps</i> ] he had seen [ <i>all this in</i> ] a vision.
The Expanded Bible	So Peter followed him out, but he did not know if what the angel was doing was real; he thought he might be seeing a vision.
Jonathan Mitchell NT	And thus, after going out, he continued following, and yet he had not seen or perceived so as to know that the [incident] presently happening by means of the agent (messenger) is real, so he continued thinking (imagining; supposing) [himself] to be seeing a vision (effect of something seen).
Syndein/Thieme	And he went out, and kept on following him and did not know that it was true what was done by the angel but thought it was another vision. {Note: Peter is still half-asleep and thinks he is seeing another vision and it is not real.}
Translation for Translators	So, after Peter put on his cloak and sandals, he followed the angel out of the prison cell, but he had no idea that what the angel was doing was really happening. He thought that he was seeing a vision.
The Voice	Peter does so, but he is completely dazed. He doesn't think this is really happening—he assumes he is dreaming or having a vision.

### Bible Translations with Many Footnotes:

Lexham Bible	And he went out and [*Here "and " is supplied because the previous participle ("went out") has been translated as a finite verb] was following him . [*Here the direct object is supplied from context in the English translation] And he did not know that what was being done by the angel was real, but was thinking he was seeing a vision.
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NET Bible®

Peter<sup>25</sup> went out<sup>26</sup> and followed him;<sup>27</sup> he did not realize that what was happening through the angel was real,<sup>28</sup> but thought he was seeing a vision.

<sup>25</sup>tn Grk “And going out he followed.”

<sup>26</sup>tn Grk “Peter going out followed him.” The participle ἐξελθων (exelqwn) has been translated as a finite verb due to requirements of contemporary English style.

<sup>27</sup>tn The word “him” is not in the Greek text. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

<sup>28</sup>tn Grk “what was done through the angel was a reality” (see BDAG 43 s.v. ἀληθής 3).

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having gone out, he was following him, and he did not know that it is real, the [thing] taking place by the angel, but was thinking he is seeing a vision.
Berean Literal Bible	And having gone forth, he was following, and he did not know that what is happening by means of the angel is real, but he was thinking he saw a vision.
Benjamin Brodie’s trans.	Consequently, after coming out, he followed him but could not comprehend that what was happening [jail break] by means of an angel was real, but rather was convinced he was seeing a vision.
Far Above All Translation	And he went out and followed him, but he was not aware that what was taking place through the angel was real, but he thought he was seeing a vision.
Literal Standard Version	The messenger also said to him, “Gird yourself, and bind on your sandals”; and he did so; and he says to him, “Cast your garment around and follow me”; and having gone forth, he was following him, and he did not know that it is true that which is done through the messenger, and was thinking he saw a vision, and having passed through a first ward, and a second, they came to the iron gate that is leading into the city, which opened to them of its own accord, and having gone forth, they went on through one street, and immediately the messenger departed from him. Vv. 8 & 10 are included for context.
Modern Literal Version 2020	And having gone forth, he was following him, and he did not know that this is true*, the thing happening through the messenger, but he was thinking to be seeing a vision..
World English Bible	And he went out and followed him. He didn’t know that what was being done by the angel was real, but thought he saw a vision.

**The gist of this passage:** Although Peter continued to believe he was seeing a vision, he also continued to follow the angel.

Acts 12:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong’s #2532
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	going out, coming out, exiting; going away; retiring; proceeding from, being descended from	masculine singular, aorist active participle; nominative case	Strong’s #1831
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo-THEH-oh]	to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party	3 <sup>rd</sup> person singular, imperfect active indicative	Strong’s #190

**Translation:** Having gone out, [Peter] followed [the angel].

In the Greek, sometimes a particular subject is carried along for many verses without using his name again. In the English, it is very common to begin a thought or a paragraph with the name of the subject. You will notice that I put in Peter and the angel here, to clarify the situation.

Peter is doing exactly as directed by the angel. So far, everything the angel has said to Peter, Peter has done.

Acts 12:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
εἶδō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person singular, pluperfect active indicative	Strong's #1492
ὅτι (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ἀληθῆς (ἀληθής) [pronounced <i>al-ay-THACE</i> ]	<i>true (as not concealing), truly, (loving the, speaking the) truth; real</i>	neuter singular adjective, nominative case	Strong's #227
ἐστὶ (ἐστί) [pronounced <i>ehs-TEE</i> ] or ἐστίν (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
το (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
γίνομαι ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, present (deponent) middle/passive participle, nominative case	Strong's #1096
διά (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (του) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἄγγελος (ἄγγελος) [pronounced <i>AHN-geh-loss</i> ]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; genitive/ablative case	Strong's #32

**Translation:** He could not discern if the thing which happened by the angel was real.

However, since Peter was just awakened, he is not certain whether what is happening here is real or if he is imagining this (dreaming it).

Acts 12:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokéô (δοκέω) [pronounced <i>dohk-EH-oh</i> ]	<i>to think, to imagine, to consider, to appear</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1380
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hórama (ὄραμα) [pronounced <i>HOHR-am-ah</i> ]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, accusative case	Strong's #3705
blepô (βλέπω) [pronounced <i>BLEHP-oh</i> ]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	present active infinitive	Strong's #991

**Translation:** He continued thinking [this was] a vision [which he] kept seeing.

This whole time, Peter thinks that he is seeing a vision.

Acts 12:9 **Having gone out, [Peter] followed [the angel]. He could not discern if the thing which happened by the angel was real. He continued thinking [this was] a vision [which he] kept seeing.** (Kukis mostly literal translation)

Even though Peter believes that he is seeing a vision, he continues to follow the instructions of the angel.

Acts 12:9 **Both Peter and the angel exited the cell, Peter following the angel. Even in his own mind, Peter was unable to determine if what the angel brought to pass was real or not. Even while listening to and obeying the angel, Peter thought that he was just seeing a vision.** (Kukis paraphrase)

**But passing a first guard and a second, they came to the gate the iron [one] the one leading to the city, which, by itself, opened to them. And going out, they proceeded to a street, one, and immediately departed the angel from him.**

Acts  
12:10

**Having passed the first then the second guard, they came to the iron gate, the one leading into the city. [This gate], by itself, opened up to them. And going out [of the prison], they advanced to one street, and, immediately, the angel departed from him.**

**Peter and the angel walked past the first guard and then the second, and then came to the iron gate of the prison—the gate which opened up to the outside. As they came to the gate, it opened up of its own accord, and they stepped outside of the prison. As they came to first street, the angel suddenly departed from Peter.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But passing a first guard and a second, they came to the gate the iron [one] the one leading to the city, which, by itself, opened to them. And going out, they proceeded to a street, one, and immediately departed the angel from him.
Complete Apostles Bible	And going though the first and the second guard posts, they came to the iron gate which leads into the city, which was opened to them of its own accord; and going out, they went forward one street, and immediately the angel withdrew from him.
Douay-Rheims 1899 (Amer.)	And passing through the first and the second ward, they came to the iron gate that leadeth to the city which of itself opened to them. And going out, they passed on through one street. And immediately the angel departed from him.
Holy Aramaic Scriptures	And when they passed the first guard, and the second, they came unto the gate of iron, and it opened for them from its own will. And when they came out and they had passed one street, The Malaka {The Heavenly Messenger} departed from him.
James Murdock's Syriac NT	And when the first ward was passed and the second, they came to the iron gate, and it opened to them of its own accord. And when they had gone out, and had passed one street, the angel departed from him.
Original Aramaic NT	And as they passed the first guard and the second they came to an iron gate, and it opened to them of its own accord, and when they went forth past one street, The Angel departed from him.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when they had gone past the first and second watchmen they came to the iron door into the town, which came open by itself: and they went out and down one street; and then the angel went away.
Bible in Worldwide English	They passed the first and the second guard. Then they came to the iron gate out to the city. It opened for them by itself. So they went all the way down a street. Then the angel left him.
Easy English	Peter and the angel walked past the first group of soldiers in the prison. Then they walked past the second group of soldiers. After that, they came to the big metal gate in the wall of the prison. The city was outside this gate. The gate opened by itself in front of them. So Peter and the angel went out of the prison through the gate. They walked together along one street and then, suddenly, the angel went away.
Easy-to-Read Version–2008	Peter and the angel went past the first guard and the second guard. Then they came to the iron gate that separated them from the city. The gate opened for them by itself. After they went through the gate and walked about a block, the angel suddenly left.
<i>God's Word</i> <sup>TM</sup>	They passed the first and second guardposts and came to the iron gate that led into the city. This gate opened by itself for them, so they went outside and up the street. The angel suddenly left Peter.
Good News Bible (TEV)	They passed by the first guard station and then the second, and came at last to the iron gate that opens into the city. The gate opened for them by itself, and they went out. They walked down a street, and suddenly the angel left Peter.
J. B. Phillips	So they passed right through the first and second guard-points and came to the iron gate that led out into the city. This opened for them of its own accord, and they went out and had passed along the street when the angel suddenly vanished from Peter's sight.
<i>The Message</i>	Past the first guard and then the second, they came to the iron gate that led into the city. It swung open before them on its own, and they were out on the street, free as the breeze. At the first intersection the angel left him, going his own way.



NIRV	They passed the first and second guards. Then they came to the iron gate leading to the city. It opened for them by itself. They went through it. They walked the length of one street. Suddenly the angel left Peter.
New Life Version	They passed one soldier, then another one. They came to the big iron door that leads to the city and it opened by itself and they went through. As soon as they had gone up one street, the angel left him.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They walked past the first guard at the prison door. Then the second. Outside, they walked to the iron gate—one of several gates into the city. [6] That huge door opened by itself. Peter and the angel walked inside the city and down one of the streets. Then the angel left. <sup>6</sup> 12:10The city is Jerusalem, crowded during the Passover holiday.
Contemporary English V.	They went past the two groups of soldiers, and when they came to the iron gate to the city, it opened by itself. They went out and were going along the street, when all at once the angel disappeared.
The Living Bible	They passed the first and second cell blocks and came to the iron gate to the street, and this opened to them of its own accord! So they passed through and walked along together for a block, and then the angel left him.
New Berkeley Version New Living Translation	. They passed the first and second guard posts and came to the iron gate leading to the city, and this opened for them all by itself. So they passed through and started walking down the street, and then the angel suddenly left him.
The Passion Translation	They walked unseen past the first guard post and then the second before coming to the iron gate that leads to the city—and the gate swung open all by itself right in front of them! They went out into the city and were walking down a narrow street when all of a sudden the angel disappeared.
Plain English Version	Peter and the angel walked past the 1st mob of soldiers in that jail, then they walked past the 2nd mob of soldiers. After that, they came to the big iron gate in the outside wall of the jail. That gate just opened by itself in front of them, and they walked out of the jail into the city street. They walked together along that street, and then suddenly the angel left Peter and went away.
UnfoldingWord Simplified T.	Peter and the angel walked by the soldiers who were guarding the two doors, but the soldiers did not see them. Then they came to the iron gate that led into the city. The gate opened by itself, and Peter and the angel walked out of the prison. After they had walked some distance along one street, the angel suddenly disappeared.

### Partially literal and partially paraphrased translations:

American English Bible	Well, they walked past the first guard, then the second, and when they got to the iron gate that leads into the city, it opened by itself! Then, after they got out and started down a street, the messenger suddenly left him.
Beck's American Translation Breakthrough Version	. After going through the first and second jail, they came upon the iron gate leading to the city, something that opened on its own to them. And when they went out, they went on ahead down one street, and right away the angel stayed away from him.
Common English Bible	They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself. After leaving the prison, they proceeded the length of one street, when abruptly the angel was gone.
New Advent (Knox) Bible	Thus they passed one party of guards, then a second, and reached the iron gate which leads out into the city; this opened for them of its own accord. They came out, and as soon as they had passed on up one street, the angel left him.



**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	They passed the first and second guards and came to the iron gate leading to the city, which opened for them by itself. When they had gone outside and walked the length of one block, the angel suddenly left him.
Revised Ferrar-Fenton Bible	When they were past the first and second cellblocks, they came to the iron gate that leads into the city. That gate opened to them all by itself, and they went out, and passed on through one street. At once the Messenger left him.
Free Bible Version	They passed the first and second sets of guards, and came to the iron gate that led into the city. This opened for them by itself. They went out and down the street, when suddenly the angel left him.
God's Truth (Tyndale)	Then passing the first and second guard, they came to the iron gate leading to the city, which opened to them of its own accord; and going out, they passed along one street, when, of a sudden, the angel vanished from his presence.
International Standard V	They passed the first guard, then the second, and came to the iron gate that led into the city. It opened by itself for them, and they went outside and proceeded one block when the angel suddenly left him.
Weymouth New Testament	And passing through the first ward and the second, they came to the iron gate leading into the city. This opened to them of itself; and, going out, they passed on through one of the streets, and then suddenly the angel left him.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	They passed the first guard and then the second and they came to the iron door leading out to the city, which opened of itself for them. They went out and made their way down a narrow alley, when suddenly the angel left him.
The Heritage Bible	And going through the first ward, and the second, they came upon the iron gate, the one carrying <i>them</i> into the city, which was opened to them of itself, and going out, they went on through one street, and instantly the <i>heavenly</i> messenger removed himself from him.
New American Bible (2011)	They passed the first guard, then the second, and came to the iron gate leading out to the city, which opened for them by itself. They emerged and made their way down an alley, and suddenly the angel left him.
New Jerusalem Bible	They passed through the first guard post and then the second and reached the iron gate leading to the city. This opened of its own accord; they went through it and had walked the whole length of one street when suddenly the angel left him.
NRSV (Anglicized Cath. Ed.)	After they had passed the first and the second guard, they came before the iron gate leading into the city. It opened for them of its own accord, and they went outside and walked along a lane, when suddenly the angel left him.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Going out, Kefa followed him but did not realize that what was happening through the angel was real — he thought he was seeing a vision. Having passed a first guard and a second, they arrived at the iron gate leading to the city. This opened to them by itself, and they made their exit. They went down the length of one street, and suddenly the angel left him. V. 9 is included for context.
Hebraic Roots Bible	And going through a first and a second guard, they came on the iron gate, leading into the city, which opened to them of itself. And going out, they went on one street; and instantly the cherub departed from his presence.
Holy New Covenant Trans.	Peter and the angel went past the first guard and the second guard. Then they came to the iron gate which separated them from the city. The gate opened for them by itself. Peter and the angel went through it and walked about a block. Then the angel suddenly left.

The Scriptures 2009      And when they had passed the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them by itself. And they went out and went down one street, and the messenger instantly withdrew from him.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Passing but first guard and [her] second [They] come to the gate the [one] iron the [one] carrying to the city Who Spontaneous is opened [for] them and Proceeding [They] go (ahead) street one and immediately stands (apart) The Messenger from him...
Awful Scroll Bible	Moreover, going-through the first and second watch, they come to the iron gate, bringing him to the city, what-certain thing is being opened-up to them handling-by-itself. And going-out, they went-before only one street, and well-set-forth the angelic messenger put-away from him.
Concordant Literal Version	Now, passing through the first jail and the second, they come to the iron gate that brings them into the city, which spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger withdrew from him."
exeGesés companion Bible	When they pass through the first and the second guardhouse, they come to the iron gate that bears to the city; which opens to them automatically; and they go and proceed through one street; and straightway the angel departs from him.
Orthodox Jewish Bible	And having gone through the shomrim (guards), the first and the second, they came upon the Sha'ar HaBarzel leading to the Ir Kodesh. This was opened to them by itself. And having gone out, they went along one rekhov (street), and immediately the malach went away from him.
Rotherham's Emphasized B.	And <passing through the first ward and the second> they came unto the iron gate that leadeth into the city, the which [of its own accord] opened unto them; and, coming out, they went on through one street, and [straightway] the messenger was parted from him.

### Expanded/Embellished Bibles:

An Understandable Version	And when they passed the first two guards, they came to the iron gate leading out into the city, which opened by itself. So, they went out and, as they walked down the street, the angel [suddenly] left him.
The Expanded Bible	They went past the first and second guards and came to the iron gate that separated them from [led to] the city. The gate opened by itself for them, and they went through it. When they had walked down one street, the angel suddenly left him.
Jonathan Mitchell NT	Now, after passing through [the] first guard station, and then a second one, they came upon the iron gate, [which] now is leading into the city which automatically (spontaneously; by self-acting) was opened up to (or: for) them. And so, having gone out, they proceeded [along] one narrow street (lane; alley) then suddenly the agent (messenger) stood away (or: withdrew; departed) from him.
P. Kretzmann Commentary	When they were past the first and the second ward, they came unto their on gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forth with the angel departed from him. Kretzmann's <a href="#">commentary</a> for Acts 12:6–10 has been placed in the <a href="#">Addendum</a> .
Translation for Translators	Peter and the angel walked by the soldiers who were guarding the two doors, <i>but the soldiers did not see them</i> . Then they came to the iron gate that led out into the

The Voice city. The gate opened by itself, and Peter and the angel walked out of the prison. After they had walked a ways along one street, the angel suddenly disappeared. They pass the first guard. They pass the second guard. They come to the iron gate that opens to the city. The gate swings open for them on its own, and they walk into a lane. Suddenly the messenger disappears.

### Bible Translations with Many Footnotes:

Lexham Bible **And after they** [\*Here “after ” is supplied as a component of the participle (“had passed”) which is understood as temporal] **had passed the first and second guard, they came to the iron gate that leads to the city, which opened for them by itself, and they went out and** [\*Here “and ” is supplied because the previous participle (“went out”) has been translated as a finite verb] **went forward along one narrow street, and at once the angel departed from him.**

NET Bible® **After they had passed the first and second guards,<sup>29</sup> they came to the iron<sup>30</sup> gate leading into the city. It<sup>31</sup> opened for them by itself,<sup>32</sup> and they went outside and walked down one narrow street,<sup>33</sup> when at once the angel left him.**  
<sup>29tn</sup> Or perhaps, “guard posts.”  
<sup>30sn</sup> The iron gate shows how important security was here. This door was more secure than one made of wood (which would be usual).  
<sup>31tn</sup> Grk “which.” The relative pronoun (“which”) was replaced by the pronoun “it,” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.  
<sup>32tn</sup> The Greek term here, αὐτομάτη (automath), indicates something that happens without visible cause (BDAG 152 s.v. αὐτόματος).  
<sup>33tn</sup> Or “lane,” “alley” (BDAG 907 s.v. ῥύμη).

The Spoken English NT **They passed through the first and second guard stations, then they came to the iron gate that leads to the city. And it opened for them all by itself. They came out and walked for a block,<sup>k</sup> then suddenly the angel left him.**  
<sup>k.</sup> Lit. “went forward one street.”

Wilbur Pickering’s New T. **Passing through the first and second guard posts, they came to the iron gate that leads into the city, that opened for them by itself;<sup>3</sup> upon exiting they advanced one block, and suddenly the angel left him.**  
 (3) The angel used supernatural power; and if we ever learn how to do it, we can too—Eph. 3:20.

### Literal, almost word-for-word, renderings:

A Faithful Version **Now after going past a first guard and a second, they came to the iron gate that leads into the city, which opened to them by itself; and after going out, they went on through one street, and then the angel suddenly departed from him.**

Analytical-Literal Translation **Now having passed by [the] first and second guard, they came to the iron gate, the one leading into the city, which opened by itself to them. And having gone out, they went along one street, and immediately the angel departed from him.**

Benjamin Brodie’s trans. **Now, after they had exited past the first guard and second, they approached towards the iron gate which leads into the city, which opened for them of its own accord, and after exiting, they proceeded down one street and immediately the angel withdrew from him .**

Bond Slave Version **When they were past the first and the second ward, they came to the iron gate that leads to the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.**

Far Above All Translation **They passed through the first guard-post and the second one and came to the iron gate which led to the city, which opened automatically to them. And they went out and went on down one street, then straightaway the angel departed from him.**

Modern Literal Version 2020	Now having gone through the first and second prison, they came upon the iron gate the one bringing them into the city; which was opened by itself for them, and they went forth and went forward one lane, and immediately the messenger withdrew from him.
A Voice in the Wilderness	When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the Angel departed from him.
World English Bible	When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the angel departed from him.

**The gist of this passage:** There were two guard posts, that Peter and the angel walked by; until they came to the iron gate which opened up for them. After traveling down a street, the angel suddenly departed.

<b>Acts 12:10a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i> ]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine plural, aorist active participle; nominative case	Strong's #1330
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prôtos (πρῶτος) [pronounced <i>PROT-oss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; accusative case	Strong's #4413
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i> ]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; accusative case	Strong's #5438
kaí (καί) [pronounced <i>kai</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
deuteros (δεύτερος, -α, -ον) [pronounced <i>DYOO-ter-oss</i> ]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	feminine singular adjective, accusative case	Strong's #1208

**Translation:** Having passed the first then the second guard,...

The prison was made very secure. Peter was not going to somehow escape. He was chained to two guards inside of the prison. Then to walk out, he would go past two more guards—which he just did in this narrative.

It is my opinion that four men at a time were set on Peter, for 6 hour shifts. Two men had Peter between them, chained together. Then, as one walked toward the iron gate, there is another set of guards—perhaps three of them, the first guard as it is called here. There would be the normal guards on duty, plus four each six hour shift for Peter alone. The three men together insures that they do not fall asleep. Yet, somehow, Peter and the angel

just walk right by them. And then there is the second watch, further along within this prison—probably three men—and Peter and the angel walk right by them.

Other people have other suggestions as to how the guards are configured. In any case, Peter and the angel are able to slip right past the two guards (or two sets of guards).

Acts 12:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
pulê (πύλη) [pronounced POO-lay]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine singular noun; accusative case	Strong's #4439
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sidêreos (σιδήρεος) [pronounced sid-AY-reh-oss]	<i>(made of) iron</i>	feminine singular adjective; accusative case	Strong's #4603
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
phérô (φέρω) [pronounced FEH-row]	<i>bearing, carrying, bringing; being driven (to, towards), enduring, going on, laying (down), leading; passive, being carried, being borne</i>	feminine singular, present active participle; accusative case	Strong's #5342
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172



**Translation:** ...they came to the iron gate, the one leading into the city. ...

Separating those in prison from the outside world was an iron gate. Most gates in the ancient world were made of wood, and could be easily compromised. An iron gate allowed anyone in the prison to see out, in case there is anything going on outside.

On one side of the gate was the prison and on the other side was the city. There was no way to step outside of the prison without opening up this iron gate. There was no way to slip through it; there was no way to cut through it. Other than the gate being opened at the lock, there was not enough power to open this gate.

Acts 12:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
autómatos (αὐτόματος) [pronounced ow-TOM-at-oss]	<i>by itself, of own accord, of self; self-moved, automatic, spontaneous</i>	feminine singular adjective, nominative case	Strong's #844
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open (up), to be opened (up)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #455
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...[This gate], by itself, opened up to them.

The gate, by itself, just opened up to Peter and the angel.

We have one miracle after another taking place here.

Acts 12:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
proerchomai (προέρχομαι) [pronounced pro-EHR-khom-ahee]	<i>to go forward, go on; to go before; to go before, precede, to lead; to go before, in the advance of another; to pass on</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4281

Acts 12:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hrumē (ῥύμη) [pronounced HROO- may]	<i>street, alley, avenue (crowded), lane</i>	feminine singular noun, accusative case	Strong's #4505
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, accusative case	Strong's #1520

**Translation:** And going out [of the prison], they advanced to one street,...

Peter and the angel kept on going. They walked to the first street.

Acts 12:10e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eutheôs (εὐθέως) [pronounced yoo- THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
aphistēmi (ἀφίστημι) [pronounced af-IS-tay- mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #868
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh- loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

**Translation:** ...and, immediately, the angel departed from him.

Suddenly, the angel departed from Peter. He was in prison. He was in a place that he could not possibly escape from; and yet, here he was, standing outside the prison.

Acts 12:10 *Having passed the first then the second guard, they came to the iron gate, the one leading into the city. [This gate], by itself, opened up to them. And going out [of the prison], they advanced to one street, and, immediately, the angel departed from him.* (Kukis mostly literal translation)

The decision throughout was easy for Peter to make. Herod had killed James, a fellow Apostle, based on trumped up charges.

Acts 12:10 *Peter and the angel walked past the first guard and then the second, and then came to the iron gate of the prison—the gate which opened up to the outside. As they came to the gate, it opened up of its own accord, and they stepped outside of the prison. As they came to first street, the angel suddenly departed from Peter.* (Kukis paraphrase)

We have a delicate situation here. We are, as men, subject to the higher authorities. Even though many of us do not like or appreciate government, it is instituted by God for orderly conduct in the world.

### Obeying Authorities Over Us/Peter's Jail Break

1. The Bible clearly tells us that man is subject to the laws of government.
2. Romans 13:1–7 *Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.*
3. What is happening to Peter is this: (1) James, another Apostles, was executed on some bullcrap charge and (2) they are about to do the same thing to Peter. Peter may be forced to leave Jerusalem and possibly even Judæa; but he does not have to remain in jail under these circumstances (which did involve an angel taking him out).
4. Later, Paul will be taken into custody on two occasions, and he does not plan to break out of jail; and he goes through all of the legal motions necessary (and in the end, Paul will be executed).
5. There is nothing in the Bible which suggests that we can get into an armed conflict with our government; or that we can shoot or physically subdue government officials who are doing their jobs. They are also people for whom Christ died.
6. Government is necessary for men to live side-by-side without coming into serious and even deadly conflict with one another.
7. Ideally speaking the government represents the **laws of divine establishment**. However, obviously, in some instances, some governments are closer to that concept than others. Most communist governments are very anti-establishment; and Islamic governments are even more so.
8. Now, although believers would love to have dozens of reasons to defy their government, the reasons suggested by this incident are few.
9. Peter and the other Apostles are evangelizing and teaching the Word of God. No government can outlaw this. In this realm, believers may disobey their government. If you want to evangelize, the government cannot stop you. If you want to teach Bible doctrine, the government cannot stop you. However, even this requires some limitations. When you are on company time, you should be working; not reading your Bible, not listening to a Bible lesson, not evangelizing.
10. In the United States right now, there was an election which a significant number of people believe was rigged (I began writing this in 2022). The current government is going crazy with mandates and autocratic

## Obeying Authorities Over Us/Peter's Jail Break

rule. They would like to impose an oppressive tax load upon the people. We do not, as believers, get to revolt against our government for violating the Constitution, for cheating in an election or for taxing is way too much. Our opposition to government is only where they say we cannot evangelize or teach the Word of God.

11. The job where we work has the right to limit, during work time, religious conversations and the expression of a religious point of view. However, they cannot regulate what we do outside of work.

When the believer wants to defy government, that believer needs to be very careful about what he does.

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## Peter Freed from Prison

No doubt you have heard, at one time or another, a person who has prayed for X, but he did not get it, and Charley Brown said, "Well, your problem is, you prayed without believing. That is why God did not answer your prayer." The next few things which take place will suggest that God answers prayer sometimes, even when you do not fully believe what you are praying for.

Although a majority of translations placed vv. 12–13 together in the same paragraph, they did not all do this. However, I did keep several of those passages together to better show that connection.

**And the Peter in his own was coming to be. He said, "Now I see indeed that sent forth the Lord the messenger of His and he delivered me out of a hand of Herod and from every expectation of the people of the Jews." And seeing [that], he went towards the house of the Mariam (the mother of John, of being named Markos), where was a large gathering [of people] and they were praying.**

Acts  
12:11–12

**Indeed Peter was coming to himself. He said, "Now I see that surely the Lord sent out His angel and he delivered me from the hand of Herod and from the [evil] expectations of the Jewish people." And understanding [all of that], [Peter then] went to Mary's house ([Mary was] the mother of John, who is called Mark). [There] was a large gathering [of people there] and they were praying [on behalf of Peter].**

**After a time, Peter finally sorted out what happened in his mind. He said to himself, "Obviously, the Lord sent that angel to deliver me from Herod's grip and from the evil intentions of the Jewish people." Having understood all of that, Peter then went to the home of Mary (this Mary is the mother of John Mark). There were a large number of people gathering at her home praying for Peter.**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek) **And the Peter in his own was coming to be. He said, "Now I see indeed that sent forth the Lord the messenger of His and he delivered me out of a hand of Herod and from every expectation of the people of the Jews." And seeing [that], he went towards the house of the Mariam (the mother of John, of being named Markos), where was a large gathering [of people] and they were praying.**

Complete Apostles Bible	<p>And Peter, having come to himself, said, "Now I know truly that the Lord has sent forth His angel, and has delivered me from the hand of Herod and from all the expectation of the Jews."</p> <p>And realizing this, he came to the house of Mary, the mother of John whose surname was Mark, where a considerable number were gathered together and were praying.</p>
Douay-Rheims 1899 (Amer.)	<p>And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews.</p> <p>And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.</p>
Holy Aramaic Scriptures	<p>Then, Shimeun {Simeon} understood, and said, "Now I know in truth that MarYa {The Lord-YHWH} has sent Malakeh {His Heavenly Messenger} and rescued me from the hand of Herudes {Herod i.e. Agrippa I} the King, and from the thing which the Yehudaye {the Judeans/the Jews} were plotting against me!"</p> <p>And after he understood, he came unto the house of Maryam {Mary}, the mother of Yukhanan {John}, who is surnamed Marqus {Mark}, on account that many of The Brothers were gathered there, and were praying.</p>
James Murdock's Syriac NT	<p>Then Simon recognized [where he was]; and he said: Now I know, in reality, that God hath sent his angel, and delivered me from the hand of Herod the king, and from what the Jews were devising against me.</p> <p>And when he had considered, he went to the house of Mary, the mother of John surnamed Mark; because many brethren were assembled there and praying.</p>
Original Aramaic NT	<p>And Shimeon realized and said, "Now I know in truth that THE LORD JEHOVAH has sent his Angel to save me from the hand of Herodus The King and from that which the Judeans were plotting against me."</p> <p>And as he pondered this, he came to the house of Maryam, the mother of Yohannan who was surnamed Marqus, because many brethren were gathered there and praying.</p>

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	<p>And when Peter came to his senses he said, Now, truly, I am certain that the Lord has sent his angel and taken me out of the hands of Herod, against all the hopes of the Jews.</p> <p>And when he became clear about this, he went to the house of Mary, the mother of John named Mark, where a number of them had come together for prayer.</p>
Bible in Worldwide English	<p>When Peter came to himself, he said, Now I know truly that the Lord has sent his angel. He has saved me from Herod and from all that the Jewish leaders are hoping will happen to me. And when he thought about this, he went to Mary's house. Mary was John Mark's mother. Many people were meeting there, talking to God about Peter.</p>
Easy English	<p>Then Peter understood what had happened. He said to himself, 'Now I know that these things really have happened to me. The Lord God sent one of his angels to rescue me from Herod's power. The Jewish leaders wanted Herod to cause me to suffer. But God has saved me from those bad things.'</p> <p>When Peter realized what God had done for him, he went to Mary's house. She was the mother of John Mark. Many people were meeting together in her house. They were praying to God.</p>

It is possible that John Mark wrote Mark's book about Jesus. Mary was the aunt of Barnabas.



Easy-to-Read Version–2008	Peter realized then what had happened. He thought, "Now I know that the Lord really sent his angel to me. He rescued me from Herod and from everything those Jews thought would happen to me." When Peter realized this, he went to the home of Mary, the mother of John, who was also called Mark. Many people were gathered there and were praying.
Good News Bible (TEV)	Then Peter realized what had happened to him, and said, "Now I know that it is really true! The Lord sent his angel to rescue me from Herod's power and from everything the Jewish people expected to happen." Aware of his situation, he went to the home of Mary, the mother of John Mark, where many people had gathered and were praying.
J. B. Phillips	Then Peter came to himself and said aloud, "Now I know for certain that the Lord has sent his angel to rescue me from the power of Herod and from all that the Jewish people are expecting." As the truth broke upon him he went to the house of Mary, the mother of John surnamed Mark where many were gathered together in prayer.
<i>The Message</i>	That's when Peter realized it was no dream. "I can't believe it—this really happened! The Master sent his angel and rescued me from Herod's vicious little production and the spectacle the Jewish mob was looking forward to." Still shaking his head, amazed, he went to Mary's house, the Mary who was John Mark's mother. The house was packed with praying friends.
NIRV	Then Peter realized what had happened. He said, "Now I know for sure that the Lord has sent his angel. He set me free from Herod's power. He saved me from everything the Jewish people were hoping would happen." When Peter understood what had happened, he went to Mary's house. Mary was the mother of John Mark. Many people had gathered in her home. They were praying there.
New Life Version	<b>The Christians Find It Hard to Believe Peter Is Free</b> As Peter began to see what was happening, he said to himself, "Now I am sure the Lord has sent His angel and has taken me out of the hands of Herod. He has taken me also from all the things the Jews wanted to do to me." After thinking about all this, he went to Mary's house. She was the mother of John Mark. Many Christians were gathered there praying.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter finally realized this wasn't a dream. It was real. Right out loud he said to himself, "Well, there's no doubt now. The Lord actually sent me an angel. That angel saved me from what Herod planned to do to me and from what the Jews expected to see." [7] After this finally sunk in for Peter, he rushed to the home of Mary, the mother of John Mark. [8] That's where many believers had gotten together to pray for him. <sup>7</sup> 12:11Herod and the Jews weren't planning a square dance. Many Bible experts agree that Herod and the Jews likely expected a sequel to the execution of James. <sup>8</sup> 12:12This isn't John the apostle, who was one of Jesus's 12 original disciples. It was another John, apparently nicknamed Mark. Or maybe his mom liked the name "John" and his dad liked "Mark." Who knows? Bible writers sometimes called him "John," sometimes "Mark," and sometimes "John, also called Mark." He was a cousin of Barnabas and an associate of Paul, who sometimes traveled with Paul on mission trips (Colossians 4:10).
Contemporary English V.	Peter now realized what had happened, and he said, "I am certain that the Lord sent his angel to rescue me from Herod and from everything the Jewish leaders planned to do to me." Then Peter went to the house of Mary the mother of John whose other name was Mark. Many of the Lord's followers had come together there and were praying.

The Living Bible	Peter finally realized what had happened! "It's really true!" he said to himself. "The Lord has sent his angel and saved me from Herod and from what the Jews were hoping to do to me!" After a little thought he went to the home of Mary, mother of John Mark, where many were gathered for a prayer meeting.
New Berkeley Version New Living Translation	Peter finally came to his senses. "It's really true!" he said. "The Lord has sent his angel and saved me from Herod and from what the Jewish leaders [Or <i>the Jewish people</i> .] had planned to do to me!" When he realized this, he went to the home of Mary, the mother of John Mark, where many were gathered for prayer.
The Passion Translation	That's when Peter realized that he wasn't having a dream! He said to himself, "This is really happening! The Lord sent his angel to rescue me from the clutches of Herod and from what the Jewish leaders planned to do to me." When he realized this, he decided to go to the home of Mary and her son John Mark. The house was filled with people praying.
Plain English Version	Then Peter woke up properly. He said to himself, "Now I know that this is true. I'm not dreaming. God did send one of his angels to save me. That big boss Herod, and the Jewish leaders, they wanted to hurt me, but God saved me from them." After Peter thought that, he went to Mary's house. She was the mother of John Mark. A lot of Christians were there in her house, and they were praying for Peter.
UnfoldingWord Simplified T.	Then Peter finally realized that what had happened to him was not a vision, but that it had really happened. So he thought, "Now I really know that the Lord God sent an angel to help me. He rescued me from what Herod planned to do to me and also from all the things that the Jewish leaders expected would happen." When Peter realized that God had rescued him, he went to Mary's house. She was the mother of John whose other name was Mark. Many believers had assembled there, and they were praying that God would help Peter somehow.
William's New Testament	Then Peter came to himself and said, "Now I really know that the Lord has sent His angel and rescued me from the power of Herod and from all that the Jewish people were expecting to do to me." When he became conscious of his situation, he went to the house of Mary, the mother of John who was also called Mark, where a large number of people had met and were praying.

### Partially literal and partially paraphrased translations:

Beck's American Translation Breakthrough Version	And when Peter became in himself, he said, "Now I truly realize that the Master sent off His angel and took me out of Herod's hand and every expectation of the ethnic group of the Jewish <i>people</i> ." And when he came to realize it, he went up to Mary's house, the mother of John (the one who is also called Mark), where an adequate amount of <i>people</i> were who had accumulated together and were praying.
Common English Bible	At that, Peter came to his senses and remarked, "Now I'm certain that the Lord sent his angel and rescued me from Herod and from everything the Jewish people expected." Realizing this, he made his way to Mary's house. (Mary was John's mother; he was also known as Mark.) Many believers had gathered there and were praying.
Len Gane Paraphrase	When Peter came to himself, he said, "Now, I truly know that the Lord has sent his angel and delivered me out of Herod's hand and all the evil hopes of the Jewish people." After thinking about this, he came to Mary's (the mother of John whose last name was Mark) house. Many people were there praying.

A. Campbell's Living Oracles	And Peter, being come to himself, said, Now I know truly, that the Lord has sent his messenger, and has delivered me from the hand of Herod, and from all the expectations of the Jewish people. And recollecting, he came to the house of Mary, the mother of John, who was surnamed Mark; where many were gathered together, praying.
New Advent (Knox) Bible	At this, Peter came to himself. Now I can tell for certain, he said, that the Lord has sent his angel, to deliver me out of Herod's hands, and from all that the people of the Jews hoped to see. V. 12 will be placed with the next passage for context.
NT for Everyone	Then Peter came to his senses. "Now I know it's true!" he said. "The Lord sent his angel and snatched me out of Herod's hands. He rescued me from all the things the Judaeans were intending to do." V. 12 will be placed with the next passage for context.
20 <sup>th</sup> Century New Testament	Then Peter came to himself and said: "Now I know beyond all doubt that the Lord has sent his angel, and has rescued me from Herod's hands and from all that the Jewish people have been expecting." As soon as he realized what had happened, he went to the house of Mary, the mother of John who was also known as Mark, where a number of people were gathered together, praying.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	Peter then coming to himself, remarked, "Now I know of a certainty that the Lord has sent His angel, and has delivered me from the hand of Herod, as well as from all the expectation of the Judean people." Then on reflection, he proceeded to the house of Mary, the Mother of John, surnamed Mark; where many were assembled, and were praying.
Free Bible Version	When Peter came to his senses, he said, "Now I realize this really happened! The Lord sent an angel to rescue me from Herod's power, and from everything that the Jewish people had planned." Now that he was conscious of what had happened, Peter went to the house of Mary, the mother of John Mark. Many believers had gathered there, and were praying.
International Standard V	Then Peter came to himself and said, "Now I'm sure that the Lord has sent his angel and rescued me from [Lit. from the hands of] Herod and from everything the Jewish people were expecting!" When Peter [Lit. he] realized what had happened, he went to the house of Mary, the mother of John who was also called Mark, where a large number of people had gathered and were praying.
Montgomery NT	Peter, coming to himself, said, "Now I know for a certainty that the Lord has sent his angel and released me from the hand of Herod, and from all that the Jewish people were anticipating." So, after he had thought things over, he went to the house of Mary, the mother of John, surnamed Mark, where a large number of people were assembled, praying.
NIV, ©2011	Then Peter came to himself and said, "Now I know without a doubt that the Lord has sent his angel and rescued me from Herod's clutches and from everything the Jewish people were hoping would happen." When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.
Weymouth New Testament	Peter coming to himself said, "Now I know for certain that the Lord has sent His angel and has rescued me from the power of Herod and from all that the Jewish people were anticipating." So, after thinking things over, he went to the house of Mary, the mother of John surnamed Mark, where a large number of people were assembled, praying.

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) Then Peter recovered his senses and said, "Now I know that the Lord has sent his angel and has rescued me from Herod's clutches and from all that the Jews had in store for me."  
Peter then found his bearings and came to the house of Mary, the mother of John also known as Mark, where many were gathered together and were praying.
- The Heritage Bible And Peter having become within himself, said, Now I see truly, that the Lord has set apart and sent his heavenly messenger, and took me out of the hand of Herod, and from all the expectation of the people of the Jews.  
And seeing completely, he came to the house of Mary the mother of John, surnamed Mark, where appropriate numbers were gathered together, and praying.
- New American Bible (2011) Then Peter recovered his senses and said, "Now I know for certain that [the] Lord sent his angel and rescued me from the hand of Herod and from all that the Jewish people had been expecting."  
When he realized this, he went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer.<sup>b</sup>  
b. [12:12] 12:25; 15:37.
- New Catholic Bible Then Peter came to his senses and said, "Now I am positive that the Lord sent his angel and rescued me from Herod's clutches and from all that the Jewish people were expecting." As soon as he realized this, he went to the house of Mary, the mother of John, also called Mark,<sup>[c]</sup> where many had assembled and were at prayer.  
[c] *Mark*: cousin of Barnabas (see Col 4:10); we find Mark in Acts 12:25; 13:5, 13; 15:37-39, and in the service of Paul the prisoner (Col 4:10; Philem 24; 2 Tim 4:11). He was a disciple of Peter (1 Pet 5:13), and tradition considers him to be the author of the second Gospel.
- New Jerusalem Bible It was only then that Peter came to himself. And he said, 'Now I know it is all true. The Lord really did send his angel and save me from Herod and from all that the Jewish people were expecting.'  
As soon as he realised this he went straight to the house of Mary the mother of John Mark, where a number of people had assembled and were praying.
- Revised English Bible—1989 Then Peter came to himself. "Now I know it is true," he said: "the Lord has sent his angel and rescued me from Herod's clutches and from all that the Jewish people were expecting."  
Once he had realized this, he made for the house of Mary, the mother of John Mark, where a large company was at prayer.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Then Kefa came to himself and said, "Now I know for sure that the Lord sent his angel to rescue me from Herod's power and from everything the Judean people were hoping for."  
Realizing what had happened, he went to the house of Miryam the mother of Yochanan (surnamed Mark), where many people had gathered to pray.
- Hebraic Roots Bible And having come, Peter said within himself, Now I know truly that YAHWEH sent out His cherub and plucked me out of Herod's hand, and from the thing which the Jews planned against me.  
And considering, he came to the house of Mariam the mother of John, the one being surnamed Mark, where many were gathered together, and praying.
- Holy New Covenant Trans. Then Peter realized what had happened. He thought, "Now I know that the Lord really did send his angel to me. He rescued me from Herod and everything which the Jewish people were expecting."  
When Peter realized this, he went to Mary's house. She was the mother of John. (John was also called Mark.) Many people were gathered there; they were all praying.

The Scriptures 2009	And when Kēpha had come to himself, he said, "Now I truly know that הויה has sent His messenger, and delivered me from the hand of Herodes and <i>from</i> all the Yehudī people were anticipating." And having realised this, he went to the house of Miryam, the mother of Yoḥanan who was also called Marqos, where many had gathered to pray.
Tree of Life Version	When Peter came to himself, he said, "Now I know for real that the Lord has sent His angel and delivered me from the hand of Herod and from all that the Judean people were expecting." When he realized this, he went to the house of Miriam, the mother of John (also called Mark), where many were assembled together and praying.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and The Peter in himself Becoming says now [I] have seen truly for sends The Lord the messenger [of] him and [He] rescues me from hand [of] herod and [from] every the expectation [of] the people [of] the jews Knowing {it} also [He] comes to the house [of] the mary the mother [of] john the [man] being called mark where were [Men] Considerable Having Been Gathered and Praying...
Alpha & Omega Bible	WHEN PETER CAME TO HIMSELF, HE SAID, "NOW I KNOW FOR SURE THAT THE LORD HAS SENT FORTH HIS ANGEL AND RESCUED ME FROM THE HAND OF HEROD AND FROM ALL THAT THE JEWISH PEOPLE WERE EXPECTING." AND WHEN HE REALIZED THIS, HE WENT TO THE HOUSE OF MARY, THE MOTHER OF JOHN WHO WAS ALSO CALLED MARCUS ( <i>Mark</i> ), WHERE MANY WERE GATHERED TOGETHER AND WERE PRAYING.
Awful Scroll Bible	And Peter, coming to be from-within himself, said, "Now I have perceived plainly, that the Lord segregates-out His angelic messenger, and Himself took- me -out of the hands of Herod, and all the watching-with-regards-to of the people of the Jews." So, perceiving- it -together, he comes to the house of Mary, the mother of John, he being put-a-name-upon of Mark, where a considerable number were having been amassed-together, and wishing-with-regards-to.
Concordant Literal Version	And Peter, coming to himself, said, "Now I truly am aware that the Lord delegates His messenger, and extricates me out of the hand of Herod and all the hope of the Jewish people." Besides, being conscious, he came to the house of Mary, the mother of John who is surnamed Mark, where a considerable number were, convened together and praying."
exeGesés companion Bible	And Petros, being by himself, says, Now I know truly that Yah Veh apostolized his angel to release me from the hand of Herod and from all the expectation of the people of the Yah Hudiym. And being aware, he comes to the house of Miryam the mother of Yahn who is called Markos - where many gather together praying.
Orthodox Jewish Bible	And Kefa, having come to himself, said, "Now I have da'as for sure that HaAdon sent out his malach and delivered me from the hand of Herod and from all the expectation of the Judean people." [TEHILLIM 34:7; DANIEL 3:28; 6:22] Having realized this, Kefa came upon the bais of Miryam the Em (mother) of Yochanan, the one being called Markos, where there were many having been assembled and davening.
Rotherham's Emphasized B.	And   Peter   coming  to himself  said—



[Now] know I of a truth, that the Lord hath sent forth his messenger, and taken me out of the hand of Herod, and all the expectation of the people of the Jews.

And, considering the matter, he came unto the house of Mary, the mother of John who was surnamed Mark, where a considerable number were gathered together and praying.

### Expanded/Embellished Bibles:

- The Amplified Bible* When Peter came to his senses, he said, "Now I know for certain that the Lord has sent His angel and has rescued me from the hand of Herod and from all that the Jewish people were expecting [to do to me]." When he realized what had happened, he went to the house of Mary [According to Col 4:10 this Mary was the aunt of Barnabas, so her son John Mark and Barnabas were cousins.] the mother of John, who was also called Mark, [John Mark wrote the *Gospel of Mark*.] where many [believers] were gathered together and were praying *continually* [and had been praying all night].
- An Understandable Version Then when Peter realized what had actually happened, he said, "Now I know for certain that [*it was*] the Lord who sent His angel to rescue me from Herod's custody and from all that the Jewish people had planned [*to do to me*]." After thinking about the matter [*for awhile*], he decided to go to the house of Mary, mother of John Mark, where a large gathering [*of Christians*] was praying.
- The Expanded Bible Then Peter realized what had happened [came to himself]. He thought, "Now I know that the Lord really sent his angel to me. He rescued me from [<sup>L</sup> from the hands of] Herod and from all the things the [<sup>L</sup> Jewish] people thought would happen." When he considered [realized] this, he went to the home of Mary, the mother of John [<sup>L</sup> who was also called] Mark [12:25; 13:5; 15:37; Col. 4:10; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13]. Many people were gathered there, praying.
- Jonathan Mitchell NT Next, Peter, suddenly coming to be within (= coming to) himself, said, "Now I have truly seen, and thus am really aware, that the Lord [= Yahweh or Christ] sent forth His agent (messenger) out on a mission, and he extricated me (plucked me out) from the midst of Herod's hand (= power and authority), and from the entire anticipation of the Judean people (or: from everything the people of Judea were focusing their thinking to and looking toward)." And then, after perceiving [the various aspects of his situation] and consciously considering [it], he came upon the house of Mary, the mother of John – the one surnamed Mark, where quite a few people had been gathered and were crowded together continuing in thinking or speaking toward things being well (i.e., praying).
- Syndein/Thieme And when Peter considered the matter {thought it over}, he said, "Now I know for sure, that the Lord has sent his angel, and has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." And when he had considered the thing {Peter took some time to think it over}, he came to the house of Mary, the mother of John, whose surname was Mark where many were gathered together praying.
- Translation for Translators Then Peter *finally* realized that *what had happened to him was not a vision, but it had really happened*. So he said *to himself*, "Now I really know that the Lord God sent an angel *to help me*. He rescued me from what Herod planned to do [MTY] *to me*, and also from all the things that the Jewish leaders [SYN] expected *that Herod would do to me*." V. 12 will be placed with the next passage for context.
- The Voice Peter finally realized all that had really happened.  
**Peter:** *Amazing!* The Lord has sent His messenger to rescue me from Herod and the public spectacle of my execution which the Jews fully expected.

Peter immediately rushed over to the home of a woman named Mary. (Mary's son, John Mark, *would eventually become an important associate of the apostles.*) A large group had gathered there to pray for Peter and his safety.

### Bible Translations with Many Footnotes:

#### Lexham Bible

**And when** [\*Here "when" is supplied as a component of the participle ("came") which is understood as temporal] Peter came to himself, he said, "Now I know truly that the Lord has sent out his angel and rescued me from the hand of Herod and all that the Jewish people expected!" [Literally "the expectation of the people of the Jews"]

**And when he** [\*Here "when" is supplied as a component of the participle ("realized") which is understood as temporal] realized this, [\*Here the direct object is supplied from context in the English translation] he went to the house of Mary, the mother of John (who is also called Mark), where many people were gathered together and were praying.

#### NET Bible®

When<sup>34</sup> Peter came to himself, he said, "Now I know for certain that the Lord has sent his angel and rescued<sup>35</sup> me from the hand<sup>36</sup> of Herod<sup>37</sup> and from everything the Jewish people<sup>38</sup> were expecting to happen."

When Peter<sup>39</sup> realized this, he went to the house of Mary, the mother of John Mark,<sup>40</sup> where many people had gathered together and were praying.

<sup>34tn</sup> Grk "And when." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here.

<sup>35tn</sup> Or "delivered."

<sup>36sn</sup> Here the hand of Herod is a metaphor for Herod's power or control.

<sup>37sn</sup> King Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great).

<sup>38sn</sup> Luke characterizes the opposition here as the Jewish people, including their leadership (see 12:3).

<sup>39tn</sup> Grk "he"; the referent (Peter) has been specified in the translation for clarity.

<sup>40tn</sup> Grk "John who was also called Mark."

<sup>sn</sup> John Mark becomes a key figure in Acts 12:25; 13:5, 13; 15:37-39.

#### The Spoken English NT

And Peter came to his senses and said, "Now I really know the Lord sent his angel and rescued me-from Herod's grasp,<sup>1</sup> and from everything the Jewish public has been expecting."

When he realized that, he went to the home of Mary, John Mark's mother. There were a good number of people gathered there praying.

<sup>1</sup> Lit. "hand."

#### Wilbur Pickering's New T.

#### Enter Rhoda

When Peter had come to himself he said, "Now I know for certain that the Lord sent His angel and delivered me out of Herod's hand and from all the expectation of the Jewish people".

Upon reflection he went to the house of Mary, the mother of John (the one called Mark), where a considerable number had gathered and were praying.

### Literal, almost word-for-word, renderings:

#### A Faithful Version

And when Peter came to himself, he said, "Now I truly understand that the Lord sent His angel, and has delivered me from the hand of Herod, and from all the expectation of the people of the Jews."

And as he was pondering this, he came to the house of Mary, the mother of John who was surnamed Mark, where many were gathered together and were praying.

#### Analytical-Literal Translation

And Peter having come to himself, said, "Now I know truly that the Lord sent forth His angel and delivered me out of [the] hand of Herod and all the expectation of the people of the Jews."

And having become aware of [this], he came to the house of Mary, the mother of John, the one being called Mark, where a considerable [number] had been gathering together and [were] praying.

Benjamin Brodie's trans.

Then Peter, after re-establishing in himself [regaining composure, coming to his senses], said: "Now I know with certainty that the Lord dispatched His angel and rescued me from the hand of Herod and from each expectation of the Jewish people.

And after coming to a firm realization [of what had just happened], he went to the home of Mary, the mother of John, the one surnamed Mark, where many were gathered together and praying .

Bond Slave Version

And when Peter was come to himself, he said, Now I know of a surety, that the LORD has sent his angel, and has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

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 praying.

Far Above All Translation

And Peter, having come to himself, said, "Now I truly know *the* Lord sent his angel and set me free from Herod's grip and all the expectation of the Jewish people."

And realizing this, he went to the house of Mary the mother of John who *is* surnamed Mark, where there was a considerable number *of people* gathered and praying.

Legacy Standard Bible

When Peter came to himself, [Lit *in himself*] he said, "Now truly I know that the Lord has sent His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting. [Lit *the expectation of the people of the Jews*]" And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying.

Literal Standard Version

And Peter having come to himself, said, "Now I have known of a truth that the LORD sent forth His messenger, and delivered me out of the hand of Herod, and all the expectation of the people of the Jews"; also, having considered, he came to the house of Mary, the mother of John, who is surnamed Mark, where there were many thronged together and praying.

Modern Literal Version 2020

And Peter, became *awake* in himself, and said, Now I truly know, that the Lord sent his messenger out and liberated me out-of the hand of Herod and all the expectation of the people of the Jews.

And after being conscious *of it*, he came upon the house of Mary the mother of John who is surnamed Mark, where a considerable *number* were accumulating together and *were* praying.

**The gist of this passage:**

After recognizing that he was really liberated from prison by an angel, Peter went to where he knew many believers would be gathered.

11-12

### Acts 12:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Acts 12:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heautô (ἑαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; for himself, to him, in him, by him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle/passive participle, nominative case	Strong's #1096

**Translation:** *Indeed Peter was coming to himself.*

Peter had been rescued from jail at a time when he was quiet groggy. Even when he found himself standing outside of the jail, out in the street, Peter still thought that he might be in a dream. Then he recognized that he really was not in jail and standing out in the street.

Here, at this point, he began to sort everything out in his own mind and he came to the realization that what seemed to happen actually happened.

Here is how several translators rendered this phrase:

Benjamin Brodie's trans.	<i>Then Peter, after re-establishing in himself [regaining composure, coming to his senses],...</i>
Common English Bible	<i>At that, Peter came to his senses...</i>
Contemporary English V.	<i>Peter now realized what had happened,...</i>
Easy-to-Read Version–2008	<i>Peter realized then what had happened.</i>
New Life Version	<i>As Peter began to see what was happening,...</i>
New Living Translation	<i>Peter finally came to his senses.</i>
The Passion Translation	<i>That's when Peter realized that he wasn't having a dream!</i>
Plain English Version	<i>Then Peter woke up properly.</i>
Syndein/Thieme	<i>And when Peter considered the matter...</i>
UnfoldingWord Simplified T.	<i>Then Peter finally realized that what had happened to him was not a vision, but that it had really happened.</i>

Acts 12:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

Acts 12:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #1492
The form of this verb is οἶδα.			
alêthōs (ἀληθῶς) [pronounced al-ay-THOCE]	<i>indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly, in fact</i>	adverb	Strong's #230
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
exapostellō (ἐξαποστέλλω) [pronounced ex-ap-oss-TEHL-loh]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1821
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** He said, "Now I see that surely the Lord sent out His angel..."

Peter methodically repeated to himself what happened. "God really did sent an angel to me." This eemed like a dream to him, but it wasn't.



Acts 12:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
exairéō (ἐξαιρέω) [pronounced <i>ex-ahēe-REH-oh</i> ]	<i>to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1807
me (μέ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
cheir (χείρ, χειρός, ἡ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced <i>hay-ROW-dace/HAY-rohç</i> ]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, genitive/ablative case	Strong's #2264

**Translation:** ...and he delivered me from the hand of Herod...

Peter confirms in his own mind that, “God certainly sent an angel to me and that angel delivered me from the clutches of Herod Agrippa.” At this point, Peter is grounded in reality, despite the craziness of this event.

Acts 12:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pasês (πάσης) [pronounced <i>PAH-sace</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
tês (τῆς) [pronounced <i>tayç</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
prosdokía (προσδοκία) [pronounced <i>prohs-dohk-EE-ah</i> ]	<i>expectation, anticipation; apprehension (of evil); by implication, infliction anticipated</i>	feminine singular noun, genitive/ablative case	Strong's #4329

This word is only found in Luke and Acts (Luke 21:26 Acts 12:11).

Acts 12:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

**Translation:** ...and from the [evil] expectations of the Jewish people.”

Peter is here speaking of the religious Jews, particularly those in the hierarchy of their false religion. That had evil intentions toward him—very likely an execution.

We have observed how, when Jesus went to the cross, the Jews could not do anything as severe as capital punishment apart from Roman government collusion. However, they had stoned Stephen to death; and there was a time that Saul would search out people and deliver them all the way back to Jerusalem for some kind of heavy punishment.

Acts 12:11 **Indeed Peter was coming to himself. He said, “Now I see that surely the Lord sent out His angel and he delivered me from the hand of Herod and from the [evil] expectations of the Jewish people.”** (Kukis mostly literal translation)

Acts 12:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suneídō (συνεῖδω) [pronounced soon-Ī-do]	<i>seeing (having seen) together with others; seeing (having seen) in one's mind with one's self; understanding, perceiving, comprehending; knowing with another; knowing in one's mind or with one's self, being conscience of; sharing the knowledge of</i>	masculine singular, aorist active participle; nominative case	Strong's #4894
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037

Acts 12:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2064
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
οἰκία (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
τῆς (τής) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Μαρία/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun; feminine singular; genitive/ablative case	Strong's #3137

**Translation:** And understanding [all of that], [Peter then] went to Mary's house...

Peter, having put all this together in his own mind then chooses to go to the house of Mary. This is a different Mary than we have studied before.

What seems to be the case is, headquarters for the gathering of believers changed from time to time; and it is very likely that no single house could hold them all. Early on, the Jews who believed in Jesus found themselves at odds with the established traditional religion of the Jews and the people who headed that religion. Those who believed in Jesus saw the **Temple** and the **synagogues** as their natural places to gather, as that is where people read and explained the Scriptures. Those who did not believe in Jesus believed that these buildings belonged to them and that these new assembly was a cult that would probably die out after a time.

At this point in time in history—A.D. 44—we are only 14 years from the cross and the practices and doctrines of the church are not standardized in any way. There is this problem between the church and the Jews who live after the traditions of their fathers: who owns these buildings? Who has the right to go into them and teach?

Let me suggest that the development of the church as having buildings and meeting places separate from the Temple and synagogues was an organic process (the destruction of the Temple in A.D. 70 will move this process along). Logically, it would become clear that, when the church met privately at someone's home, there was less

likely to be some kind of confrontation. There was less likely to be a debate (or argument) to break out. More things could be learned and done at a private home than could be done at a **synagogue** or in the Temple.

At this point, there were likely a number of homes where believers gathered. This would have been one that Peter was most familiar with. Again, I see this as more of an organic movement. No one stood up and said, “Hey, listen, all, we should have our own buildings and our own meeting places, right?”

If believers were going to meet up for a meal and to pray as a group; or for teaching; it was simply more practical for this to take place in a private residence. So, for a time, the disciples no doubt went to the Temple or to the local synagogue daily; but that tapered off after awhile. There would come a point where there were two groups: believers in Jesus as the Messiah and those who refused to believe. When this demarcation became clear, then going to the synagogue made less sense. Let’s say that there are 20 or 40 believers (or perhaps they number in the hundreds). There is going to be a point in time when going to the synagogue or Temple seems unprofitable. There is no actual building up of the **body of Christ**. Certainly, a gathering in a home had far less drama (although, if you will recall, Saul actually went into homes to drag people out and haul them to Jerusalem—see **Acts 8** ([HTML](#)) ([PDF](#)) ([WPD](#))). But, generally speaking, a number of believers meeting in a home was the best alternative.

Acts 12:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong’s #3588
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i> ]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; genitive/ablative case	Strong’s #3384
Iōannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; genitive/ablative case	Strong’s #2491
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
epikaleomai (ἐπικαλέομαι) [pronounced <i>ep-ee-kal-EH-ohm-ahee</i> ]	<i>named, surnamed, designated, called entitled; by implication, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, present passive participle, genitive/ablative case	Strong’s #1941
Márkos (Μάρκος) [pronounced <i>MAHR-koss</i> ]	<i>a defense; transliterated, Mark, Marcos, Markos</i>	masculine singular proper noun person; genitive/ablative case	Strong’s #3138 (of Latin origin)

From Thayer: [Mark was] an evangelist, the author of the Gospel of Mark. Marcus was his Latin surname, his Jewish name was John. He was a cousin of Barnabas and a companion of Paul in some of his missionary journeys.

**Translation:** ...([Mary was] the mother of John, who is called Mark).

There are several Marys in Scripture. This one is the mother of John Mark (the writer of the gospel of Mark; and he will take part in the missionary activity which will come up later in the book of Acts). She is apparently the aunt of Barnabas (so John Mark and Barnabas are cousins).

Acts 12:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὔ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine plural adjective; nominative case	Strong's #2425
sunathroizō (συναθροίζω) [pronounced soon-ath-ROID-zoh]	<i>gathering together with others; assembling, convening, calling together; being gathered together, coming together</i>	masculine plural, perfect passive participle, nominative case	Strong's #4867
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, present deponent middle/ passive participle; nominative case	Strong's #4336

**Translation:** [There] was a large gathering [of people there] and they were praying [on behalf of Peter].

A large number of people had gathered there at Mary's house and they were praying for Peter at this time.

Acts 12:12 And understanding [all of that], [Peter then] went to Mary's house ([Mary was] the mother of John, who is called Mark). [There] was a large gathering [of people there] and they were praying [on behalf of Peter]. (Kukis mostly literal translation)

There is no way that Peter can simply go off and sleep. He is aware of where many of the believers are gathered and, given the circumstances, he knows that they might even be up and around.

Acts 12:11–12 Indeed Peter was coming to himself. He said, "Now I see that surely the Lord sent out His angel and he delivered me from the hand of Herod and from the [evil] expectations of the Jewish people." And understanding [all of that], [Peter then] went to Mary's house ([Mary was] the mother of John, who is called Mark). [There] was a large gathering [of people there] and they were praying [on behalf of Peter]. (Kukis mostly literal translation)

Peter has sorted out in his own mind that he was not dreaming. Recognizing that, he went off to where a number of believers were gathered.



Acts 12:11–12 After a time, Peter finally sorted out what happened in his mind. He said to himself, “Obviously, the Lord sent that angel to deliver me from Herod’s grip and from the evil intentions of the Jewish people.” Having understood all of that, Peter then went to the home of Mary (this Mary is the mother of John Mark). There were a large number of people gathering at her home praying for Peter. (Kukis paraphrase)

Most translations had v. 12 as a part of vv. 13–14; so I included many instances below where that was the case.

In v. 14, Rhoda tells everyone that Peter is outside and in v. 15a, some people inside tell her that she is crazy. A few translators include v. 15a as a part of v. 14. Of the four ancient translations which I refer to, none of them do this. Nevertheless, the chapters and verses were added to the Bible long after the text was written down.

Probably, a better separation would have been to feature v. 11 by itself and then put vv. 12–14 together. That would have been more consistent with most translations. However, it is also reasonable to place vv. 11–12 together, given their flow one to the other.

**But a knocking of him to the door of the doorway came near a female slave to listen, with a name Rhoda. And fully knowing the voice of the Peter, from the joy, she did not open up the doorway. But running, she brought word to stand the Peter before the doorway.**

Acts  
12:13–14

**[At] his knocking at the gate of the opening [to the courtyard], a female servant came near to listen. [Her] name [was] Rhoda. She fully recognized Peter’s voice, [but] because of [her] gladness, she did not open up the gate. Running in, she declared that Peter was standing at the gate.**

**When Peter arrived at Mary’s home, he knocked at the gate which led into the courtyard. A female servant came near to hear who had come (the servant’s name was Rhoda). She knew Peter’s voice, but neglected to open up the gate, as she was overly excited at hearing Peter’s voice. She ran in and told everyone that Peter was standing outside the gate in front of the house.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But a knocking of him to the door of the doorway came near a female slave to listen, with a name Rhoda. And fully knowing the voice of the Peter, from the joy, she did not open up the doorway. But running, she brought word to stand the Peter before the doorway.
Complete Apostles Bible	And when Peter knocked at the door of the gate, a servant girl came to answer, named Rhoda. When she recognized Peter's voice, because of her gladness she did not open the gate, but running in, she announced that Peter stood before the gate.
Douay-Rheims 1899 (Amer.)	And when he knocked at the door of the gate, a damsel came to hearken. whose name was Rhode. And as soon as she knew Peter's voice, she opened not the gate for joy: but running in she told that Peter stood before the gate.
Holy Aramaic Scriptures	And he knocked at the gate of the courtyard, and there went out a young girl to answer him, whose name was Rudi {Rhoda}. And she recognized the voice of Shimeun {Simeon}, and in her joy she didn't open the gate for him, but rather, turned around in a run, and said unto them, "Look! Shimeun {Simeon} is standing next to the gate of the courtyard!"
James Murdock's Syriac NT	And he knocked at the gate of the court; and a maid named Rhoda came to reply to him.

Original Aramaic NT And she recognized the voice of Simon: and, In her joy, she did not open to him the gate, but ran back, and told them: Lo, Simon is standing at the gate of the court. And he knocked at the door of the courtyard and a girl went out to answer it whose name was Rhoda. She recognized the voice of Shimeon and in her joy she did not open the door to him, as she went back running and saying to them, "Shimeon, behold, is standing at the door of the courtyard!"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he gave a blow on the door, and a young girl came to it, named Rhoda. And hearing the voice of Peter, in her joy she went running, without opening the door, to say that Peter was outside.
Bible in Worldwide English	Peter knocked at the outside door. A young servant woman named Rhoda went to answer. When she knew it was Peters voice, she was very glad. She did not open the door. But she ran in and told the people that Peter was at the door.
Easy English	Peter knocked on the outside door of the house. A servant girl called Rhoda came to the door. She recognized Peter's voice and she was very happy. But she did not open the door. Instead, she ran back into the house and she said to all the people there, 'Peter is standing outside the door!'
Easy-to-Read Version–2008	Peter knocked on the outside door. A servant girl named Rhoda came to answer it. She recognized Peter's voice, and she was very happy. She even forgot to open the door. She ran inside and told the group, "Peter is at the door!"
God's Word™	Peter knocked on the door of the entryway, and a servant named Rhoda came to answer. When she recognized Peter's voice, she was so happy that instead of opening the door, she ran back inside and reported, "Peter is standing at the door!"
Good News Bible (TEV)	Peter knocked at the outside door, and a servant named Rhoda came to answer it. She recognized Peter's voice and was so happy that she ran back in without opening the door, and announced that Peter was standing outside.
J. B. Phillips	As he knocked at the door a young maid called Rhoda came to answer it, but on recognising Peter's voice failed to open the door from sheer joy. Instead she ran inside and reported that Peter was standing on the doorstep. At this they said to her, "You must be mad!" V. 15a is included for context.
<i>The Message</i>	Still shaking his head, amazed, he went to Mary's house, the Mary who was John Mark's mother. The house was packed with praying friends. When he knocked on the door to the courtyard, a young woman named Rhoda came to see who it was. But when she recognized his voice—Peter's voice!—she was so excited and eager to tell everyone Peter was there that she forgot to open the door and left him standing in the stree. V. 12 is included for context.
NIRV	Peter knocked at the outer entrance. A servant named Rhoda came to answer the door. She recognized Peter's voice. She was so excited that she ran back without opening the door. "Peter is at the door!" she exclaimed.
New Life Version	When Peter knocked at the gate, a girl named Rhoda went to see who it was. She knew Peter's voice, but in her joy she forgot to open the gate. She ran in and told them that Peter was standing outside the gate.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He knocked on the door. A young slave girl named Rhoda went to find out who was there. <b>RHODA LEAVES PETER STANDING OUTSIDE</b>
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	When she recognized Peter's voice outside, she got so excited that she forgot to open the door. She ran to tell everyone praying for Peter that their prayers were answered because Peter was here, standing at the door.
Contemporary English V.	Peter knocked on the gate, and a servant named Rhoda came to answer. When she heard Peter's voice, she was too excited to open the gate. She ran back into the house and said that Peter was standing there.
Goodspeed New Testament	When he knocked at the outer door, a maid named Rhoda came to answer it, and when she recognized Peter's voice, in her joy she did not stop to open the door, but ran in and told them that Peter was standing outside.
New Berkeley Version New Living Translation	. When he realized this, he went to the home of Mary, the mother of John Mark, where many were gathered for prayer. He knocked at the door in the gate, and a servant girl named Rhoda came to open it. When she recognized Peter's voice, she was so overjoyed that, instead of opening the door, she ran back inside and told everyone, "Peter is standing at the door!" V. 12 is included for context.
The Passion Translation	When he knocked on the door to the courtyard, a young servant girl named Rose got up to see who it was. When she recognized Peter's voice, she was so excited that she forgot to open the door, but ran back inside the house to announce, "Peter is standing outside!"
Plain English Version	Peter knocked on the door of that house, and a worker went to the door. She was a girl called Rhoda. She heard his voice, and she knew it was Peter, so she was very happy. She was so happy that she forgot to open the door. She just ran back into the house and told all the people, "Peter is here, standing outside the door."
Radiant New Testament	Peter knocked at the outer entrance, and a servant named Rhoda came to answer the door. When she recognized Peter's voice, she got so excited that she ran back without opening it. "Peter's at the door!" she told everyone excitedly.
UnfoldingWord Simplified T.	When Peter knocked at the outer entrance, a servant girl named Rhoda came to find out who was outside the door. When Peter answered her, she recognized his voice, but she was so happy and excited that she did not open the door! Instead, she ran back into the house. She announced to the other believers that Peter was standing outside the door.
William's New Testament	When he knocked at the outer door, a servant girl named Rhoda came to answer it, and on recognizing Peter's voice, in her joy she failed to open the door but ran and told them that Peter was standing at the door

#### Partially literal and partially paraphrased translations:

American English Bible	Then, after [taking a moment] to collect himself, from there he went to the house of Mary the mother of John (who was called Mark), where several had gathered to pray. Now, when he knocked at the gate, a servant girl named Rhoda came. Then when she recognized Peter's voice, she was so excited that she failed to open the gate... She just ran inside and told everyone that Peter was standing outside. V. 12 is included for context.
Beck's American Translation Breakthrough Version	. When he knocked at the door of the gateway, a servant girl with <i>the</i> name Rhoda came to answer. And when she recognized Peter's voice, out of the happiness, she didn't open the gateway, but after running inside, she announced for Peter to have stood in front of the gateway.
Len Gane Paraphrase	For some reason, Gane is missing v. 13 (I assume a typo).
A. Campbell's Living Oracles	And as Peter knocked at the door of the outer gate, a maiden, whose name was Rose, went to inquire who was there. And knowing Peter's voice, transported with joy, she did not open the gate: but running in, told them that Peter was standing at the gate.

New Advent (Knox) Bible	After some thought, he made for the house belonging to Mary the mother of John, also called Mark. Here many had gathered for prayer; a girl named Rhoda came to answer, when he knocked at the porch door, and she, recognizing Peter's voice, was too overjoyed to open the gate for him; she ran in, and told them that Peter was, standing at the gate. V. 12 is included for context.
NT for Everyone	Once he had realized this, he went to the house of Mary, John Mark's mother. Lots of people were gathered there, praying. Peter knocked at the door in the outer gate, and a maid called Rhoda came to answer it. When she heard Peter's voice, she was so excited that she didn't open the gate. Instead, she ran back in and told them that Peter was standing outside the gate. V. 12 is included for context.
20 <sup>th</sup> Century New Testament	On his knocking at the door in the gate, a maidservant, named Rhoda, came to answer it. She recognized Peter's voice, but in her joy left the gate unopened, and ran in, and told them that Peter was standing outside.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	He knocked at the outer gate, and a servant girl named Rhoda came to answer it. When she recognized Peter's voice, she was so overjoyed that she forgot to open the gate, but ran inside and announced, "Peter is standing at the gate!"
Revised Ferrar-Fenton Bible	And when he knocked at the hall door, a little girl named Rhoda came to listen. Recognizing Peter's voice, however, she did not in her delight open the door; but running back, reported that Peter was standing at the gate.
Free Bible Version	When he knocked on the gateway door, a servant girl called Rhoda came to open up. But recognizing Peter's voice, in her excitement she didn't open the door. Instead she ran back inside shouting, "Peter's at the door!"
God's Truth (Tyndale)	As Peter knocked at the entry door, a damsel came forth to hearken, named Rhoda. And when she knew Peter's voice, she opened not the entry for gladness, but ran in and told how Peter stood before the entry.
Weymouth New Testament	When he knocked at the wicket in the door, a maidservant named Rhoda came to answer the knock; and recognizing Peter's voice, for very joy she did not open the door, but ran in and told them that Peter was standing there.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Peter knocking at the door of the porch, a girl named Rhoda came to listen attentively, And recognizing Peter's voice, she absolutely did not open the porch for joy, but running in, announced Peter standing before the porch.
New Jerusalem Bible	He knocked at the outside door and a servant called Rhoda came to answer it. She recognised Peter's voice and was so overcome with joy that, instead of opening the door, she ran inside with the news that Peter was standing at the main entrance.

### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And Simon was knocking at the door of the porch, and a servant girl named Rhoda came near to listen. And recognizing Simon's voice, from joy she did not open the porch, but running in she reported Simon was standing before the porch.
Holy New Covenant Trans.	Peter knocked on the outside door. A servant girl named Rhoda came to answer it. Rhoda recognized Peter's voice. She was so happy she even forgot to open the door. Instead, she ran inside and told the group, "Peter is at the door!"
The Scriptures 2009	And when Kěpha knocked at the door of the gate, a girl named Rhode came to answer. And when she recognised Kěpha's voice, she did not open the gate because of her joy, but ran in and reported that Kěpha stood before the gate.

Tree of Life Version      When he knocked on the door of the entrance gate, a maid named Rhoda came to answer. Although she recognized Peter's voice, out of joy she did not open the gate but ran in and announced that Peter was standing in front of the gate.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament      ...knocking but him the door [of] the gate approaches Girl (Young) to obey [by] name Rhoda and Knowing the sound [of] the peter from the happiness not [She] opens the gate Running (In) but [She] announces to have stood the peter before the gate...

Awful Scroll Bible      And Peter knocking at the door of the gate, a maid servant comes-near to listen-by, named Rhoda.

And becoming-knowledgeable-upon Peter's voice, she opens- not -up the gate for joy, but running-in she announces-out, Peter is to have stood before the gate.

Concordant Literal Version      Now at his knocking at the door of the portal, a maid approached to obey, named Rhoda."

And, recognizing the voice of Peter, for joy she does not open the portal. Yet, running in, she reports Peter standing before the portal."

exeGeses companion Bible      And as Petros knocks at the portal of the gate,

a lass named Rhoda comes to obey:

and she knows the voice of Petros:

and for cheer, she opens not the gate,

but hastens and evangelizes

that Petros stands in front of the gate.

Orthodox Jewish Bible      And when Kefa knocked on the delet (door) of the gate, a na'arah by name Rhoda, approached to listen.

And having recognized the kol (voice) of Kefa, from simcha she did not open the gate but, having run inside, she reported that Kefa stood at the gate.

Rotherham's Emphasized B.      And <when he had knocked at the door of the porch> there came unto it a maiden to hearken, by name Rhoda; and [recognizing the voice of Peter] ||by reason of her joy|| she opened not the porch,—but [running in] bare tidings, that Peter was standing before the porch. But ||they|| |unto her| said—

Thou art raving!

V. 15a is made a part of v. 14 in the Emphasized Bible.

### Expanded/Embellished Bibles:

An Understandable Version      When Peter knocked at the entryway door, a young woman named Rhoda answered. And when she recognized Peter's voice [*speaking to her from outside*], she ran back in [*to where the prayer group was assembled*] without even opening the door, and joyously told them that it was Peter [*knocking*].

The Expanded Bible      Peter knocked on the ·outside door [or courtyard gate], and a servant girl named Rhoda came to answer it. When she recognized Peter's voice, she was so happy she forgot to open the ·door [gate]. Instead, she ran inside and told the group, "Peter is at the ·door [gate]!"

Jonathan Mitchell NT      So after his knocking [at; on] the door or the portal (or: gateway; entrance), a servant girl named Rhoda came to [the entry] to answer (to obediently hear [the reason for the knock] and to respond; [p74: to go to meet {him}]).

Then, upon recognizing (accurately knowing) Peter's voice, from the joy [of the realization] she did not open up the gateway, but instead, immediately running into [their] midst, reported [that] Peter is standing before the gateway (or: entrance).

Syndein/Thieme      And as Peter knocked at the door of the gate, a young girl came and listened, named Rhoda.



And when she knew Peter's voice, she opened not the gate for giddiness, but ran in, and told how Peter stood before the gate.

{Note: emotions getting in the way of thinking. Rhoda knows Peter's voice well but won't let him in. She just can NOT believe it is he!}

Translation for Translators

**Peter reported to the other believers.**

*Acts 12:12-17*

When Peter realized *that God had rescued him*, he went to Mary's house. She was the mother of John whose other name was Mark. Many *believers* had assembled there, and they were praying *that God would help Peter somehow*. When Peter knocked at the outer entrance, a servant girl named Rhoda came to find out who was outside the door. When Peter answered her, she recognized his voice, but she was so happy and excited that she did not open the door! Instead, she ran back into the house. She excitedly announced to the other believers that Peter was standing outside the door. V. 12 is included for context.

The Voice

He knocked at the outer gate; and a maid, Rhoda, answered. She recognized Peter's voice, but she was so overcome with excitement that she left him standing on the street and ran inside to tell everyone.

**Rhoda:** *Our prayers were answered!* Peter is at the front gate!

### Bible Translations with Many Footnotes:

Lexham Bible

And when [\*Here "when" is supplied as a component of the temporal genitive absolute participle ("knocked")] he knocked at the door of the gateway, a female slave named [Literally "by name"] Rhoda came up to answer.

And recognizing Peter's voice, because of her [\*Literally "the"; the Greek article is used here as a possessive pronoun] joy she did not open the gate, but ran in and [\*Here "and" is supplied because the previous participle ("ran in") has been translated as a finite verb] announced that Peter was standing at the gate.

NET Bible®

When he knocked at the door of the outer gate, a slave girl named Rhoda answered.<sup>41</sup> When she recognized Peter's voice, she was so overjoyed she did not open the gate, but ran back in and told<sup>42</sup> them<sup>43</sup> that Peter was standing at the gate.

<sup>41</sup>tn Or "responded."

<sup>42</sup>tn Or "informed."

<sup>43</sup>tn The word "them" is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

The Spoken English NT

Peter knocked on the door to the courtyard, and a servant girl named Rhoda came to answer it. When she recognized Peter's voice, she was so happy that she didn't open the door, but ran in and told everyone that Peter was standing right outside the courtyard.<sup>m</sup>

<sup>m</sup> Lit. "standing in front of the courtyard."

### Literal, almost word-for-word, renderings:

A Faithful Version

Now when Peter knocked at the door of the porch, a damsel named Rhoda came to listen; And when she recognized Peter's voice, she was so excited that she did not open the door to the porch, but ran in and reported that Peter was standing in front of the porch.

Analytical-Literal Translation

So Peter having knocked at the door of the porch, a slave-girl came to answer, by name Rhoda. And having recognized the voice of Peter, because of [her] joy she did not open the gate, but having run in, she announced [that] Peter has stood before the gate.

Benjamin Brodie's trans.

And when he knocked on the gate of her courtyard, a female slave, named Rhoda, approached when she heard *it*.

And when she fully recognized the voice of Peter, she failed to open the gate due to a state of joy and excitement, but instead ran inside and reported that Peter was standing at the gate.

Context Group Version

And when he knocked at the door of the gate, a female slave came to answer, named Rhoda. And when she knew Peter's voice, she didn't open the gate for joy, but ran in, and told that Peter stood before the gate.

Modern Literal Version 2020

Now *after* Peter knocked at the door of the gate, a maidservant, Rhoda by name, came near to listen *to who was there*.

And having recognized the voice of Peter, *full* from the joy, she did not open the gate. But having ran in, she reported Peter to be standing before the gate.

New American Standard

When he knocked at the door of the gate, a slave woman named Rhoda came to answer. When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate.

New Matthew Bible

As Peter knocked at the entry door, a maidservant named Rhoda came forth to listen. And when she recognized Peter's voice, she did not open the entry door for gladness, but ran in and said that Peter was standing before the entry.

Revised Geneva Translation

And when Peter knocked at the entry door, a girl named Rhoda came forth to answer it. But when she recognized Peter's voice, she did not open the gate. But with gladness, she ran in and told how Peter stood before the gate.

**The gist of this passage:**

Peter comes to the door where many believers are gathered and knocks. The servant girl Rhoda comes to the door and hears his voice, and runs back to tell everyone without opening the door.

13-14

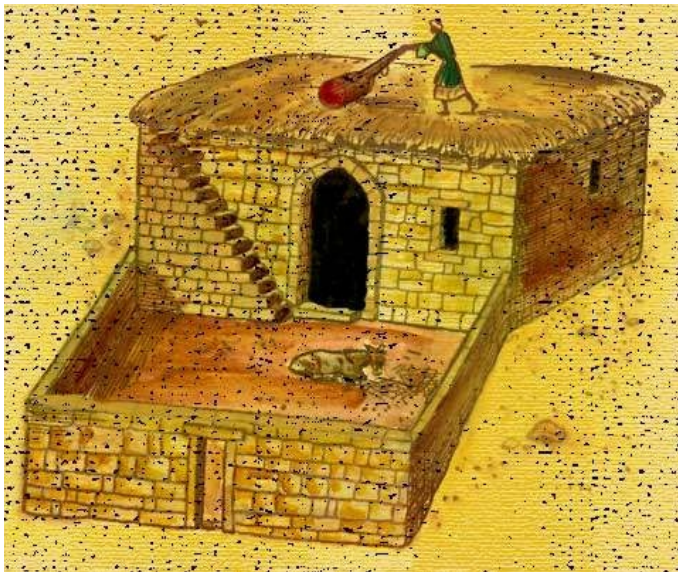
### Acts 12:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krouô (κρούω) [pronounced KROO-oh]	<i>knocking, rapping [on a door]</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2925
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #2374

## Acts 12:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
πυλῶν (πυλών) [pronounced poo-LONE]	<i>gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule</i>	masculine singular noun, genitive/ablative case	Strong's #4440

**Translation:** [At] his knocking at the gate of the opening [to the courtyard],...



A number of believers met and stayed at Mary's home—Mary the mother of John Mark. Peter goes to that home and knocks on the door. Actually, he is knocking on the gate. Generally speaking, if a house is reasonably nice, there is a gate at the front which opens into the courtyard. To one side or the other is the house itself, but a great deal of living occurred in the courtyard and on the roof of the house. Interestingly enough, I have seen this concept at a number of houses in Australia where the first door to the house is a gate to the yard (and by *gate*, I mean a large, semi-impassable, wooden door).

I would assume that most courtyards were reasonably private.

**Modest Home in Israel** (a graphic); from [Bible History](#); accessed October 10, 2023. Many of the illustrations which I have seen have a number of homes close

together, when the building is to one side and the open courtyard is to the other.

In our passage, given that there are many people at this home, and given that there is a servant girl who answers the door, I would suggest that the home of Mary is much larger.

## Acts 12:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ah-ee]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4334
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine plural noun, nominative case	Strong's #3814

Acts 12:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupakouô (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	1) <i>to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to</i>	aorist active infinitive	Strong's #5219

**Translation:** ...a female servant came near to listen.

A female servant came to the gate—no doubt, this was one of her duties.

The fact that Mary has a personal servant suggests that her home is larger than most; and that she is wealthier than most.

Acts 12:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Rhódē (ῥόδη) [pronounced <i>HROD-ay</i> ]	<i>rose; transliterated, Rhoda, Rode</i>	feminine singular proper noun; a person; nominative case	Strong's #4498

**Translation:** [Her] name [was] Rhoda.

The woman's name was Rhoda. Based upon what we read, I would assume that she is also a believer in Jesus (and many times, when we read a person's name in the Bible, that person has believed in Jesus).<sup>18</sup>

Acts 12:13 [At] his knocking at the gate of the opening [to the courtyard], a female servant came near to listen. [Her] name [was] Rhoda. (Kukis mostly literal translation)

Peter comes to the outside gate and begins knocking. The servant girl comes to the gate to hear who it is (the gate is constructed so that there was no seeing in or out).

Acts 12:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

<sup>18</sup> Or, in the Old Testament, has believed in the Revealed God.

Acts 12:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg- in-OÇ-koh]	<i>fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon</i>	feminine singular, active participle; nominative case	Strong's #1921
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
phōnē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong's #4074

**Translation:** She fully recognized Peter's voice,...

She could hear Peter knocking, and, very likely, Peter called out from where he stood. This servant knows Peter's voice, and she is, no doubt, very surprised. Remember that Peter was under guard to such an extent that no one expected him to escape. Herod Agrippa had seen to him being made secure.

I suspect that, after James was killed and Peter picked up, that the believers in Jerusalem were in quite a mood.

Acts 12:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756



Acts 12:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open (up), to be opened (up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #455
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
puîôn (πυλῶν) [pronounced poo-LONE]	<i>gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule</i>	masculine singular noun, accusative case	Strong's #4440

**Translation:** ...[but] because of [her] gladness, she did not open up the gate.

The servant is happy; she is very glad that Peter is out there (she knows no details about how he got there). But, just the fact that he is no longer imprisoned is fantastic news. She can hardly wait to tell the others.

She neglects to unlock the gate. Peter remains standing there outside.

Let me suggest that, because of what was happening in Jerusalem, security for believers in that city was very tight. At this point, the governor of Judæa was aligning himself with the religious hierarchy against the Christians. This was potentially a deadly alliance.

Even though nation Israel was aligned with the priests of Israel, that was a special case, and only one nation for that particular **dispensation** (the **Age of Israel**). That is no longer the case.

Acts 12:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eistrékhō (εἰστρέχω) [pronounced ice-TREKH-oh]	<i>having run in, running into, hastening in</i>	feminine singular, aorist active participle, nominative case	Strong's #1532
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #518
histēmi (ἵστημι) [pronounced HHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	perfect active infinitive	Strong's #2476
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 12:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	stone, large stone, piece or fragment of a rock; transliterated <i>Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
pro (πρό) [pronounced proh]	before, prior to; in front of; before [in time]; of precedence, rank, or advantage	preposition, used with the genitive	Strong's #4253
του (του) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
πυλῶν (πυλών) [pronounced rho-LONE]	gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule	masculine singular noun, accusative case	Strong's #4440

Not sure if this means anything, but right here, *Peter* is a genitive/ablative case and *gate* is in the accusative; but, at the beginning of this verse, that is reverse.

Although this does not appear to be a quotation from the servant girl, some translations make this into a quote.

**Translation:** Running in, she declared that Peter was standing at the gate.

The servant girl runs into the house and tells everyone that Peter is right outside, standing on the other side of the gate.

Acts 12:14 She fully recognized Peter's voice, [but] because of [her] gladness, she did not open up the gate. Running in, she declared that Peter was standing at the gate. (Kukis mostly literal translation)

The servant-girl recognizes Peter's voice on the other side of the gate. However, in running back to tell the others, in her excitement and joy, she forgets to open the gate.

Acts 12:13–14 [At] his knocking at the gate of the opening [to the courtyard], a female servant came near to listen. [Her] name [was] Rhoda. She fully recognized Peter's voice, [but] because of [her] gladness, she did not open up the gate. Running in, she declared that Peter was standing at the gate. (Kukis mostly literal translation)

Peter finds himself no longer in jail. This brings him to his senses. He immediately goes to the home where many believers meet. He knocks on the gate outside, and exchanges pleasantries with the servant girl on the other side. In her excitement, the girl runs to tell the others but neglects to let Peter in.

Acts 12:13–14 When Peter arrived at Mary's home, he knocked at the gate which led into the courtyard. A female servant came near to hear who had come (the servant's name was Rhoda). She knew Peter's voice, but neglected to open up the gate, as she was overly excited at hearing Peter's voice. She ran in and told everyone that Peter was standing outside the gate in front of the house. (Kukis paraphrase)

Because there are two quotations here, some translations separate v. 15 into separate paragraphs. It is not exactly the same people who are saying these things. However, the people speaking are those other than the servant girl and Peter.

But the [people inside] face to face with her said, “You keep on raving.” But the [woman] confidently affirmed thus to have (and hold). But the [people] were saying, “The angel keeps on being of him.”

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12:15

The [people inside] told her directly, “You are raving [as if mad].” But she confidently affirmed to have (and hold) [that this was] so. Then the [people] began saying, “It is his angel.”

The people, who had been praying for Peter’s release, told her, “You are raving, as if mad.” But she confidently held on to her story. Then the people said, “Well, then, it must be his angel out there that you talked with.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the [people inside] face to face with her said, “You keep on raving.” But the [woman] confidently affirmed thus to have (and hold). But the [people] were saying, “The angel keeps on being of him.”
Complete Apostles Bible	But they said to her, "You are mad!" Yet she kept insisting that it was so. So they said, "It is his angel."
Douay-Rheims 1899 (Amer.)	But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.
Holy Aramaic Scriptures	They said unto her, “You are certainly confused!” And she affirmed to them that this was so. They said unto her, “Perhaps it is Malakeh {his Heavenly Messenger}?”
James Murdock’s Syriac NT	They said to her: Thou art delirious. But she maintained that it was a fact. They said to her: Perhaps it is his ghost.
Original Aramaic NT	They were saying to her, "You are crazy," and she was protesting, "It is true." They said to her, "Perhaps it is his messenger."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And they said to her, You are off your head. But still she said, with decision, that it was so. And they said, It is his angel.
Bible in Worldwide English	They said, You are crazy. But she kept on saying that Peter was really there. Then they said, It must be his angel.
Easy English	The people in the house said to her, ‘You are crazy.’ But she told them again that Peter really was there. So then they said, ‘It is not him, but it is his angel.’ At that time, some people believed that everyone had an angel. These angels kept them safe.
Easy-to-Read Version–2008	The believers said to her, "You are crazy!" But she continued to say that it was true. So they said, "It must be Peter's angel."
God’s Word™	The people told her, "You're crazy!" But she insisted that Peter was at the door. They said, "It has to be his angel."
Good News Bible (TEV)	"You are crazy!" they told her. But she insisted that it was true. So they answered, "It is his angel."
J. B. Phillips	But she insisted that it was true. Then they said, “Then it is his angel.” V. 15a was placed with the previous passage for context.
The Message	But they wouldn’t believe her, dismissing her, dismissing her report. “You’re crazy,” they said. She stuck by her story, insisting. They still wouldn’t believe her and said, “It must be his angel.” All this time poor Peter was standing out in the street, knocking away V. 16 is included for context.
New Life Version	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	The prayer warriors said, "Girl, you are all kinds of crazy." But she argued with them. She insisted Peter was here. But the prayer warriors said it couldn't be him. They said, "It's gotta be his angel." [9] <sup>9</sup> 12:15 Some Jews said each person not only has a guardian angel, but that guardian angels look like the people they guard. This idea isn't in the Bible, but it's in other revered Jewish writings and rabbi-written commentaries from ancient times.
Contemporary English V.	"You are crazy!" everyone told her. But she kept saying that it was Peter. Then they said, "It must be his angel."
The Living Bible	He knocked at the door in the gate, and a girl named Rhoda came to open it. 14 When she recognized Peter's voice, she was so overjoyed that she ran back inside to tell everyone that Peter was standing outside in the street. They didn't believe her. "You're out of your mind," they said. When she insisted they decided, "It must be his angel. They must have killed him." [ <i>They must have killed him, implied.</i> ] Vv. 13–14 are included for context.
New Berkeley Version	.
New Living Translation	"You're out of your mind!" they said. When she insisted, they decided, "It must be his angel."
The Passion Translation	"Are you crazy?" they said to her. But when she kept insisting, they answered, "Well, it must be his angel."
Plain English Version	Those people said, "You are mad." But she kept on telling them that Peter really was there. Then they said, "It can't be him. It has to be the angel that looks after him."
Radiant New Testament	"You're out of your mind," they responded. But she kept insisting it was true. So they decided, "It must be his angel."
UnfoldingWord Simplified T.	But one of them said to her, "You are crazy!" But she continued saying that it was really true. They kept saying, "No, it cannot be Peter. It is probably his angel."
William's New Testament	They said to her, "You are crazy!" But she persistently insisted that it was so. Then they said, "It is his guardian angel!"

**Partially literal and partially paraphrased translations:**

American English Bible	Well, everyone there said that she had to be crazy, but she kept insisting. So they said: 'Perhaps it's [just] his <b>messenger</b> .'
Beck's American Translation	.
Breakthrough Version	The people said to her, "You are crazy." The girl was strongly insisting to be having it this way. The people were saying, "It is his angel."
Common English Bible	"You've lost your mind!" they responded. She stuck by her story with such determination that they began to say, "It must be his guardian angel."
Len Gane Paraphrase	They said to her, "You're crazy," but she insisted that it was as [she said it was]. Then they said, "It is his angel."
A. Campbell's Living Oracles	And they said to her, You are distracted: but she confidently affirmed that it was so.
20 <sup>th</sup> Century New Testament	"You are mad!" they exclaimed. But, when she persisted that it was so, they said: "It must be his spirit!"

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	"You are mad!" they exclaimed in reply to her; but she confidently asserted that it was so. They then said, "It is his angel."
Free Bible Version	"You're mad!" they told her. But she kept on insisting it was true. So they said, "It must be his angel."*

God's Truth (Tyndale)	And they said unto her: you are mad. And she bare them down that it was even so. Then said they: it is his angel.
Montgomery NT	"You are mad," they said. But she confidently insisted that it was so. "It is his angel," they said.
Riverside New Testament	They said to her, "You are insane." But she was positive that it was so. They said, "It is his angel."
Weymouth New Testament	"You are mad," they said. But she strenuously maintained that it was true. "It is his guardian angel," they said

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they said to her, You are longing for it to be. And she forced it through that it was so. And they said, It is his heavenly messenger.
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### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	But they said to her, You are very confused. But she insisted, holding it to be so. And they said, perhaps, it is his cherub.
Holy New Covenant Trans.	They said to Rhoda, "You are crazy!" But she kept insisting that it was true. So they said, "It must be Peter's angel."
The Scriptures 2009	And they said to her, "You are mad!" But she kept insisting that it was so, and they said, "It is his messenger."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but to her say [You] rave The [Woman] but insisted so to have The [Men] but said The Messenger [He] is [of] him...
Awful Scroll Bible	But they said, with respects to her, "You is mad!" But she was thoroughly-forcing to hold it the same-as-this. But they were confirming, "It is his angelic messenger."
Concordant Literal Version	Yet they say to her, "You are mad!Yet she stoutly insisted on having it thus. Yet they said, "It is his messenger."
exeGesés companion Bible	And they word to her, You rave! - but she thoroughly affirms that it is so. And they say, It is his angel.
Orthodox Jewish Bible	But the ones there said to her, "You are meshuggah!" But she kept insisting it was so. But they were saying, "It is his malach."
Rotherham's Emphasized B.	She   however, kept on strongly declaring that  so  it was. But  they  were saying— It is his  messenger . <p>V. 15a was made a part of vv. 13–14 in the Emphasized Bible.</p>

### Expanded/Embellished Bibles:

An Understandable Version	And they said to her, are crazy." But she insisted that <i>[what she reported]</i> was true. They replied, is <i>[only]</i> his angel.
The Expanded Bible	They said to her, "You are ·crazy [insane; mad]!" But she kept on ·saying [insisting] it was true, so they said, "It must be Peter's angel."
Jonathan Mitchell NT	Yet they themselves said to her, "You are either manic, or you are out of your mind!" But she continued strongly asserting and thoroughly insisting [that] thus [they] are to continue having [it] (= that it was so). So those folks kept on saying, one after another, [D adds: to her], " [D adds: Perhaps] it is his agent (or: The messenger is from him; or: It is the agent that pertains to him; It is the messenger that has his characteristics)!"
Syndein/Thieme	And they said unto her, "You are mad!" But she constantly affirmed this that it was even so. Then said they, "It is his angel."



Translation for Translators	{Note: Here these believers are praying for a miracle but can not believe that the Lord answered their prayers!} But <i>one of them</i> said to her, “You ( <i>sg</i> ) are crazy!” But she continued saying that it was <i>really true</i> . Then they repeatedly said, “No, it cannot be Peter. It is <i>probably</i> the angel who was guarding him who has come (OR, It is the angel who has guarded/protected him, and he has come to tell us that Peter has died.)”
The Voice	<b>Rhoda:</b> <i>Our prayers were answered! Peter is at the front gate!</i> <b>Praying Believers:</b> <i>Rhoda, you’re crazy!</i> <b>Rhoda:</b> <i>No! Peter’s out there! I’m sure of it!</i> <b>Praying Believers:</b> <i>Well, maybe it’s his guardian angel or something.</i> The end of v. 14 is included for context.

### Bible Translations with Many Footnotes:

Lexham Bible	But they said to her, “You are out of your mind!” But she kept insisting [ <sup>*</sup> This imperfect verb is translated as an iterative imperfect (“kept insisting”)] it was so. And they kept saying, [ <sup>*</sup> This imperfect verb is translated as an iterative imperfect (“kept saying”)] “It is his angel!”
NET Bible®	But they said to her, “You’ve lost your mind!” <sup>44</sup> But she kept insisting that it was Peter, <sup>45</sup> and they kept saying, <sup>46</sup> “It is his angel!” <sup>47</sup> <sup>44sn</sup> “You’ve lost your mind!” Such a response to the miraculous is not unusual in Luke-Acts. See Luke 24:11; Acts 26:25. The term <i>μαίνομαι</i> ( <i>mainomai</i> ) can have the idea of being “raving mad” or “totally irrational” (BDAG 610 s.v.). It is a strong expression. <sup>45tn</sup> Grk “she kept insisting that the situation was thus” (cf. BDAG 422 s.v. <i>ἔχω</i> 10.a). Most translations supply a less awkward English phrase like “it was so”; the force of her insistence, however, is that “it was Peter,” which was the point under dispute. <sup>46tn</sup> The two imperfect tense verbs, <i>διίσχυριζέτο</i> ( <i>diiscurizeto</i> ) and <i>ἔλεγον</i> ( <i>elegon</i> ), are both taken iteratively. The picture is thus virtually a shouting match between Rhoda and the rest of the believers. <sup>47sn</sup> The assumption made by those inside, “It is his angel,” seems to allude to the idea of an attending angel (cf. Gen 48:16 LXX; Matt 18:10; Test. Jacob 1:10).

### Literal, almost word-for-word, renderings:

A Faithful Version	But they said to her, "You are out of your mind." Yet she strongly affirmed that it was so. And they said, "It is his angel."
Analytical-Literal Translation	But they said to her, "You are raving mad!" But she kept insisting, holding [it to be] so. Then they said, "It is his angel."
Benjamin Brodie’s trans.	But they replied face-to-face to her: “You are out of your mind [raving mad].” But she insisted that it was so [stood her ground]. Then they suggested it must be his messenger [guardian angel] .
Bond Slave Version	And they said to her, You are mad. But she constantly affirmed that it was even so. Then said they, It is his angel.
Charles Thomson NT	Upon which they said to her, Thou art mad. But she confidently affirmed that it was certainly so: then they said, It is his angel.
Context Group Version	And they said to her, You are insane. But she confidently affirmed that it was so. And they said, It is his messenger.
Green’s Literal Translation	But they said to her, You are raving. But she insisted, holding it to be so. And they said, It is his angel.
Modern Literal Version 2020	But they said to her, You are insane. But she was stoutly affirming to have this so. And they were saying, It is his messenger.
A Voice in the Wilderness	But they said to her, You are beside yourself. Yet she kept insisting that it was so. So they said, It is his angel.

**The gist of this passage:** The people inside call her crazy, but she insists that it is Peter. They suggest maybe it is Peter's angel.

Acts 12:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
maínomai (μαίνομαι) [pronounced MY-noh-my]	<i>to be mad, to rave, to act as if you out of your mind; to suffer insensate craving</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive indicative	Strong's #3105

**Translation:** The [people inside] told her directly, "You are raving [as if mad]."

The people inside the house don't just tell this woman that she is wrong; they tell her that she is raving like a crazy person!

Bear in mind that these are the believers who are praying to God for Peter's release.

Remember how many people have told you, "Unless you completely believe, God will not answer your prayers." These people obviously do not believe that God has answered their prayers. They disbelieve in what they are praying for to that point that they call this woman crazy.

Acts 12:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ή) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 12:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diischurízomai (διίσχυρίζομαι) [pronounced <i>dee-is-khoo-RIHD-zom-ahee</i> ]	<i>to maintain firmly, to insist, to assert, to asseverate, to confidently (constantly) affirm</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1340
This verb is only used by Luke in Luke 22:59 Acts 12:15.			
hoútô (οὕτω) [pronounced <i>HOO-toh</i> ]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
echô (ἔχω) [pronounced <i>EHHH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192

**Translation:** But she confidently affirmed to have (and hold) [that this was] so.

The woman heard Peter's voice. She knows what he sounds like. She has no doubts in her mind. She confidently reasserts her position.

Acts 12:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légô (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3004
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i> ]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Then the [people] began saying, “It is his angel.”

Previously, the verb *to say* was in the aorist tense. So someone, at some point, told her, “You’re crazy, woman.” Now they use the imperfect tense, indicating that they begin to say this, and they keep on asserting it.

The person at the door is his angel.

Let me suggest that these believers are way out of line and mixed up. But even before that, James being killed has so crushed these people that they don’t think Peter has any chance of escaping. All they expect to hear is, “Peter died today. His execution was ordered by Herod Agrippa.” They may be praying for his release, but they do not expect that to happen.

Secondly, what does it mean, *his angel*? Do they think that Peter, when he dies, becomes an angel? Do they think that Peter, when he dies, because a spirit moving about, and perhaps he stops by to say goodbye? If you have been a believer under doctrine for over a year, you know that neither of these things happen. We do not become angels at any time; and we do not become disembodied spirits with the power the meander about for awhile before death. Many have suggested that this is Peter’s guardian angel, but is there anywhere that we read that your guardian angel is going to go about and tell your friends that you are now dead? No matter how you interpret this, it does not match up with doctrine.

These people understand the gospel of Jesus Christ, but that is mostly limited to matching the Scriptures to the Person of Jesus Christ. There are so many things that they do not know. And, as we will see near the end of the book of Acts, this Jerusalem church will never fully divest itself of apostate Judaism.

Acts 12:15 The [people inside] told her directly, “You are raving [as if mad].” But she confidently affirmed to have (and hold) [that this was] so. Then the [people] began saying, “It is his angel.” (Kukis mostly literal translation)

Acts 12:15 The people, who had been praying for Peter’s release, told her, “You are raving, as if mad.” But she confidently held on to her story. Then the people said, “Well, then, it must be his angel out there that you talked with.” (Kukis paraphrase)

But the Peter continued knocking. But opening, they saw him and they were astonished. But motioning to them by the hand to keep on being silent, he described to them how the Lord him led out of the prison. He said also, “Bring tiding to James and to the brothers these things.” And going out, he departed to another place.

Acts  
12:16–17

Yet Peter continued knocking. Having opened [the gate], they [all] saw him and were astonished. Motioning them with the hand to be silent, he described to them [how] the Lord led him out of the prison. He also said [to them], “Proclaim this to James [the Lord’s brother] and to the brothers [all of] these things [which just happened to me].” Then, going out, [Peter] departed [to go] to another place.

While this disagreement continued, Peter also continued to knock. The people finally went to the gate and opened it. They were astonished to see Peter there and made quite a commotion about it. Peter lifted his hand up, motioning them to be quiet. Then he told them exactly how the Lord had delivered him out of the prison. He also said to them, “Tell James and the other brothers about these things.” Then Peter departed and went elsewhere.

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But the Peter continued knocking. But opening, they saw him and they were astonished. But motioning to them by the hand to keep on being silent, he described to them how the Lord him led out of the prison. He said also, "Bring tiding to James and to the brothers these things." And going out, he departed to another place.
Complete Apostles Bible	But Peter was continuing knocking; and opening the door they saw him, and were astounded. And motioning to them with his hand to be silent, he related to them how the Lord had led him out of the prison. And he said, "Tell these things to James and to the brothers." And going out, he went to another place.
Douay-Rheims 1899 (Amer.)	But Peter continued knocking. And when they had opened, they saw him and were astonished. But he, beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison. And he said: Tell these things to James and to the brethren. And going out, he went into another place.
Holy Aramaic Scriptures	And Shimeun {Simeon} knocked at the gate, and they went out and were astonished to see him! And he waved unto them with his hand, as to be silent, and entered, and related unto them how MarYa {The Lord-YHWH} had brought him forth from the prisoner's house, and he said unto them to relate these things unto Yaqub {Jacob/James}, and unto The Brothers. And he departed, going unto another place.
James Murdock's Syriac NT	And Simon was knocking at the gate; and they went out, saw him, and were astonished. And he beckoned to them with the hand to be still; and he went in, and related to them how the Lord had released him from the prison. And he said to them: Tell these things to James and to the brethren. And he went out, and departed to another place.
Original Aramaic NT	And Shimeon was knocking at the gate and they went out and saw him and they marveled among themselves. And he was gesturing to them with his hands so as to silence them, and he entered and related to them how THE LORD JEHOVAH had brought him out from the prison. And he said to them, "Tell these things to Yaqob and to the brethren." And he went out to another place.

**Significant differences:****Limited Vocabulary Translations:**

Bible in Basic English	But Peter went on giving blows on the door: and when it was open and they saw him, they were full of wonder. But he made a sign to them with his hand to be quiet, and gave them an account of how the Lord had taken him out of prison. And he said, Give the news to James and the brothers. And then he went away.
Bible in Worldwide English	Peter kept on knocking. When they opened the door and saw him, they were very much surprised. He put out his hand for them to be quiet. Then he told them how the Lord had brought him out of the prison. He said, Tell James and the brothers about this. Then he went away to another place.
Easy English	While all this was happening, Peter was still knocking at the door. Then someone went and opened the door. They were all very surprised when they saw him there. Peter raised his hand towards them so that they would all be quiet. Then he explained to them how the Lord God had brought him out of the prison. He said to



	them, 'Tell James and all the other believers what has happened to me.' Then he left the house and he went away to another place.
Easy-to-Read Version—2008	But Peter continued to knock. When the believers opened the door, they saw him. They were amazed. Peter made a sign with his hand to tell them to be quiet. He explained to them how the Lord led him out of the jail. He said, "Tell James and the other brothers what happened." Then he left and went to another place.
	This is a different man called James than the man that Herod killed.
Good News Bible (TEV)	Meanwhile Peter kept on knocking. At last they opened the door, and when they saw him, they were amazed. He motioned with his hand for them to be quiet, and he explained to them how the Lord had brought him out of prison. "Tell this to James and the rest of the believers," he said; then he left and went somewhere else.
J. B. Phillips	But Peter continued to stand there knocking on the door, and when they opened it and recognised him they were simply amazed. Peter, however, made a gesture to them to stop talking while he explained to them how the Lord had brought him out of prison. Then he said, "Go and tell James and the other brothers what has happened." After this he left them and went on to another place.
<i>The Message</i>	Finally they opened up and saw him—and went wild! Peter put his hands up and calmed them down. He described how the Master had gotten him out of jail, then said, "Tell James and the brothers what's happened." He left them and went off to another place.
New Life Version	They said to her, "You are crazy." But she said again that it was so. They kept saying, "It is his angel." Peter kept knocking. When they opened the gate and saw him, they were surprised and wondered about it. He raised his hand and told them not to talk but to listen to him. He told them how the Lord had brought him out of prison. He said, "Tell all these things to James and to the other Christian brothers." Then he went to another place. V. 15 is included for context.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Knock, knock. That was Peter, still standing outside the door. With all the arguing going on, no one had bothered to let him in. So he kept knocking. When they finally answered the door and saw Peter, they were stunned. Peter raised his hand to silence the chatter that erupted. Then he told them how the good Lord broke him out of jail. He asked the group a favor: "Please report this news to James [10] and the other leaders." Then he left. <sup>10</sup> 12:17 This is the first time James, whom many consider the brother of Jesus, shows up in the Bible as a leader of the Christian movement. He apparently pastored the mother church in Jerusalem. He also chaired a Jerusalem Council meeting to settle problems in the church (see Acts 15). Paul called this James, along with apostles Peter and John "pillars of the church" (Galatians 2:9, New Living Translation).
Contemporary English V.	But Peter kept on knocking, until finally they opened the gate. They saw him and were completely amazed. Peter motioned for them to keep quiet. Then he told how the Lord had led him out of jail. He also said, "Tell James and the others what has happened." After that, he left and went somewhere else.
The Living Bible	Meanwhile Peter continued knocking. When they finally went out and opened the door, their surprise knew no bounds. He motioned for them to quiet down and told them what had happened and how the Lord had brought him out of jail. "Tell James and the others what happened," he said—and left for safer quarters.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Meanwhile, Peter was still outside, knocking on the door. When they finally opened it, they were shocked to find Peter standing there. He signaled for them to be quiet

	as he shared with them the miraculous way the Lord brought him out of prison. Before he left he said, "Make sure you let Jacob and all of the other believers know what has happened."
Plain English Version	But Peter kept on knocking on that door. After a little while they stopped arguing, and they opened the door, and they saw him, and they were really surprised. Peter held up his hand to get them to be quiet, then he told them the story about how God got him out of that jail. Then he said, "Tell this story to the other Christians, and make sure you tell it to James too." Then he left them and went to another place.
UnfoldingWord Simplified T.	But Peter continued knocking on the door. So when someone finally opened the door, they saw that it was Peter, and they were completely amazed! Peter motioned with his hand for them to be quiet. Then he told them exactly how the Lord God had led him out of the prison. He also said, "Tell James, the leader of our group, and our other fellow believers what has happened." Then Peter left and went away somewhere else.
William's New Testament	But Peter, meanwhile, kept on knocking. So they opened the door, and when they saw him, they were astounded. With his hand he motioned to them to be quiet, and then he told them how the Lord had brought him out of the prison. He added, "Tell all these things to James and the brothers." Then he left them and went somewhere else.

### Partially literal and partially paraphrased translations:

American English Bible	<p>Meanwhile, Peter was still just standing outside [the gate] and knocking. Then when they opened [the gate] and saw that it really was [Peter], everyone was astonished! 17But he motioned with his hand for them to be quiet, and he told them exactly how the Lord had freed him from the jail.</p> <p>Then he said:            'Tell James and the other brothers what has happened.'            And with that, he left and traveled on to another place.</p>
Beck's American Translation . Breakthrough Version	<p>Peter was staying at <i>it</i>, knocking. When they opened, they saw him and were astounded. After motioning to them with <i>his</i> hand to keep quiet, he described to them how the Master led him out of the jail. And he said, "Announce these <i>things</i> to James and the brothers." And when he went out, he traveled to a different place.</p>
Common English Bible	<p>Meanwhile, Peter remained outside, knocking at the gate. They finally opened the gate and saw him there, and they were astounded.</p> <p>He gestured with his hand to quiet them down, then recounted how the Lord led him out of prison. He said, "Tell this to James and the brothers and sisters." Then he left for another place.</p>
Len Gane Paraphrase	<p>Peter continued knocking, and after they opened it, they saw him and were in shock. But he motioned with his hand for them to be quiet and told them how the Lord had brought him out of prison. He then said, "Go tell these things to James and the brethren," then he left for another place.</p>
A. Campbell's Living Oracles	<p>But Peter continued knocking; and when she opened the door, they saw him, and were astonished. And he made a sign to them with his hand to be silent; and related to them how the Lord had conducted him out of prison. And he aid, Inform James and the brethren of these things: and departing, he went to another place.</p>
New Advent (Knox) Bible	<p>Meanwhile, Peter went on knocking; so they opened, and found him there, and stood astonished. Calling for silence by a gesture of his hand, he told them how the Lord had delivered him from prison; Give news of this, he said, to James and the rest of the brethren. And so he left them, and went elsewhere.[1]</p> <p>[1] 'Elsewhere'; implying evidently that he put himself outside Herod's jurisdiction. It seems probable that St Luke kept silence about St Peter's movements out of</p>

caution. He may have gone to Rome at this time, but his immediate destination was perhaps Antioch (see Gal. 2.11).

20<sup>th</sup> Century New Testament *Meanwhile Peter went on knocking, and, when they opened the gate and saw him, they were amazed. Peter signed to them with his hand to be silent, and then told them how the Lord had brought him out of the prison, adding: "Tell James and the Brethren all this." Then he left the house, and went away to another place.*

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation *But Peter continued to knock. When they opened the door, and saw him, they were amazed. He, motioning to them with his hand to keep quiet, narrated to them how the Lord had brought him out of the prison. And he said, "Go and show these things to James, and to the brothers." He left, and went into another place. Peter might not have known that James had been executed by then, or else a different James is in view.*

Revised Ferrar-Fenton Bible *But Peter continued knocking: and when they had opened, they saw him, and were astonished. Motioning to them with the hand to be silent, he explained to them how the Lord had rescued him from the prison, adding, "Report this to James, and to the brothers." And taking his departure, he went to another place.*

Free Bible Version *Peter continued knocking. When they did eventually open the door, they saw it was him, and were totally shocked. Peter held up his hand for them to be quiet, and then explained to them how the Lord had led him out of the prison. "Let James and the brothers know about this," he told them, and then left to go somewhere else.*

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) *Meanwhile, Peter continued knock ing and, when they finally opened the door, they were amazed to see him. He motioned to them with his hand to be quiet and told them how the Lord had brought him out of prison. And he said to them, "Report this to James and to the brothers." Then he left and went to another place.*  
15:13; 21:18; 1Cor 15:7

The Heritage Bible *But Peter remained knocking, and they having opened the door, saw him, and were astounded.*

*And motioning downward with the hand to them to be quiet, he related fully to them how the Lord led him out of the prison; and he said, Announce these things to James and to the brothers. And going out, he went into another place.*

New American Bible (2011) *But Peter continued to knock, and when they opened it, they saw him and were astounded. He motioned to them with his hand to be quiet and explained [to them] how the Lord had led him out of the prison, and said, "Report this to James\* and the brothers." Then he left and went to another place.*

*\* [12:17] To James: this James is not the son of Zebedee mentioned in Acts 12:2, but is James, the "brother of the Lord" (Gal 1:19), who in Acts 15; 21 is presented as leader of the Jerusalem Christian community. He left and went to another place: the conjecture that Peter left for Rome at this time has nothing to recommend it. His chief responsibility was still the leadership of the Jewish Christian community in Palestine (see Gal 2:7). The concept of the great missionary effort of the church was yet to come (see Acts 13:1–3).*

New Catholic Bible *Meanwhile, Peter continued to knock, and when they opened the door they saw him and were astounded. He motioned to them with his hand to be silent. After he described to them how the Lord had brought him out of the prison, he said, "Report this to James<sup>[d]</sup> and the brethren." Then he left and went to another place.*

*James: this is James the Lesser, a brother of the Lord, i.e., one of Jesus' collateral relatives; we will find him presiding over the Church of Jerusalem (Acts 15; 17).*

Peter is said, in words surely carefully weighed, to have gone "to another place"; Acts will not speak of him again.

New Jerusalem Bible

Peter, meanwhile, was still knocking. When they opened the door, they were amazed to see that it really was Peter himself. He raised his hand for silence and described to them how the Lord had led him out of prison. He added, 'Tell James and the brothers.' Then he left and went elsewhere.

### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

But Peter kept on knocking. And opening, they saw him and were amazed. And signaling to them with the hand to be silent, he told them how YAHWEH brought him out of the prison. And he said, Report these things to Jacob and the brothers. And going out, he went to another place.

Holy New Covenant Trans.

Peter continued to knock. When they opened the door, they saw Peter. They were amazed. Peter made a sign with his hand to tell them to be quiet. He explained to them how the Lord led him out of jail. He said, "Tell Jacob and the other brothers what happened." Then Peter left to go to another place.

The Scriptures 2009

And Kēpha continued knocking, and having opened they saw him and were amazed. And motioning to them with his hand to be silent, he told them how the Master brought him out of the prison. And he said, "Report this to Ya'aqob and to the brothers." And he left and went to another place.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The but Peter stayed Knocking Opening but {him} [Men] see him and [They] marvel Motioning but [to] them [with] the hand to continue (silently) [He] tells them how The Lord him leads from the guard [He] says also announce! [to] james and [to] the brothers these and Proceeding [He] goes to another place...

Awful Scroll Bible

And Peter was continuing-on knocking, and opening-up, they perceived him and set-apart. And accordingly-shaking to them with his hand to keep silent, he thoroughly-considers it to them, how the Lord led- him -out of the prison. He even said, "Be announcing-away, the same-as-these to James and to the brothers." And going-out, he proceeds to another place.

Concordant Literal Version

Yet Peter persisted in knocking. Now, opening, they perceive him and were amazed." Yet gesturing with a hand to them to hush, he relates to them how the Lord led him out of the jail. Besides, he said, "Report these things to James and the brethren. And, coming out, he went to a different place."

exeGesés companion Bible

But Petros abides knocking:  
and they open, and see him,  
and they are astounded.  
And he signals with the hand for them to hush,  
and declares to them how Yah Veh  
led him from the guardhouse.  
And he says,  
Go evangelize these to Yaaqovos and to the brothers.  
- and he departs and goes to another place.

Orthodox Jewish Bible

But Kefa continued knocking. And having opened the gate, they saw him, and were mishpoyel (standing in awe). And having motioned to them with his hand to be silent, he told them how HaAdon led him out from the beis hasohar. Then Kefa said, "Report to Ya'akov [see p.848]

and to the Achim b'Moshiach these things." And having gone out, Kefa went to another place.

Rotherham's Emphasized B. And **[[Peter]]** continued knocking; and opening, they saw him, and were amazed. But <making a sign to them with his hand to hold their peace> he related to them how **[[the Lord]]** had brought **|him|** forth out of the prison; and he said—  
Carry tidings unto James and the brethren, as to these things.  
And, going out, he went his way unto some other' place.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

But [meanwhile] Peter continued knocking; and when they opened the door and saw him, they were completely amazed. But motioning to them with his hand to be quiet and listen, he described how the Lord had led him out of the prison. And he said, "Report these things to James [James, the oldest of the Lord's half brothers, was the leader of the Jerusalem church and wrote the *Letter of James*.] and the brothers and sisters." Then he left and went to another place.

#### An Understandable Version

But Peter continued to knock and when they [finally] opened [the door] they saw that it [really] was Peter and were amazed. [Upon entering the house] he held up his hand to quiet them, and then went on to explain how the Lord had rescued him from jail. He said to them, "[Go] tell all this to James [the Lord's half-brother] and to [the rest of] the brothers." Then he left [them] and went elsewhere.

#### The Expanded Bible

[<sup>1</sup>But; Meanwhile] Peter continued to knock, and when they opened the door, they saw him and were amazed [astonished]. Peter made a sign [motioned] with his hand to tell them to be quiet. He explained [recounted] how the Lord led him out of the jail [prison], and he said, "Tell James [<sup>C</sup>not the son of Zebedee (who had been executed, 12:2), but the half-brother of Jesus, who would become the senior leader in the Jerusalem church; 15:13–21; 21:18] and the other believers [<sup>1</sup>brothers] what happened." Then he left to go to another place.

#### Jonathan Mitchell NT

Now Peter continued remaining at [the door], repeatedly knocking. So when they opened [it] up, they saw him and were standing outside of themselves in astonishment (or: beside themselves in amazement).

But, after gesturing (motioning downward) with [his] hand for them to hush and keep silent, he thoroughly related to them how the Lord [= Christ or Yahweh] led him forth out of the prison. Then he said, "Report these things back to Jacob (James) and the brothers." And then, after going out, he went his way into a different place.

#### P. Kretzmann Commentary

But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

Kretzmann's **commentary** for Acts 12:11–16 has been placed in the **Addendum. Verses 17-19**

Peter leaves Jerusalem:

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James and to the brethren. And he departed, and went into another place.

#### Syndein/Thieme

But Peter still continued knocking. And when they had opened the door, and saw him, they were astonished.

But he, beckoning unto them with the hand to hold their peace {be quiet!}, declared unto them how the Lord had brought him out of the prison. And he said, "Go show these things unto James, and to the brethren. And he departed, and went into another place {Peter went to Antioch}.

{Interesting note that the leader of the Jerusalem Church, James, and other brethren, probably deacon types were not praying with the Church.}

#### Translation for Translators

But Peter continued knocking *on the door*. So when someone finally opened the door, they saw that it was Peter, and they were completely amazed! Peter motioned with his hand for them to be quiet. Then he told them exactly how the Lord



## The Voice

*God had led him out of the prison. He also said, "Tell James, the leader of our congregation, and our other fellow believers what has happened." Then Peter left and went away to another town.*

*All this time, Peter was still out in the street, knocking on the gate. Finally they came and let him in. Of course, the disciples were stunned, and everyone was talking at once. Peter motioned for them to quiet down and then told them the amazing story of how the Lord engineered his escape.*

On the night before his execution, Peter sleeps like a baby. Here he is, chained in a room full of soldiers while James's blood is still moist on the ground.

Although he can only assume this is his one last night before his own torturous death, he is not afraid. So peacefully does he rest, in fact, that the heavenly messenger has to prod him to wake up; and while he is walking, he questions if he is dreaming. Does the thought that believers are on their knees all day appealing to God for him give him peace? Maybe. But certainly Peter trusts that God is in control. A church that started with a few people is now over 8,000, and God is redeeming the rest of the world through these people.

**Peter:** *Could you please get word to James, our Lord's brother, and the other believers that I'm all right?*

*Then he left to find a safer place to stay.*

## Bible Translations with Many Footnotes:

## Lexham Bible

**But Peter was continuing to knock, and when they** [\*Here "when " is supplied as a component of the participle ("opened") which is understood as temporal] **opened the door** [\*Here the direct object is supplied from context in the English translation] **they saw him and were astonished.**

**But motioning to them with his** [\*Literally "the"; the Greek article is used here as a possessive pronoun] **hand to be silent, he related to them how the Lord had brought him out of the prison. And he said, "Report these things to James and to the brothers," and he departed and** [\*Here "and " is supplied because the previous participle ("departed") has been translated as a finite verb] **went to another place.**

## NET Bible®

**Now Peter continued knocking, and when they opened the door<sup>48</sup> and saw him, they were greatly astonished.<sup>49</sup> He motioned to them<sup>50</sup> with his hand to be quiet and then related<sup>51</sup> how the Lord had brought<sup>52</sup> him out of the prison. He said, "Tell James and the brothers these things," and then he left and went to another place.<sup>53</sup>**

<sup>48</sup>tn The words "the door" are not in the Greek text, but are implied (see Acts 12:13).

<sup>49</sup>sn That they were greatly astonished is a common response in Luke-Acts to God's work (Luke 8:56; Acts 2:7, 12; 8:13; 9:21; 10:45).

<sup>50</sup>tn Or "He gave them a signal." Grk "Giving them a signal...he related to them." The participle κατασείσας (kataseisas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>51</sup>tc † Most mss, including some of the most important ones (B D E Ψ Ï sy), read αὐτοῖς (autois, "to them") here, while some excellent and early witnesses (I<sup>45vid,74vid</sup> x A 33 81 945 1739 pc) lack the pronoun. Although it is possible that the pronoun was deleted because it was seen as superfluous, it is also possible that it was added as a natural expansion on the text, strengthening the connection between Peter and his listeners. Although a decision is difficult, the shorter reading is slightly preferred. NA<sup>27</sup> puts the pronoun in brackets, indicating some doubts as to its authenticity.

<sup>52</sup>tn Or "led."

<sup>53</sup>sn He...went to another place. This is Peter's last appearance in Acts with the exception of the Jerusalem council in Acts 15.

The Spoken English NT	<p>Meanwhile, Peter kept on knocking. And when they opened the door and saw him, they were astonished.</p> <p>When Peter had signaled for quiet with his hand,<sup>n</sup> he told them how the Lord had led him out of the prison. And he said, “Report all this to James and to the brothers and sisters.” Then he left and went to a different place.</p>
Wilbur Pickering’s New T.	<p><sup>n</sup> Lit. “And having signaled them with his hand to be quiet.”</p> <p>But Peter kept on knocking; so when they opened the door and saw him, they were astounded.<sup>4</sup></p> <p>Motioning to them with his hand to be silent, he related to them how the Lord had brought him out of the prison. Then he said, “Tell these things to James<sup>5</sup> and the brothers”. And going out he went off to a different place.</p> <p>(4) They evidently did not expect their prayer to be answered. After all, they had probably prayed for James first, and he was killed anyway. When we pray about a difficult situation, we should start out by asking what the Father is doing—John 5:19.</p> <p>(5) This James is the Lord’s half-brother; he became the leader of the church in Jerusalem.</p>

### Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	<p>Meanwhile, Peter continued knocking. And when they opened <i>the gate</i>, they saw him and were astonished.</p> <p>Then, after signaling to them with his hand to keep quiet, he related to them in detail how the Lord brought him out of jail. Then he said: “Report these things to James and the brethren.” And after departing, he proceeded to another location .</p>
Bond Slave Version	<p>But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.</p> <p>But he, beckoning to them with the hand to hold their peace, declared to them how the Lord had brought him out of the prison. And he said, Go show these things to James, and to the brethren. And he departed, and went into another place.</p>
Charles Thomson NT	<p>As Peter continued knocking, they opened the gate, and upon seeing him, were extremely surprised.</p> <p>But he having beckoned to them with his hand to be silent, related to them how the Lord had brought him out of prison, and said, Tell this to James and the brethren. Then departing, he went to another place. hold their peace</p>
Legacy Standard Bible	<p>But Peter continued knocking, and when they opened <i>the door</i>, they saw him and were astounded. But motioning to them with his hand to be silent, he recounted to them how the Lord had led him out of the prison. And he said, “Report these things to James and the brothers.” Then he left and went to another place.</p>
Literal Standard Version	<p>And Peter having knocked at the door of the porch, there came a girl to listen, by name Rhoda,</p> <p>and having known the voice of Peter, from the joy she did not open the porch, but having run in, told of the standing of Peter before the porch,</p> <p>and they said to her, “You are mad”; and she was confidently affirming [it] to be so, and they said, “It is his messenger”;</p> <p>and Peter was continuing knocking, and having opened, they saw him, and were astonished,</p> <p>and having beckoned to them with the hand to be silent, he declared to them how the LORD brought him out of the prison, and he said, “Declare these things to James and to the brothers”; and having gone forth, he went on to another place.</p> <p>Vv. 13–15 are included for context.</p>
Modern Literal Version 2020	<p>But Peter was remaining and kept knocking. Now having opened the door, they saw him and were astonished.</p>

But he, having beckoned to them with the hand to be silent, described to them how the Lord had led him out-of the prison. Now he said, Report<sup>o</sup> these things to James and to the brethren. And having gone forth, he traveled to a different place.

**The gist of this passage:** Peter continues knocking so the door is finally opened. Everyone is shocked. Peter tells them what happened and asked the people there to let James and the others know what had taken place.

16-17

Acts 12:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
epiménō (ἐπιμένω) [pronounced <i>ep-ee-MEHN-oh</i> ]	<i>to continue; to stay (over), to remain, to abide</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1961
krouō (κρούω) [pronounced <i>KROO-oh</i> ]	<i>knocking, rapping [on a door]</i>	masculine singular, present active participle, nominative case	Strong's #2925

**Translation:** Yet Peter continued knocking.

There continued to be this argument/discussion about who was at the door. The servant girl said that it was definitely Peter, and most everyone else—apparently the majority—said that this was not possible. “Maybe it is his angel,” some of them said, whatever that means.

I am sure that you are completely with me here, thinking, *why don't you all just go to the gate and open it up? End of argument.* Bear in mind, there continued to be persecution, so perhaps some of them did not run to the gate for that reason. However, let me suggest that, apart from what we read about early in the book of Acts, there was less cohesion and more arguments occurring at this time. Look, they are right now arguing about who is at the door. Do you see how that might be symptomatic of a deeper problem?

Before we reenter the narrative, ask yourself, *what is it that these people need?* They need a guide for the standards and practices of the local church and the believers in this new age. They began as a united body primarily because they were united about being saved by Jesus, by the fact that Jesus is the Messiah, and that He died, rose again, and ascended to the Father. And then, there was a lot of stuff happening, like the Holy Spirit and the distribution of gifts like **tongues**.

Now, despite being under persecution (which could strike anyone in Jerusalem), these people are clearly in a much different place at this time as a local body of believers. Apart from the persecution, they have day-to-day lives to live (it is perhaps 14 years since Pentecost), and there are frank discussions and disagreements about how much of Judaism ought to be abandoned. In fact, in the book of Galatians as well as others, it is clear that

someone is sending out Judaistic evangelists to the churches, trying to keep them from straying too far from the Law (which most of them had been brought up with). Let me suggest that many of these *evangelists* came out of Jerusalem.

We are finding out, through narratives like this, that this can't go on. The local churches, while not quite devolving into chaos, seem to be rudderless, except for the gospel (and, I have already pointed out that their Christology is not up to snuff either<sup>19</sup>). Again, what do they need? A book of standards and practices for the local church and for the growing believer in the Church Age. At this point in time, despite have the Holy Spirit, the church was flailing.

So, here we are in the home of Mary and the servant girl has testified that Peter is at the front gate; and everyone else in the house is telling her, *no way; you're wrong! Maybe you saw his ghost?*

And while this is going on, **Yet Peter continued knocking**. In some ways, this is almost comical.

Acts 12:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine plural, aorist active participle; nominative case	Strong's #455
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3708
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
existêmi (ἐξίστημι) [pronounced ex-ee-STAY-me]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1839

**Translation:** **Having opened [the gate], they [all] saw him and were astonished.**

So, finally, some of them went out to open up the gate. Perhaps the exasperated servant girl finally said, "Give it a rest. Follow me out to the gate." Someone did go to the gate; someone opened it up; and there's Peter. Not his ghost, not his angel, but Peter in the flesh. The people there cannot believe it; they are amazed.

<sup>19</sup> Quite frankly, it does not appear to me that these believers understand that it was the spiritual death of the Lord on the cross which paid for our sins. He took upon Himself the penalty for all of our sins over a period of 3 hours. It was *not* the pain or injustice of the crucifixion; it was not the small amount of blood that Jesus shed—it was the period of 3 hours of darkness on the cross, during which God the Father poured upon the humanity of Jesus our sins.

Acts 12:16 **Yet Peter continued knocking. Having opened [the gate], they [all] saw him and were astonished.**  
(Kukis mostly literal translation)

Peter, not really knowing what is taking place inside, continues knocking. Someone finally lets him in and everyone is quite amazed to see him.

Acts 12:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataseiō (κατασεῖω) [pronounced <i>kat-as-ī-oh</i> ]	<i>motioning; swaying downward, shaking; making a sign, signaling with the hand; beckoning</i>	masculine singular, aorist active participle, nominative case	Strong's #2678
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
tê (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
cheir (χεῖρ, χειρός, ἡ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
We are only halfway through this chapter, and this is the 4 <sup>th</sup> time <i>hand</i> or <i>hands</i> have been mentioned.			
sigāō (σιγάω) [pronounced <i>see-GAH-oh</i> ]	<i>to be silent, to be still, to keep silence; to cease talking; to be concealed</i>	present active infinitive	Strong's #4601

**Translation:** **Motioning them with the hand to be silent,...**

It is not clear whether Peter comes into the courtyard or into the house, but no one can stop talking. Who knows what is being said? "We've been praying for you Peter." "How did you get out?" "Listen, my idea that this was Peter's angel made perfect sense."

Peter gives them some sort of a hand signal to be quiet.

Acts 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diêgeomai (διηγέομαι) [pronounced <i>dee-ayg-EH-om-ah-ee</i> ]	<i>to describe, to tell; to lead or carry a narration through to the end; to set forth, to recount, to relate in full</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1334



Acts 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kuriōs (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
exagō (ἐξάγω) [pronounced ex-AG-oh]	<i>to lead (out, forth), to bring (forth, out), to fetch</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1806
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; genitive/ablative case	Strong's #5438

**Translation:** ...he described to them [how] the Lord led him out of the prison.

Peter does not tell them how the angel led him out of prison, but how Jesus did. Obviously, this was through the instrumentality of an angel. The message inherent in all of this is, "Continue to proclaim the gospel of Jesus Christ. It does not matter if we are persecuted."

That James, one of the other disciples was executed appears to be known by all (if they knew that Peter was in prison, then obviously they knew the James was executed). None of this would have been done in secret by Herod Agrippa I. He would want everyone to know what he did, and to thereby gain a broad support for his reign.

As an aside, in Jerusalem and even in all Judæa, the non-Christian Jewish population would have been much larger than the Christians, or Herod's persecution of Christian Jews would not make sense. I suspect that their numbers are larger than what Herod realizes, but still not comparable to the unbelieving Jews.

Acts 12:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
ἀπαγγέλλω (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>bring tidings (from a person or a thing), bring word, bring a report; proclaim, make known openly, tell, declare</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #518
Ἰακώβος (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; dative, locative or instrumental case	Strong's #2385
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ἀδελφοί (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
ταῦτα (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

**Translation:** He also said [to them], “Proclaim this to James [the Lord's brother] and to the brothers [all of] these things [which just happened to me].”

Obviously, this is not the Apostle James, who was martyred, but James, the half brother of Jesus. He is now a believer and, apparently, the head of the Jerusalem churches.

Interestingly enough, James is named but none of the other Apostles are. How many of them are proclaiming Jesus elsewhere, outside of Jerusalem?

As we have gone through the narrative of Acts, at this point, the authority structure is there, but not well defined. The Apostles are clearly at the head of the church, and, for the most part, they will define the standards and practices of the church. However, it will become clear that there are some problems with this system.

What believers in the Church Age need to know needs to be written down and accepted as the final authority.

Now, interestingly enough, the Mormons understood what was necessary, and one of them put together *Doctrines and Covenants*. Don't misunderstand me here; I am *not* saying, "You know, these Mormons have a point." I am simply illustrating that even cults figure out that they need some sort of a *Bible* (if you will). If you know anything about the various cults, there was another one called (if memory serves) the children of God, and their leader put many of their beliefs and doctrines into comic book form.

The development of the canon of Scripture was much more organic and it never originated from one guy at the top (like a Joseph Smith or David Koresh). God did not go to Paul and say, "You need to write out a book with all of the rules and guidelines for today's church." Such a singular book does not exist, except, as pointed out, in cultic literature. All of the Bible was developed very organically. We are not yet there, but disciples are going to come to Paul and say, "Look, we have got some big problems in River City. We have this going on; we have one guy who tells us this, and someone else saying just the opposite. And we have one group who keep speaking in foreign languages, even if no one understands them." Then Paul,<sup>20</sup> inspired by God the Holy Spirit, would sit down and write them a letter, to straighten them all out.

The authors of the New Testament were quite a disparate group. Consider the 3 main writers of Scripture: John, Paul, and Luke. Paul was not an original disciple; we do not know exactly what Luke's function of office is, and he seems to be, for the most part, a helper. And, he is a gentile. John is an original Apostle, but what we know about him is quite limited, apart from his writings. He barely shows his face in the book of Acts. And Paul has the most strange conversion story of all. And Paul, once he gets going, assumes a great mantle of authority, where he even, at one point, braces Peter for being out of line. Do you see how different and how organic the original writings were, as opposed to what we find in a cult (where often it is one particular figure who makes all the rules and sets all of the standards<sup>21</sup>). When you add in the secondary<sup>22</sup> authors of the NT (those who wrote or influenced more than one book) and the tertiary authors (who only wrote a single book or letter), the group of writers for the New Testament become even more disparate. This was true of the Old Testament; and would be true of the New Testament.

My primary point is, there is a need for the early church to have a book of standards and practices, and that will develop organically; it will not be one person with an attractive and charismatic personality<sup>23</sup> setting up all of the standards. Nor will this be a group at the top dictating to everyone below what is taking place. Every book of the New Testament has its own unique story, and the authors have diverse backgrounds and connections to the church.

Acts 12:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

<sup>20</sup> At this point in time, he is still Saul; but he will be Paul in the future.

<sup>21</sup> I don't want you to confuse this with the authority of a local pastor-teacher. His authority is legitimate, and it comes from the accurate teaching of the Word of God.

<sup>22</sup> These categories are somewhat arbitrary and off-the-cuff.

<sup>23</sup> I think of Gardner Ted Armstrong when I use this description. Obviously, I paid some attention in my life to the variety of *Christian* cults.

Acts 12:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #4198
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective, accusative case	Strong's #2087
topos (τόπος) [pronounced <i>TOP-oss</i> ]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117

**Translation:** Then, going out, [Peter] departed [to go] to another place.

Peter then left. As we have seen, Peter has a lot going on. Peter certainly needs to figure out what to do next. God got him out of jail, but does this mean that he will not continue to be persecuted by Herod? That seems unlikely.

So far, in the book of Acts, Peter has played quite the role as a central figure. That will change as we continue to study this book. With the exception of one mention in Acts 15, this will be the last chapter of Acts where Peter is named. In fact, this is pretty much the last verse where Peter has the place of a main character (he will be mentioned in the next passage, but only in relation to what is taking place at the jail). So, when Peter departs to another place, we do not know where that is, we do not know what Peter is going to do there; and we do not know exactly what Peter does after that. At least, not by the book of Acts.

Obviously, at this point, Peter is going to need guidance and direction. Should he remain in Jerusalem or go? Should he continue teaching out in the open? Should he teach, but quietly in these believer cells? Should he simply lie low?

Acts 12:17 Motioning them with the hand to be silent, he described to them [how] the Lord led him out of the prison. He also said [to them], "Proclaim this to James [the Lord's brother] and to the brothers [all of] these things [which just happened to me]." Then, going out, [Peter] departed [to go] to another place. (Kukis mostly literal translation)

Peter motions to have quiet, and then he tells what has taken place. He asks the believers there to tell James, the Lord's half brother and a leader in the church, what took place. Peter needs to figure out what's next, so this tells us that he is not going over to speak to James next. This implies that Peter does not know, at this point, whether he is going to interact with James again (at least for the near future).

Acts 12:16–17 Yet Peter continued knocking. Having opened [the gate], they [all] saw him and were astonished. Motioning them with the hand to be silent, he described to them [how] the Lord led him out of the prison. He also said [to them], "Proclaim this to James [the Lord's brother] and to the brothers [all of] these things [which just happened to me]." Then, going out, [Peter] departed [to go] to another place. (Kukis mostly literal translation)

Acts 12:16–17 While this disagreement continued, Peter also continued to knock. The people finally went to the gate and opened it. They were astonished to see Peter there and made quite a commotion about it. Peter lifted his hand up, motioning them to be quiet. Then he told them exactly how the Lord had delivered him out of the prison. He also said to them, “Tell James and the other brothers about these things.” Then Peter departed and went elsewhere. (Kukis paraphrase)

One commentator notes that it is telling that James is not there at this prayer meeting, but that is unnecessary for the **pastor** of the church to be at every group which is praying. Believers can gather and pray anywhere and at any time. This can be regular (as in a weekly meeting) or sporadic (although our prayers ought not be sporadic).

Much of the remainder of this chapter is going to be about Herod Agrippa I, of all people. How does God deal with such a man? Herod has killed one Apostle and was ready to kill another.

Some translators place v. 19c in a paragraph by itself or with the next passage. Many translations begin *the Death of Herod* at that point or at the beginning of v. 20. I decided to place v. 19c by itself and to begin that section of Acts 12 there. Where a translator presents v. 19 as a continuous sentence, that will be preserved below.

**But has come a day, [and] was a disturbance not small with the soldiers where the Peter had become. But Herod, seeking him and he was not finding [him]. Examining the guards, he commanded [they] be led away.**

Acts  
12:18–19b

**The day came [and] there was no small disturbance among the soldiers [as to] where Peter had gone. Herod, seeking for him did not find [him]. After examining the guards, he commanded [them] to be led away [to be executed].**

**When daylight came, there was quite the commotion among the soldiers, as they had no idea where Peter was. Herod came to the prison seeking Peter but did not find him. He carefully interrogated the guards, and commanded that they be led away and executed for failing to execute their sworn duties.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But has come a day, [and] was a disturbance not small with the soldiers where the Peter had become. But Herod, seeking him and he was not finding [him]. Examining the guards, he commanded [they] be led away.
Complete Apostles Bible	And becoming day, there was no small disturbance among the soldiers, as to what had become of Peter. And Herod, seeking for him and not finding him, he examined the guards, and commanded that they be executed.
Douay-Rheims 1899 (Amer.)	Now when day was come, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him and found him not, having examined the keepers, he commanded they should be put to death.
Holy Aramaic Scriptures	And when it was morning, there was much uproar between the Soldiers, about Shimeun {Simeon}; what had happened to him. Then, when Herudes {Herod} sought for him, and not able to find him, he judged those Guards and commanded that they should be killed.
James Murdock's Syriac NT	And when it was morning, there was a great dispute among the soldiers concerning Simon, what had become of him. And Herod, when he sought him, and could not find him, arraigned the keepers, and sentenced them to die.



Original Aramaic NT      When it was morning, there was a great uproar among the Soldiers about Shimeon: "What happened to him?"  
But when Herodus had searched for him and did not find him, he condemned the guards and ordered to execute them,...

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English      Now when it was day, the armed men were greatly troubled about what had become of Peter.  
And Herod, when he sent for him, and he was not there, after questioning the watchmen, gave orders that they were to be put to death.

Bible in Worldwide English      In the morning the soldiers tried hard to find Peter.  
Herod had looked for him and had not found him. So he questioned the guards and ordered them to be taken away and killed.

Easy English      When morning arrived, there was a lot of trouble at the prison. The soldiers did not understand what had happened to Peter. When Herod knew about it, he said to the soldiers, 'Go and look for Peter!' But they could not find him anywhere. Herod then asked the soldiers who guarded the prison some questions. They could not explain what had happened. So Herod commanded other soldiers to cut off their heads.

Easy-to-Read Version–2008      The next day the soldiers were very upset. They wondered what happened to Peter. Herod looked everywhere for him but could not find him. So he questioned the guards and then ordered that they be killed.

God's Word™      In the morning the soldiers were in an uproar over what had happened to Peter. Herod searched for Peter but couldn't find him. So he questioned the guards and gave orders to have them executed.

Good News Bible (TEV)      When morning came, there was a tremendous confusion among the guards---what had happened to Peter?  
Herod gave orders to search for him, but they could not find him. So he had the guards questioned and ordered them put to death.

J. B. Phillips      **Peter's escape infuriates Herod**  
But when morning came there was a great commotion among the soldiers as to what could have happened to Peter. When Herod had had a search put out for him without success, he cross-examined the guards and then ordered their execution.

*The Message*      At daybreak the jail was in an uproar. "Where is Peter? What's happened to Peter?"  
When Herod sent for him and they could neither produce him nor explain why not, he ordered their execution: "Off with their heads!"

NIRV      In the morning the soldiers were bewildered. They couldn't figure out what had happened to Peter. So Herod had them look everywhere for Peter. But they didn't find him. Then Herod questioned the guards closely. He ordered that they be put to death.

New Life Version      **The Death of Herod**  
In the morning the soldiers were very troubled about what had happened to Peter. Herod looked for him but could not find him. He asked the soldiers who watched the prison about Peter. Herod said that the soldiers must be killed because Peter got away.

New Simplified Bible      When day came the soldiers were disturbed by what happened to Peter. Herod had a thorough search made for him and could not find him. He cross examined the guards and ordered that they be executed.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	At daybreak, when Peter's guards woke up, they got pretty animated as they tried to figure out what happened to their prisoner. Herod sent out patrols looking for Peter. Nobody found him. Herod interrogated the soldiers assigned to guard him. Then he had them executed.
Contemporary English V.	The next morning the soldiers who had been on guard were terribly worried and wondered what had happened to Peter. Herod ordered his own soldiers to search for him, but they could not find him. Then he questioned the guards and had them put to death.
Goodspeed New Testament	But when morning came, there was no little commotion among the soldiers as to what could have become of Peter. Herod had inquiries made for him, and when he could not find him, he examined the guards and ordered them to be put to death.
The Living Bible	At dawn, the jail was in great commotion. What had happened to Peter? When Herod sent for him and found that he wasn't there, he had the sixteen guards arrested, court-martialed and sentenced to death.
New Berkeley Version New Living Translation	. At dawn there was a great commotion among the soldiers about what had happened to Peter. Herod Agrippa ordered a thorough search for him. When he couldn't be found, Herod interrogated the guards and sentenced them to death.
The Passion Translation	At the first sign of daylight, the prison guards were in a tremendous uproar because of Peter's disappearance. Herod ordered a thorough search for him, but no one could find him.
Plain English Version	After the sun came up, the soldiers in the jail saw that Peter wasn't there, and they were really upset and worried. They were all saying things like, "What happened to Peter? Who let him get away?" Then Herod told them all to look everywhere to find him. But they didn't find him. So Herod judged the soldiers that were guarding Peter. He asked them some questions, then he told the other soldiers to kill them.
Radiant New Testament	In the morning the soldiers were in an uproar because no one could figure out what had happened to Peter. Herod searched everywhere for him, but he couldn't find him. So he suspected the guards. He questioned them and ordered them to be put to death.
UnfoldingWord Simplified T.	After he interrogated the guards, he ordered them executed. The next morning the soldiers who had been guarding Peter became terribly upset, because they did not know what had happened to him. Then Herod heard about it. So he commanded soldiers to search for Peter, but they did not find him. Then he questioned the soldiers who had been guarding Peter, and commanded them to be led away to be executed.
William's New Testament	When morning came, there was no little commotion among the soldiers as to what had become of Peter. Herod had search made for him, and when he could not find him, he examined the guards and ordered them to be put to death.

### Partially literal and partially paraphrased translations:

American English Bible	Needless to say, the next day there was quite a stir among the soldiers over what had become of Peter! Herod had them search for him, and when they couldn't find him, he interrogated the guards and gave orders to have them arrested.
Beck's American Translation Breakthrough Version	. When day came, there was more than a little agitation among the soldiers. "What happened to Peter?" When Herod looked for him and did not find him, after investigating the jailors, he gave the order for <i>them</i> to be led away.
Common English Bible	The next morning the soldiers were flustered about what had happened to Peter. Herod called for a thorough search. When Peter didn't turn up, Herod interrogated the guards and had them executed.

Len Gane Paraphrase	Now as soon as it was daylight, there was no small turmoil among the soldiers of what had happened to Peter. After Herod had looked for him and didn't find him, he examined the guards and commanded they should die, then he went down from Judea to Caesarea and stayed there. V. 19c is included for context.
A. Campbell's Living Oracles	And as soon as it was day, there was no small tumult among the soldiers, what was become of Peter. And Herod searching for him, and not finding him, examined the keeper, and ordered them to be led away to execution. and passing from Judea to Caesarea, he abode there. V. 19c is included for context.
New Advent (Knox) Bible	When day broke, there was a great to-do among the soldiers, to know what had become of Peter. Herod, after searching for him without avail, questioned the warders and had them punished.
NT for Everyone	When morning came, there was quite a commotion among the guards as to what had become of Peter. Herod looked for him but couldn't find him. He interrogated the guards and ordered them to be put to death.
20 <sup>th</sup> Century New Testament	In the morning there was a great stir among the soldiers-- what could have become of Peter! And, when Herod had made further search for him and failed to find him, he closely questioned the Guard, and ordered them away to execution.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	Now as soon as it got daylight there was a lot of commotion among the soldiers over what had become of Peter. When Herod's search for him turned up nothing, he questioned the guards, and then ordered them to be led away and executed.
Christian Standard Bible	At daylight, there was a great commotion among the soldiers as to what had become of Peter. After Herod had searched and did not find him, he interrogated the guards and ordered their executio.
Conservapedia Translation	Now when the day broke, there was no small commotion among the soldiers, as to what had become of Peter. When Herod sought for him, and did not find him, he interrogated the guards, and ordered them put to death.
Revised Ferrar-Fenton Bible	And when the morning came, there was not a little consternation among the soldiers as to what had become of Peter. But Herod, when he had himself searched for him in vain, examined the guards, and ordered them to be led out to execution.
Free Bible Version	When daylight came there was total confusion* among the soldiers as to what had happened to Peter. Herod had a thorough search made for him, but he couldn't be found. After interrogating the guards, Herod ordered that they should be executed*.
God's Truth (Tyndale)	As soon as it was day there was no little ado among the soldiers, what was become of Peter. When Herod had called for him, and found him not, he examined the keepers, and commanded them to depart.
Montgomery NT	When morning came there was no small stir among the soldiers as to what could possibly have become of Peter. Then Herod had search made for him, and could not find him. After sharply questioning the guards, he ordered them off to execution.
Urim-Thummim Version	Now as soon as it was day, there was no small commotion among the soldiers, what had become of Peter. And when Herod had demanded him but did not find him, he investigated the guards and commanded that they should be put to death.

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) At daybreak there was a great commotion among the soldiers over what had become of Peter. Herod began a search for him and, not finding him, had the guards questioned and executed.  
16:27; 27:42
- The Heritage Bible And it's becoming day, there was a disturbance, absolutely not a little one, among the soldiers, as to what became of Peter.  
And Herod searching for him, and not finding him, examining the guards, he called out for them to be led away, and going down from Judaea to Caesarea, he stayed.
- New American Bible (2011) At daybreak there was no small commotion among the soldiers over what had become of Peter.<sup>c</sup> Herod, after instituting a search but not finding him, ordered the guards tried and executed. Then he left Judea to spend some time in Caesarea. V. 19c is placed here for context.  
c. [12:18] 5:22–24.
- New Catholic Bible At daybreak, there was a great deal of commotion among the soldiers about what had become of Peter. After instituting a search for him and being unable to find him, Herod interrogated the guards and ordered their execution. Then he left Judea to reside for a while in Caesarea. V. 19c is included for context.
- New Jerusalem Bible When daylight came there was a great commotion among the soldiers, who could not imagine what had become of Peter. Herod put out an unsuccessful search for him; he had the guards questioned, and before leaving Judaea to take up residence in Caesarea he gave orders for their execution. V. 19 is a single sentence in the NJB.
- Revised English Bible–1989 When morning came, there was consternation among the soldiers: what could have become of Peter? Herod made careful search, but failed to find him, so he interrogated the guards and ordered their execution.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible When daylight came, there was no small commotion among the soldiers over what had become of Kefa. Herod had a thorough search made for him, but they failed to find him, so he cross-examined the guards and ordered them put to death.
- Hebraic Roots Bible And day having come, there was not a little disturbance among the soldiers, saying, What, then, became of Peter?  
Now after Herod sought him and could not find him, he judged the guards and commanded them that they should die and he departed from Judea and was in Caesarea. V. 19c is included for context.
- Holy New Covenant Trans. The next day the soldiers were very upset. They wondered what had happened to Peter.  
Herod looked everywhere for Peter but could not find him. Herod asked the guards many questions and tortured them. Then he gave the order that the guards be killed. Later, Herod left Judea.
- The Scriptures 2009 Now when day came, there was no small stir among the soldiers about what had become of Kēpha.  
And when Herodes had searched for him and did not find him, he examined the guards and ordered them to be led away.

### Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...becoming but day was Disturbance not Little in the soldiers {to find} What? then The Peter becomes Herod but Seeking him and not Finding {him} Examining the guards orders {them} to be led...
- Awful Scroll Bible Moreover, it coming to be day, there was no small disturbance from-among the soldiers, of what then becomes of Peter.

exeGesés companion Bible	Furthermore, Herod searching-over-for him and not finding him, judging-among the keepers, he commands them to be led-away. And being day, there is no small trouble among the warriors about what became of Petros: and when Herod seeks for him, and finds him not, he examines the guards and summons that they be led away:...
Orthodox Jewish Bible	Now when it was boker, there was not a little commotion among the chaiyalim as to what had become of Kefa. Now Herod, having sought after him and not having found him, after questioning the shomrim, commanded them to be led away to execution.
Rotherham's Emphasized B.	And [when it became day] there was no small commotion among the soldiers, as to What, then, Peter had become! And [Herod] <seeking after and not finding, him> [having examined the guards] ordered them to be led away [to death]; and [going down from Judæa unto Cæsarea] stayed there. V. 19 is a single sentence in the Emphasized Bible.
Worrell New Testament	And, when it became day, there was no small commotion among the soldiers, as to what, consequently, became of Peter. And Herod, having sought for him, and not finding <i>him</i> , having examined the guards, ordered that they be led away <i>to death</i> .

### Expanded/Embellished Bibles:

The Expanded Bible	The next ·day [or morning] ·the soldiers were very upset [ <sup>L</sup> there was no small commotion among the soldiers; <sup>C</sup> soldiers who allowed a prisoner to escape would suffer the prisoner's punishment] and wondered what had happened to Peter. Herod ·looked [searched] everywhere for him but could not find him. So he questioned the guards and ordered that they be ·killed [ <sup>L</sup> led away; <sup>C</sup> presumably to be executed].
Jonathan Mitchell NT	Now with the birthing of (or: at its coming to be) day, there was no little (small; slight) commotion (stir; agitation; disturbance) among the soldiers – about what had really become [of] (or: had in fact happened [to]) Peter. So Herod – after making a thorough search for him and not finding [him] – [and] upon examining and interrogating the guards, ordered [them] to be led away [and punished, or, executed?].
Syndein/Thieme	Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. {Note: The 16 Roman soldiers could not believe that Peter escaped under their noses!} And when Herod had sought for him {Peter}, 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 kept on abiding. {Note: in these days, guards were executed if their prisoner escaped. All 16 died. But Herod remembered how he was imprisoned before he was miraculously saved by his friend Caligula and maybe was concerned about staying in Judaea with Peter being miraculously saved from Prison.}
Translation for Translators	<b>Herod commanded soldiers to execute the guards.</b> <i>Acts 12:18-19</i>

The next morning the soldiers *who had been guarding* Peter became terribly distressed, *because they did not know* what had happened to him. Then Herod *heard about it*. So he *commanded soldiers* to search for Peter, but they did not find him. Then he questioned the soldiers *who had been guarding Peter*, and asked them, “*How did Peter get away when you were there guarding him?*” *But they could*



*not explain it. So he commanded them to be led away to be executed {other soldiers to lead them away to execute them}.*

The Voice

But when morning came and Peter was gone, there was a huge uproar among the soldiers. Herod *sent troops* to find Peter, but he was missing. Herod interrogated the guards and ordered their executions.

### Bible Translations with Many Footnotes:

Lexham Bible

**Now when** [\*Here “when ” is supplied as a component of the temporal genitive absolute participle (“came”)] **day came, there was not a little commotion among the soldiers as to what then had become of Peter.**

**And when** [\*Here “when ” is supplied as a component of the participle (“had searched for”) which is understood as temporal] **Herod had searched for him and did not find him ,** [\*Here the direct object is supplied from context in the English translation] **he questioned the guards and** [\*Here “and ” is supplied because the previous participle (“questioned”) has been translated as a finite verb] **ordered that they be led away to execution.**

NET Bible®

**At daybreak<sup>54</sup> there was great consternation<sup>55</sup> among the soldiers over what had become of Peter. When Herod<sup>56</sup> had searched<sup>57</sup> for him and did not find him, he questioned<sup>58</sup> the guards and commanded that they be led away to execution.<sup>59</sup>**

<sup>54tn</sup> BDAG 436 s.v. ἡμέρα 1.a has “day is breaking” for ἡμέρα γίνεται (Jhmera ginetai) in this verse.

<sup>55tn</sup> Grk “no little consternation.” The translation given for τάραχος (taracos) in this verse by BDAG 991 s.v. τάραχος 1 is “mental agitation.” The situation indicated by the Greek word is described in L&N 25.243 as “a state of acute distress and great anxiety, with the additional possible implications of dismay and confusion – ‘great distress, extreme anxiety.’” The English word “consternation” is preferred here because it conveys precisely such a situation of anxiety mixed with fear. The reason for this anxiety is explained in the following verse.

<sup>56sn</sup> King Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great).

<sup>57tn</sup> Or “had instigated a search” (Herod would have ordered the search rather than conducting it himself).

<sup>58tn</sup> “Questioned” is used to translate ἀνακρίνας (anakrinas) here because a possible translation offered by BDAG 66 s.v. ἀνακρίνω for this verse is “examined,” which could be understood to mean Herod inspected the guards rather than questioned them. The translation used by the NIV, “cross-examined,” also avoids this possible misunderstanding.

<sup>59tn</sup> The meaning “led away to execution” for ἀπαχθῆναι (apachthnai) in this verse is given by BDAG 95 s.v. ἀπάγω 2.c. Although an explicit reference to execution is lacking here, it is what would usually occur in such a case (Acts 16:27; 27:42; Code of Justinian 9.4.4). “Led away to torture” is a less likely option (Pliny the Younger, Letters 10, 96, 8).

Wilbur Pickering’s New T.

#### **Poor guards!**

Now as soon as it was day, there was no small commotion among the soldiers about what had become of Peter!

Well after searching for him and not finding him, Herod examined the guards and ordered that they be executed.

### Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Now, when daylight arrived, there was no small disturbance among the soldiers regarding what had happened to Peter.

Furthermore, after Herod searched for him, but did not find him, and questioned the guards, he commanded that they be led away [to trial, prison, or execution].

Charles Thomson NT Now as soon as it was day there was no small disturbance among the soldiers, What was become of Peter.  
 And Herod having caused search to be made for him, and not finding him, after examining the guards, he ordered them to be led away to execution.

Green’s Literal Translation And day having come, there was not a little disturbance among the soldiers, saying, What, then, became of Peter?  
 And searching for him, and not finding him, examining the guards, Herod commanded them to be led away.

Modern Literal Version 2020 Now *when* it became day, there was not *just* a small disturbance among the soldiers, *as to* what then happened to Peter.  
 Now Herod sought him and did not find *him*, having examined the guards, he commanded *them* to be led away *for execution*.

New Matthew Bible As soon as it was day, there was no little ado among the soldiers about what had become of Peter. When Herod had called for him, but not found him, he examined the guards, and commanded them to depart.

Webster’s Translation Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.  
 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.

**The gist of this passage:** There was a great ruckus the next day when it was seen the Peter was gone. When Peter could not be found, or a good explanation be given for his escape, Herod had the guards executed.

18-19b

Acts 12:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong’s #1096
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
hêmera ( ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong’s #2250
ên (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong’s #2258 (imperfect of Strong’s #1510)
tárachos (τάραχος) [pronounced TAHR-akh-oss]	<i>disturbance, commotion, stir (of mind); tumult</i>	masculine singular noun, nominative case	Strong’s #5017
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong’s #3756

Acts 12:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine singular adjective, nominative case	Strong's #3641
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toïç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
stratiôtês (στρατιῶται) [pronounced strat-ee-OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4757
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096

**Translation:** The day came [and] there was no small disturbance among the soldiers [as to] where Peter had gone.

The next morning, Peter is not there. It was a very rare situation for anyone to be under such close guard in the first place; and impossible for one to escape as Peter did. He was chained to two burly guards. In order for him to leave, he had to walk past two more sets of guards. And then he had to go through an iron gate.

Therefore, the prison would have been in an uproar. How is this even possible, they ask themselves.

Acts 12:18 The day came [and] there was no small disturbance among the soldiers [as to] where Peter had gone. (Kukis mostly literal translation)

Acts 12:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay- ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epizêteô (ἐπιζητέω) [pronounced ep-EED- zay-THE-oh]	<i>searching (inquiring) for; intensively demanding, craving; desiring, seeking (after, for)</i>	masculine singular, aorist active participle, nominative case	Strong's #1934
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heuriskô (εὕρισκω) [pronounced hyoo- RIHS-ko]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist active participle; nominative case	Strong's #2147

**Translation:** Herod, seeking for him did not find [him].

Herod was going to use Peter as a pawn, in order to ingratiate himself to the Jews. So, the time had come for him to go get Peter and to bring him before the Jews and, very likely, execute him. So Herod goes to the prison to find Peter, but he is not there.

Interestingly enough, Herod also had an amazing release from prison as well. As a young man, he had once told Caligula that it was too bad that his father (Tiberius) is still alive, as he would make a better king than his father. Tiberius apparently had spies everywhere, and Herod was thrown in jail for that remark. When Tiberius finally did die, Caligula succeeded him and he not only let Herod out of jail, but put him in charge of Palestine. Caligula also weighed the chains in which Agrippa had been placed, and gave him an equal weight in gold. Caligula's successor, Claudius, gave Agrippa even more territory. Agrippa apparently saw parallels between his being freed from prison and Peter being freed from prison. He had become a great man and he seemed to have concerns that Peter would be as well. Had Herod Agrippa recognized these parallels and believed in Jesus as a result, he could have been great. He knew that he had been placed in jail unjustly; and he knew that he put Peter in jail without a cause. His **negative volition** kept him from putting this all together and learning from it.

Acts 12:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakrínō (ἀνακρίνω) [pronounced aw-nah-KREE-noh]	<i>examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions</i>	masculine singular, aorist active participle, nominative case	Strong's #350
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
phulakes (φύλακες) [pronounced FOO-lak-ehs]	<i>guards, sentries, watchers, keepers</i>	masculine plural noun, accusative case	Strong's #5441
keleúō (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2753
apagō (ἀπάγω) [pronounced ahp-AHG-oh]	<i>to lead away; especially of those who are led off to trial, prison, or punishment; to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced</i>	aorist passive infinitive	Strong's #520

**Translation:** After examining the guards, he commanded [them] to be led away [to be executed].

Herod questions the guards in charge of Peter and they have no excuse or even explanation. Although we are not told this, how was it possible for Peter to be chained to these guards and then just stand up? We are told that his chains simply fell away, but what about the guards? Were they asleep? That seems to be the only logical explanation as to why Peter could stand up and walk away from them.

But how could they be asleep? Peter's guards were not given to naps. This was not something which was allowed. Remember, there were sixteen men in charge of keeping Peter a prisoner, rotating in and out. Guards were not rotating in to simply catch a little sleep along with their prisoner. But, apparently, these men did.

Falling asleep on the post was an offense punishable by death. All the men who were responsible—those to whom Peter was chained and those who were on watch (one sets of four guards were on watch at any given time). There would have been no excuse for them.

Now, one cannot but have sympathy for these guards, despite them being hardened and likely vicious men. But, when in close proximity with Peter, what do you suppose Peter talked about? Better to say, *Who do you think Peter talked about?* On this, I have few doubts. Peter would have given those men the gospel, and I would suggest that most or all of these guards, had heard the gospel from Peter.

From the NET Bible: *The meaning "led away to execution" for ἀπαχθῆναι (apachthēnai) in this verse is given by BDAG 95 s.v. ἀπάγω 2.c. Although an explicit reference to execution is lacking here, it is what would usually occur in such a case (Acts 16:27; 27:42; Code of Justinian 9.4.4). "Led away to torture" is a less likely option (Pliny the Younger, Letters 10, 96, 8).<sup>24</sup>*

<sup>24</sup> From <https://bible.org/netbible/index.htm?act9.htm> (footnote); accessed October 11, 2023.



It is not clear whether Herod executed all sixteen guards, or just the four. I would assume that they are all held responsible. Herod may have assigned sixteen guards to Peter and allow them to determine what was the best way to have him guarded 24/7.

Acts 12:19a-b Herod, seeking for him did not find [him]. After examining the guards, he commanded [them] to be led away [to be executed]. (Kukis mostly literal translation)

Acts 12:18–19b The day came [and] there was no small disturbance among the soldiers [as to] where Peter had gone. Herod, seeking for him did not find [him]. After examining the guards, he commanded [them] to be led away [to be executed]. (Kukis mostly literal translation)

Acts 12:18–19b When daylight came, there was quite the commotion among the soldiers, as they had no idea where Peter was. Herod came to the prison seeking Peter but did not find him. He carefully interrogated the guards, and commanded that they be led away and executed for failing to execute their sworn duties. (Kukis paraphrase)

V. 19 should have been affixed to v. 20 or simply left to stand on its own. For that reason, I began the next section with v. 19c.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Herod Agrippa I Dies in Caesarea

Some translators place v. 19c in a paragraph by itself or with the next passage. Many translations begin *the Death of Herod* at that point or at the beginning of v. 20. It would have been reasonable to connect v. 19c with v. 20.

<b>And coming down from the Judæa to Caesarea, he spent time [there].</b>	Acts 12:19c	<b>Then [Herod] went down from Judæa to Caesarea [and] he spent some time [there].</b>
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**Soon thereafter, Herod decided to go down from Judæa and stay at Caesarea for awhile.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And coming down from the Judæa to Caesarea, he spent time [there].
Complete Apostles Bible	And going down from Judea to Caesarea, he was spending time there.
Douay-Rheims 1899 (Amer.)	And going down from Judea to Caesarea, he abode there.
Holy Aramaic Scriptures	And he went out from Yehud {Judea} and was in Qasariya {Caesarea}.
James Murdock's Syriac NT	And he went from Judaea, and resided at Caesarea.
Original Aramaic NT	...and he went out from Judea and was staying in Qesarea.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then he went down from Judaea to Caesarea for a time.
Bible in Worldwide English	And then Peter went from Judea to Caesarea to live for a while.
Easy English	After this happened, Herod left Judea. He went to Caesarea and he stayed there for some time.

Easy-to-Read Version–2008	Later, Herod moved from Judea. He went to the city of Caesarea and stayed there a while.
God's Word™	Then Herod left Judea and went to Caesarea, where he stayed for a while.
Good News Bible (TEV)	After this, Herod left Judea and spent some time in Caesarea.
J. B. Phillips	.
The Message	Fed up with Judea and Jews, he went for a vacation to Caesarea.
New Life Version	Then Herod went down from the country of Judea to the city of Caesarea to stay for awhile.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Afterward, Herod left the hills of Judea [11] and went down to the seaside city of Caesarea, [12] and stayed there. <sup>11</sup> 12:19Judea was the region, perhaps comparable to a county, that included Jerusalem. Samaria was a region north, in what is now the central part of Israel and the Palestinian Territories. <sup>12</sup> 12:19Caesarea was a Roman-style city that Herod the Great built about 50 miles (80 km) north of Azotus (Ashdod). Rome's capital of the entire region, Caesarea sat on the coast, a little south of the Mount Carmel ridge of hills.
Contemporary English V.	After this, Herod left Judea to stay in Caesarea for a while.
The Living Bible	Afterwards he left to live in Caesarea for a while.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Then Herod left the province of Judea for Caesarea and stayed there for a period of time.
Plain English Version	After that, Herod left Judea country and went to stay for a while in the town called Caesarea.
UnfoldingWord Simplified T.	Afterwards, Herod went from the province of Judea down to the city of Caesarea, where he stayed for some time.
William's New Testament	Then he left Judea for Caesarea, and stayed there.

### Partially literal and partially paraphrased translations:

American English Bible	However, [Peter] had left Judea and traveled to Caesarea, where he spent quite a bit of time after that.
Beck's American Translation	.
Breakthrough Version	And after he went down out of Judea into Caesarea, he was spending time <i>there</i> .
Common English Bible	Afterward, Herod left Judea in order to spend some time in Caesare.
Len Gane Paraphrase	After Herod had looked for him and didn't find him, he examined the guards and commanded they should die, then he went down from Judea to Caesarea and stayed there. V. 19 is presented as a single sentence in Gane's paraphrase.
A. Campbell's Living Oracles	And Herod searching for him, and not finding him, examined the keeper, and ordered them to be led away to execution. and passing from Judea to Caesarea, he abode there. V. 19 is presented as a single sentence in Campbell's Living Oracles.
New Advent (Knox) Bible	Then he went down from Judaea to Caesarea, and spent his time there.
20 <sup>th</sup> Century New Testament	Then he went down from Judea to stay at Caesarea.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	He then left Judea and went to Caesarea, where he stayed for awhile.
Revised Ferrar-Fenton Bible	Leaving Judea then, he went down to Caesarea, where he resided.
Free Bible Version	Then Herod left Judea and went to stay in Caesarea.

God's Truth (Tyndale)	And he descended from Jewry to Cesarea, and there abode.
Montgomery NT	He then went down from Judea to Caesarea, where he stayed for some time.
Urim-Thummim Version	And he went down from Judaea to Caesarea, and stayed there.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After that, he came down from Judea to Caesarea and stayed there.
The Heritage Bible	.
Revised English Bible—1989	Afterwards Herod left Judaea to reside for a while at Caesarea.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Herod went down from Y'hudah to Caesarea and spent some time there.
Hebraic Roots Bible	Now after Herod sought him and could not find him, he judged the guards and commanded them that they should die and he departed from Judea and was in Caesarea. V. 19 is presented as a single sentence in the HRB.
Holy New Covenant Trans.	Later, Herod left Judea. He went down to the city of Caesarea and stayed there for a while.
The Scriptures 2009	And he went down from Yehudah to Caesarea, and stayed there.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Descending from the judea to caesarea [He] stayed...
Awful Scroll Bible	And coming-down from Judæa to Cæsarea, he was spending- time -throughout there.
exeGesés companion Bible	...and he goes down from Yah Hudah to Kaisaria and tarries there.
Orthodox Jewish Bible	Then Herod went down from Yehudah to Caesarea, and was staying there.
Worrell New Testament	And, going down from Judaea to Caesarea, he tarried <i>there</i> .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he went down from Judea to Caesarea [Maritima] and spent some time there.
The Expanded Bible	<b>The Death of Herod Agrippa</b> Later Herod moved [or took a trip] from Judea and went to the city of Caesarea, where he stayed.
Jonathan Mitchell NT	Later, after going down from the Judean [district] into Caesarea, he continued wearing through [the fabric of the days] (= he idled away, or spent, some time [there]).
P. Kretzmann Commentary	And he went down from Judea to Caesarea, and there abode. Kretzmann's <b>commentary</b> for Acts 12:17–19 has been placed in the <b>Addendum</b> .
Translation for Translators	<i>Afterwards</i> , Herod went from Judea <i>province</i> down to Caesarea, where he stayed <i>for some time</i> .
The Voice	Peter headed down toward the coast to Caesarea, and he remained there.

### Bible Translations with Many Footnotes:

Lexham Bible	And he came down from Judea to Caesarea and [*Here "and " is supplied because the previous participle ("came down") has been translated as a finite verb] <b>stayed there</b> .
NET Bible®	Then <sup>60</sup> Herod <sup>61</sup> went down from Judea to Caesarea <sup>62</sup> and stayed there. <sup>60tn</sup> Grk "and," but the sequence of events is better expressed in English by "then." A new sentence is begun in the translation because of the length of the sentence in Greek, which exceeds normal English sentence length.

<sup>61tn</sup> Grk “he”; the referent (Herod) has been specified in the translation for clarity. Since Herod has been the subject of the preceding material, and the circumstances of his death are the subject of the following verses (20-23), it is best to understand Herod as the subject here. This is especially true since according to Josephus, Ant. 19.8.2 [19.343-352], Herod Agrippa I died at Caesarea in A.D. 44, and vv. 20-23 here describe his death. Thus the end of v. 19 provides Luke’s transition to explain how Herod got from Jerusalem to Caesarea where he died. In spite of all this evidence, the NRSV translates this phrase “Then Peter went down from Judea to Caesarea and stayed there,” understanding the referent to be Peter rather than Herod Agrippa I.

<sup>sn</sup> King Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great), who died at Caesarea in A.D. 44 according to Josephus, Ant. 19.8.2 [19.343-352].

<sup>62sn</sup> Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

<sup>map</sup> For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

Wilbur Pickering’s New T.

**Going down from Judea to Caesarea, he stayed there.<sup>6</sup>**

(6) He had doubtless told the Jews that he had Peter, and when he couldn’t produce him he lost face. But the circumstances probably left him uncomfortable as well, so he decided to get away for awhile—none of which saved the poor guards. The guards were part of an evil system, and presumably would never have converted (although, if Peter had preached to them, some may have believed before the execution).

**Literal, almost word-for-word, renderings:**

Benjamin Brodie’s trans.

**Subsequently, having come down from Judaea to Caesarea, he spent some time there.**

Charles Thomson NT

**Then departing from Judea, he went down to Caesarea and resided there.**

Green’s Literal Translation

**And going down from Judea to Caesarea, he stayed.**

Modern Literal Version 2020

**And he went down from Judea to Caesarea and was staying there.**

New Matthew Bible

**And he descended from Judea to Caesarea, and stayed there.**

Webster’s Translation

**And he went down from Judea to Cesarea, and there abode.**

**The gist of this passage:**

After Peter escaped, Herod went to Caesarea and he stayed there.

Acts 12:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong’s #2532
katerchomai (κατέρχομαι) [pronounced kat-ER-khom-ahēe]	coming down, going down, descending; departing; one who goes from a higher to a lower locality; those who come to a place by a ship	masculine singular, aorist active participle, nominative case	Strong’s #2718
από (ἀπό) [pronounced aw-PO]; spelled ἄφ’ before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong’s #575

Acts 12:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #2449
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisáreia (Καيسάρεια) [pronounced kahee-SAHR-ee-ah]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location	Strong's #2542
diatribō (διατριβῶ) [pronounced dee-at-REE-bow]	<i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1304

**Translation:** Then [Herod] went down from Judæa to Caesarea [and] he spent some time [there].

Although a number of translations put Peter here as the subject, Herod has been the subject for several sentences prior to this one, indicated that he is the subject as well (and, the next couple verses are all about Herod in Caesarea).

This would have been fascinating had both Herod and Peter gone to Caesarea, one not knowing about the other. And, although that is possible, I think that the author Luke would have pointed it out as being an interesting tidbit of information. Since only one person is said to go to Caesarea, we will assume that this is only Herod.

What I think that Luke is doing, as the author of this series of events, is contrasting Peter going to Caesarea, as record in **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)), and Herod going to Caesarea. What a stark contrast! I really need to set up a table to illustrate just how different their trips to Caesarea were. Peter went there with no little trepidation, not knowing what was going to take place. Although things were left a mess in Jerusalem, Herod went to Caesarea with great confidence, expecting a big political win, as well as great admiration from the people of Tyre and Sidon.

Herod then left Judæa and went to Caesarea. Jerusalem would have been a *Jewish* city, for the most part. Even though the Jewish people were not in charge, they did have some restricted authorities there. Their culture would have been one of the most important factors in life in Jerusalem and in other parts of Judæa.

Herod was trying to ingratiate himself to the Jewish people, even though not all of them were anti-Christian. Obviously, the religious hierarchy was, and they would have been the most vocal and the most powerful. Herod tried and, based upon what we have studied, failed to meet the expectations of the religious Jews in Jerusalem. Even though he had the ultimate authority, he still wanted the approval of the Jewish population there (which would have meant fewer uprisings, less tension).

But, suddenly, he leaves Judæa and goes to Caesarea.



We are not given any motivation for Herod leaving as he did, but I would suggest that such a move was significant and related very much to his inability to keep Peter long enough to kill him. Let's consider all that has happened in the light of power politics:

Herod's sudden exit is explained by our passage. Herod had executed James and imprisoned Peter in such a way that there was no way that he could escape. Yet he escaped. As a result, Herod had to kill sixteen of his guards, which would have left a pretty large hole in terms of personnel at the Jerusalem jail. What is Herod to do? Let's say he could seize Peter and put him in jail again—could he escape and Herod be forced to kill sixteen more guards? That would be devastating to him in Jerusalem. Let's say that he could not even find Peter? That would be devastating to him in terms of prestige in Jerusalem. Let's say there was an all out movement to find Peter, using every available resource to find him. Could Herod possibly lose soldiers in attempting to do this?

Let's just say that Herod remained there and admitted what happened—can you imagine how bad he would look to the non-believing Jewish population? There is simply no way that Herod comes out even unchanged at this point. His hope to gain favor from the unbelieving Jews is a complete and total disaster; and there are no good options to turn things around.

The only thing which kind of saves Herod is the fact that, in any kingdom, there are multiple problems. Herod can make it seem as if he needs to deal with another problem with another people, which requires him going to another city. And to top it off, Herod could set up a great speech to cap off this next act of poetical will. Maybe this was previously set up; and maybe Herod put this upon his staff to set up immediately. He simply cannot remain another day or two in Jerusalem, given what has taken place. Therefore, Herod and his entourage go to Caesarea, which is principally a gentile city; a very Roman city. Surely, he will have better luck there!

Interestingly enough, there has been a Christian movement in Caesarea just as well as in Jerusalem. In fact, the Christian movement outside of Jerusalem seems to be stronger and with less organized opposition.

Caesarea was very much a gentile city, built by Herod the Great.

Acts 12:19 Herod, seeking for him did not find [him]. After examining the guards, he commanded [them] to be led away [to be executed]. Then [Herod] went down from Judæa to Caesarea [and] he spent some time [there]. (Kukis mostly literal translation)

Acts 12:18–19 The day came [and] there was no small disturbance among the soldiers [as to] where Peter had gone. Herod, seeking for him did not find [him]. After examining the guards, he commanded [them] to be led away [to be executed]. Then [Herod] went down from Judæa to Caesarea [and] he spent some time [there]. (Kukis mostly literal translation)

Acts 12:18–19 When daylight came, there was quite the commotion among the soldiers, as they had no idea where Peter was. Herod came to the prison seeking Peter but did not find him. He carefully interrogated the guards, and commanded that they be led away and executed for failing to execute their sworn duties. Soon thereafter, Herod decided to go down from Judæa and stay at Caesarea for awhile.

Herod is going to go to Caesarea to spend some time—and I have given a basic explanation as to why he is doing this—but he will also die there. There is a lot of information about Herod Agrippa I which is known. Obviously, his extremely short reign over Judæa and elsewhere is something that really catches the interest of an historian. We will have the Bible explanation followed by **Josephus' explanation**. They are more complementary than they are at odds with one another.

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When ruling over such a large number of cities and countries, Herod can easily find something else to spend his time and resources on.

But he was being angry with Tyrians and Sidonians, but of one mind they arrived face to face with him. And, having convinced Blastus, the man upon the bedroom of the leader, they were asking for peace, for the feeding of them the country from the sovereign.

Acts  
12:20

[Herod Agrippa] had been at war with the people of Tyre and Sidon. Nevertheless, [representatives from Tyre and Sidon were] of one mind, being there facing him. Having [first] persuaded Blastus, the [one] over the king's bedroom, they were asking for peace. [This is] because their country was fed from [the country of] the sovereign.

For awhile, Herod Agrippa had been engaged in war with the people of Tyre and Sidon. However, representatives from Tyre and Sidon had come directly to meet with Agrippa, all being of the same mind to end the hostilities. They desired peace and had previously persuaded Blastus, an important man in Agrippa's cabinet, to support them. At this time, Tyre and Sidon depended upon trade with Agrippa's fertile region in order to survive.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But he was being angry with Tyrians and Sidonians, but of one mind they arrived face to face with him. And, having convinced Blastus, the man upon the bedroom of the leader, they were asking for peace, for the feeding of them the country from the sovereign.
Complete Apostles Bible	Now Herod was very angry with the people of Tyre and Sidon; and with one purpose they came to him, and persuading Blastus, the one over the king's bedroom, they asked for peace, because their country was fed from the king's country.
Douay-Rheims 1899 (Amer.)	And he was angry with the Tyrians and the Sidonians. But they with one accord came to him: and, having gained Blastus who was the king's chamberlain, they desired peace, because their countries were nourished by him.
Holy Aramaic Scriptures	And on account that he was angry concerning the Tsuraye {the Tyrians} and concerning the Tsadanaye {the Sidonians}, they assembled and came unto him together, and they persuaded Blastus, the Chamberlain of the King, and they asked from him that there be for them tranquility, on account that the provision of the region was from the Kingdom of Herudes {Herod}.
James Murdock's Syriac NT	And because he was angry against the Tyrians and Sidonians, they assembled and came to him in a body; and having persuaded Blastus, the king's chamberlain, they begged of him that they might have peace; because the supplies of their country were derived from the kingdom of Herod.
Original Aramaic NT	And because he was at enmity with the Tyrians and against the Sidonians, they gathered and came together to him and persuaded Blastus the Chamberlain of The King and asked him that they might have a peace treaty, because the sustenance of their countries was from The Kingdom of Herodus.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Now he was very angry with the people of Tyre and Sidon: and they came to him, all together, and having made friends with Blastus, the controller of the king's house, they made a request for peace, because their country was dependent on the king's country for its food.
Bible in Worldwide English	Now Herod was angry with the people of Tyre and Sidon. But they got Blastus to speak to the king for them. Blastus was one of the men who worked in the kings

house. They came to Herod together. They wanted to make peace with him because their country got its food from his country.

Easy English

### **King Herod dies**

At that time, King Herod was angry with the people who lived in Tyre and Sidon. A group of men from these cities went together to speak to Herod about the problem. A man called Blastus was an important servant in King Herod's house. The group of men said to Blastus, 'Please help us when we speak to King Herod.' Then they went and they said to Herod, 'Please stop being angry with our people. We want to be friends again.' They said this because they needed to buy food in King Herod's country.

The Romans ruled Tyre and Sidon. These were not Jewish cities. And the people did not want Herod to rule them. But they bought their food from Galilee. And the problem was that Herod ruled in Galilee.

Easy-to-Read Version–2008

Herod was very angry with the people from the cities of Tyre and Sidon. But these cities needed food from his country, so a group of them came to ask him for peace. They were able to get Blastus, the king's personal servant, on their side.

God's Word™

Herod was very angry with the people of Tyre and Sidon. They were going to meet with Herod. They had agreed on what they wanted to do: They enlisted the help of Blastus to ask Herod for terms of peace. This was because their cities depended on Herod for their food supply. (Blastus was in charge of the king's living quarters.)

Good News Bible (TEV)

Herod was very angry with the people of Tyre and Sidon, so they went in a group to see him. First they convinced Blastus, the man in charge of the palace, that he should help them. Then they went to Herod and asked him for peace, because their country got its food supplies from the king's country.

J. B. Phillips

### **But Herod dies a terrible death**

Now Herod was very angry with the people of Tyre and Sidon. They approached him in a body and after winning over Blastus the king (Herod)'s chamberlain, they begged him for peace. They were forced to do this because their country's food supply was dependent on the king's dominions.

*The Message*  
NIRV

### **Herod Dies**

Then Herod went from Judea to Caesarea and stayed there. He had been quarreling with the people of Tyre and Sidon. So they got together and asked for a meeting with him. This was because they depended on the king's country to supply them with food. They gained the support of Blastus and then asked for peace. Blastus was a trusted personal servant of the king. V.19c is included for context.

New Life Version

Herod was very angry with the people of the cities of Tyre and Sidon. They went to him and asked for peace to be made between them and the king. They asked this because their country got food from the king's country. The people made friends with Blastus, the king's helper.

New Simplified Bible

Herod highly disagreed with them at Tyre and Sidon. But they finally came to an agreement. They secured the support of Blastus a trusted personal servant of the king. They desired peace because their country was supported by the king's country.

### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

### **HEROD DIES, WORM-EATEN**

Herod was angry with the neighboring city kingdoms of Tyre and Sidon. Leaders of Tyre and Sidon [13] realized this was a big problem for them because they got a lot of their food from Herod's nation. So both cities teamed up and sent a peace delegation to Herod. The peacemakers somehow got the support of Herod's personal chief of staff, a man named Blastus.

<sup>13</sup>12:20 Tyre and Sidon are Mediterranean seaside cities in what is now the Arab nation of Lebanon, on Israel's northern border.

Contemporary English V.

Herod and the people of Tyre and Sidon were very angry with each other. But their country got its food supply from the region that he ruled. So a group of them went to see Blastus, who was one of Herod's high officials. They convinced Blastus that they wanted to make peace between their cities and Herod,...

The Living Bible

While he was in Caesarea, a delegation from Tyre and Sidon arrived to see him. He was highly displeased with the people of those two cities, but the delegates made friends with Blastus, the royal secretary, and asked for peace, for their cities were economically dependent upon trade with Herod's country.

New Berkeley Version

New Living Translation

### **The Death of Herod Agrippa**

Now Herod was very angry with the people of Tyre and Sidon. So they sent a delegation to make peace with him because their cities were dependent upon Herod's country for food. The delegates won the support of Blastus, Herod's personal assistant, and an appointment with Herod was granted. When the day arrived, Herod put on his royal robes, sat on his throne, and made a speech to them. The people gave him a great ovation, shouting, "It's the voice of a god, not of a man!" Vv. 21–22 are included for context.

The Passion Translation

Now, during those days, Herod was engaged in a violent dispute with the people of Tyre and Sidon. So they sent a united delegation to Caesarea to appeal to him and reconcile their differences with the king, for Herod controlled their food supply. First they enlisted the support of his trusted personal assistant, Blastus, who secured them an appointment with the king.

Plain English Version

### **Herod, the big boss, died**

At that time, Herod was very angry with the people that lived in the towns called Tyre and Sidon. That made a problem for those people. You see, Herod was the boss over Galilee country, and those people got all their food from Galilee, and they didn't want Herod to stop them from getting that food. So some of them went to Herod's house to talk to him about this problem. At Herod's house, Blastus was one of his important workers. So those men talked to Blastus, and they said, "Please help us, we want to talk with Herod. We want to stop all this trouble." So Blastus got Herod to agree to talk to those people, then he told them the day that Herod was going to talk to them. V. 21 is included for context.

Radiant New Testament

### **Herod Dies**

Herod then went from Judea to stay in Caesarea. He'd been quarreling with the people of Tyre and Sidon. They depended on the king's country to supply them with food, so they got together and asked for a meeting with him. They gained the support of Blastus, a trusted personal servant of the king, and through him asked for peace. V. 19c is included for context.

UnfoldingWord Simplified T.

King Herod had been furiously angry with the people who lived in the cities of Tyre and Sidon. Then one day some men who represented them came together to the city of Caesarea in order to meet with Herod. They persuaded Blastus, who was one of Herod's important officials, to tell Herod that the people in their cities wanted to make peace with him. They wanted to be able to trade with the people that Herod ruled, because they needed to buy food from those regions.

William's New Testament

Now Herod cherished a bitter grudge against the people of Tyre and Sidon. So in a united body they came to meet him, and after winning the favor of Blastus, the king's chamberlain, they asked for peace, because their country depended for its food supply upon the king's country.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, back then, [Herod] had become extremely angry with the people of Tyre and Sidon. And as a result, [people from there] went to the <b>Royal Eunuch</b> Blastus to convince him to ask [Herod] for peace, since [Herod] had been supplying their country with food [during the famine, c. 45 CE].
Beck's American Translation Breakthrough Version	He was in a heated argument with Tyre and Sidon. Unanimously they were beside them facing him, and after they persuaded Blastus (the person over the king's bedroom), they were asking for peace because of the fact for their rural area to be nurtured out of the king's money.
Common English Bible	Herod had been furious with the people of Tyre and Sidon for some time. They made a pact to approach him together, since their region depended on the king's realm for its food supply. They persuaded Blastus, the king's personal attendant, to join their cause, then appealed for an end to hostilities.
A. Campbell's Living Oracles	And he was highly incensed against the Tyrians and Sidonians; but they unanimously came before him; and gaining Blastus, the king's chamberlain, to their interest, they begged for peace; because their country was nourished by that of the king.
New Advent (Knox) Bible	He was much out of humour with the people of Tyre and Sidon; and these, since their country depended on the king's country for its supplies, waited upon him by common consent, and tried (by winning over Blastus, the royal chamberlain) to make their peace.
NT for Everyone	<b>Herod's vanity and death</b> Now Herod was angry with the people of Tyre and Sidon. They all came together to meet him, and they persuaded Blastus, who was in charge of the king's bedchamber, to seek a reconciliation. (They were, you see, dependent on the king's country for their food.)
20 <sup>th</sup> Century New Testament	It happened that Herod was deeply offended with the people of Tyre and Sidon, but they went in a body to him, and, having succeeded in winning over Blastus, the Chamberlain, they begged Herod for a reconciliation, because their country was dependent on the King's for its food-supply.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Now Herod was in a furious dispute with the people of Tyre and Sidon, and they convened before him. Having secured the support of Blastus, the king's chamberlain, they asked for peace, because their region depended on the king's country for food.
Conservapedia Translation	Herod was boiling-hot angry with the people of Tyre and Sidon. They came with one purpose to him, After they had made a friend of Blastus the king's chamberlain, they sued for peace, because their country depended on Herod's country for supplies.
Revised Ferrar-Fenton Bible	<b>The Death of Herod Agrippa.</b> And he was at that time highly incensed against the Tyrians and Sidonians; but they unanimously approached him. And having bribed Blastus, the King's chamberlain, they sued for reconciliation; because they were fed from the territories of the king.
Free Bible Version	Now Herod had become furious with the people of Tyre and Sidon. They sent a joint delegation to see him and managed to win Blastus, the king's personal assistant, over to their side. They pleaded for peace with Herod because they were dependent on the king's territory for food.
International Standard V	<b>The Death of Herod</b> Now Herod had been in a violent quarrel with the people of Tyre and Sidon. So they came to him as a group. After they had won over Blastus, who oversaw security [The Gk. lacks security] for the king's sleeping quarters, they asked for a peace agreement because their country depended on the king's country for food.



Montgomery NT	Now Herod was violently displeased with the people of Tyre and Sidon. So they came to him, with one accord, and after conciliating Blastus, the royal chamberlain, they begged for peace because their country depended upon the king's country for its food supply.
Riverside New Testament	Herod had a bitter feud with the Tyrians and Sidonians. But they came to him with one mind, and having won over Blastus, the King's chamberlain, they begged for peace, because their country depended for its food supply on the King's country.
UnfoldingWord Literal Text	Now Herod was very angry with the people of Tyre and Sidon. So they went to him together. They persuaded Blastus, the king's assistant, to help them. Then they asked for peace, because their country received its food from the king's country.
Weymouth New Testament	Now the people of Tyre and Sidon had incurred Herod's violent displeasure. So they sent a large deputation to wait on him; and having secured the good will of Blastus, his treasurer, they begged the king to be friendly with them again, because their country was dependent on his for its food supply.
Worsley's New Testament	And Herod was going to make war upon the Tyrians and Sidonians: but they came to him with one consent, and making interest with Blastus the king's chamberlain, they sued for peace; because their territory was supplied with provision by the king's country.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p><b>Herod's death</b></p> <p>At that time Herod was angry with the people of Tyre and Sidon. By general agreement they appeared before him and, after having won over Blastus, the king's treasurer, they asked for peace, for their country was supplied with food from the territory of Herod.</p>
The Heritage Bible	And Herod was passionately threatening war with the Tyranians and Sidonians, and they came with one passion to him, and convincing Blastus, the one over the prince's bedroom, asked for peace, because their region was nourished from the prince's resources.
New American Bible (2011)	<p><b>Herod's Death.</b></p> <p>* He had long been very angry with the people of Tyre and Sidon, who now came to him in a body. After winning over Blastus, the king's chamberlain, they sued for peace because their country was supplied with food from the king's territory.</p> <p>* [12:20–23] Josephus gives a similar account of Herod's death that occurred in A.D. 44. Early Christian tradition considered the manner of it to be a divine punishment upon his evil life. See 2 Kgs 19:35 for the figure of the angel of the Lord in such a context.</p>
New Catholic Bible	<p><b>Death of Herod Agrippa I.</b><sup>[e]</sup> For a long time, Herod had been very angry with the people of Tyre and Sidon, who now came to him in a body. After gaining the support of Blastus, the king's chamberlain, they asked for peace because their country depended on the king's territory for their food supplies.</p> <p>[e] This time again, in the manner of the Old Testament, the intervention of the hand of God is emphasized. The account poses the problem of war: it is a scourge in which the economy is tied to the will for power. Here the war against Tyre and Sidon is put off thanks to a compromise. But the political pride of a leader who takes himself for God is dissipated by a mortal sickness, which popular tradition interprets as a punishment.</p> <p>The episode accords with the chronology of the time. It inserts Acts into universal history. Herod died, after a great feast, eaten by worms, in A.D. 44.</p>
New Jerusalem Bible	Now Herod was on bad terms with the Tyrians and Sidonians. Yet they sent a joint deputation which managed to enlist the support of Blastus, the king's chamberlain, and through him negotiated a treaty, since their country depended for its food supply on the king's territory.

Revised English Bible–1989 He had for some time been very angry with the people of Tyre and Sidon, who now by common agreement presented themselves at his court. There they won over Blastus the royal chamberlain, and sued for peace, because their country drew its supplies from the king's territory.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now Herod was very angry with the people of Tzor and Tzidon, so they joined together and sought an audience with him. After securing the support of Blastus, the king's chief personal servant, they asked for peace; because they depended on the king's lands for their food supply.

Hebraic Roots Bible And Herod was in bitter hostility with the Tyrians and Sidonians. But with one passion they came to him. And persuading Blastus, the one over the king's bedroom, they begged him for cultivated land, because their country was fed from the royal bounty.

Holy New Covenant Trans. Herod was very angry with the people from the cities of Tyre and Sidon. However, they were able to get Blastus on their side. (Blastus was the king's personal servant.) They came to Herod with one purpose in mind: they wanted peace, because their country needed food from Herod's country.

The Scriptures 2009 Now Herodes had been highly displeased with the people of Tzor and Tsidon, but with one mind they came to him, and having made Blastos the sovereign's eunuch their friend, they were asking for peace, because their country was supplied with food by the sovereign's country.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[He] was but Fighting [with] tyrians and [with] [men] sidonian unanimously but [They] came to him and Convincing blastus the [man] on the bedroom [of] the king [Men] asked peace because of the+ to be fed [of] them the land from the [one] royal...

Awful Scroll Bible Moreover, Herod was enraging-in-a-dispute, with the Tyrians and Sidonians, but they were being-by together-in-passion with respects to him. And Blastus, the governing leader's chamberlain, he confiding, was himself requesting for peace, because their region is being nourished by the governing leader.

Concordant Literal Version Now he was in a fighting fury, with the Tyrians and Sidonians. Yet, with one accord, they were present with him, and, persuading Blastus, the king's chamberlain, they requested peace, because their country was nourished from the king's."

exeGesés companion Bible **HEROD IS MAGGOT EATEN**  
And Herod is exasperated  
with the Soriym and the Sidoniyim:  
but they present themselves to him in unanimity;  
and convince Blastus  
who is over the bedchamber of the sovereign;  
and ask for shalom;  
because their region is nourished  
by the country of the sovereign.

Orthodox Jewish Bible Now Herod was gor (very) angry with the people of Tzor and those of Tzidon, and with one mind they were coming to him; and, having won over Blastus, the king's chamberlain, they were requesting shalom, because their country was fed by the king's lands. [MELACHIM ALEF 5:9,11; YECHEZKEL 27:17].

Rotherham's Emphasized B. Now he was bitterly hostile to them of Tyre and Zidon; but [with one accord] they came unto him, and <persuading Blastus, who was over the bedchamber of the king> they were suing for peace; because their country was fed by the king's.

Worrell New Testament Now he was very angry with the Tyrians and Sidonians; and they came with one accord to him; and, having made Blastus, the king's chamberlain, their friend, they asked for peace, because their country was being maintained by that of the king.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Death of Herod

Now Herod [Agrippa I] was <sup>[e]</sup>extremely angry with the people of Tyre and Sidon; and their delegates came to him in a united group, and after persuading Blastus, <sup>[f]</sup>the king's chamberlain [to support their cause], they asked for peace, because their country was fed by [imports of grain and other goods from] the king's country. <sup>[e]</sup> Nothing is known about the reason for Herod's hatred. It may have had something to do with competition between Caesarea Maritima and the two northern cities, since all three were major sea ports.

An Understandable Version

Now Herod was very angry with the people of Tyre and Sidon [*Note: These were seaport cities not under his jurisdiction*]. They came to him as a group, having befriended Blastus, an officer of the king [*Herod*], and tried to arrange a peaceful relationship [*with him*] because their country [*i.e., the cities of Tyre and Sidon*] was dependant on him for their food supply.

The Expanded Bible

#### The Death of Herod Agrippa

Later Herod moved [or took a trip] from Judea and went to the city of Caesarea, where he stayed. Herod was very angry with the people of Tyre and Sidon [<sup>c</sup>major cities on the Phoenician coast north of Israel], but the people of those cities all came in a group [or agreed together to come] to him. After convincing Blastus, the king's personal servant [chamberlain; <sup>l</sup>one in charge of his bedroom], to be on their side [or support their position], they asked Herod for peace, because their country got its food from his country.

Jonathan Mitchell NT

But he was continuing in a rushing passion for battle (or: progressing to a furious fighting mood) in regard to the people of Tyre and of Sidon. So with like mind and purpose, they kept on being present with [their faces] toward him. Then upon persuading (convincing; coaxing; conciliating; winning over) Blastus the king's personal attendant who is in charge of his sleeping quarters they kept on asking for peace, because their country [had the situation] to be normally receiving [their] food supplies from the territory and authorization of the king (or: via royal discretion).

Syndein/Thieme

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 their friend {bribed him} desired peace . . . because their country was nourished by the king's country.

{Note: Herod cut off the food his county supplied to Tyre and Sidon and they needed to make amends or starve.}

Translation for Translators

#### An angel caused Herod to die.

*Acts 12:20-23*

King Herod had been furiously angry with the people *who lived* in Tyre and Sidon *cities*. Then one day some men *who represented them* came unitedly to Caesarea in order to meet with Herod. They persuaded Blastus, who was one of Herod's important officials, to tell *Herod* that the people *in their cities* wanted to make peace with him. They wanted to be able to trade with the people that Herod ruled, because they needed to buy food from those regions. *Herod had commanded the people in the areas he ruled to stop selling food to the people in those cities.*

The Voice

*At this time there was major political upheaval.* Herod was at odds with the populace of neighboring Tyre and Sidon, so the two cities sent a large group of representatives to meet with him. They won over one of Herod's closest associates, Blastus, the director of the treasury; then they pressured Herod to drop his grudge.

Cooperation was important to the two cities because they *were all major trading partners and depended on Herod's territory for food.*

### Bible Translations with Many Footnotes:

Lexham Bible

#### *Herod's Gruesome Death*

Now he was very angry with the Tyrians and Sidonians. So they came to him with one purpose, and after [\*Here "after" is supplied as a component of the participle ("persuading") which is understood as temporal] persuading Blastus, the king's chamberlain, [Literally "the one over the bedroom of the king"] they asked for peace, because their country was supported with food from the king's country.

NET Bible®

Now Herod<sup>63</sup> was having an angry quarrel<sup>64</sup> with the people of Tyre<sup>65</sup> and Sidon.<sup>66</sup> So they joined together<sup>67</sup> and presented themselves before him. And after convincing<sup>68</sup> Blastus, the king's personal assistant,<sup>69</sup> to help them,<sup>70</sup> they asked for peace,<sup>71</sup> because their country's food supply was provided by the king's country.

<sup>63tn</sup> Grk "he"; the referent (Herod) has been specified in the translation for clarity.

<sup>sn</sup> Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great).

<sup>64tn</sup> Or "was extremely angry." L&N 33.453 gives the meaning "be angry and quarrel, quarrel angrily" here. However, in L&N 88.180 the alternative "to be violently angry, to be furious" is given. The term is used only once in the NT (BDAG 461 s.v. θυμομαχέω).

<sup>65sn</sup> Tyre was a city and seaport on the coast of Phœnicia.

map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>66sn</sup> Sidon was an ancient Phoenician royal city on the coast between Berytus (Beirut) and Tyre (BDAG 923 s.v. Σιδ v).

map For location see Map1-A1; JP3-F3; JP4-F3.

<sup>67tn</sup> Or "with one accord."

<sup>68tn</sup> Or "persuading."

<sup>69tn</sup> On the term translated "personal assistant" BDAG 554 s.v. κοιτ v states, "used as part of a title: ὁ ἐπὶ τοῦ κοιτ voς the one in charge of the bed-chamber, the chamberlain." This individual was not just a domestic servant or butler, but a highly respected person who had considerable responsibility for the king's living quarters and personal affairs. The English word "chamberlain" corresponds very closely to this meaning but is not in common use today. The term "personal assistant," while it might convey more business associations than management of personal affairs, nevertheless communicates the concept well in contemporary English.

<sup>70tn</sup> The words "to help them" are not in the Greek text, but are implied.

<sup>71tn</sup> Or "for a reconciliation." There were grave political risks in having Herod angry at them. The detail shows the ruler's power.

The Spoken English NT

#### *Herod Dies*

One time<sup>q</sup> Herod was furious with the people of Tyre and Sidon.<sup>r</sup> And they came to him all together, after they had won over Blastus, Herod's personal assistant.<sup>s</sup> They were pleading for peace, because their region got its food from Herod's country.

q. Lit. "And."

r. Prn. sye-din.

s. Lit. "the king's chamberlain."

Wilbur Pickering's New T.

#### *Herod gets his 'comeuppance'*

Now Herod was very angry with the people of Tyre and Sidon; so they came with one accord to him, and having won over Blastus, the king's chamberlain, they asked for peace, because their country was supplied with food from the king's.<sup>7</sup>

(7) The famine mentioned in chapter eleven may have made them especially dependent.

### Literal, almost word-for-word, renderings:

A Faithful Version	Now there was bitter hostility between Herod and the people of Tyre and Sidon; but with one accord they came to him and, having gained Blastus, who was over the king's bedchamber, as a friend, they sought peace because their country was nourished by the king's.
Analytical-Literal Translation	Now Herod was very angry [or, was quarreling angrily] with [the] Tyrians and Sidonians, but they came to him with one mind. And having won over Blastus, the [one] over the bedroom of the king [fig., the king's personal attendant], they began asking for peace, because of their country being provided with food from the king's [country].
Berean Literal Bible	Now he had been furiously angry with the Tyrians and Sidonians, and they came to him with one accord. And having gained Blastus, who was over the bedchamber of the king, they were seeking peace because of their region being nourished by the king's.
Benjamin Brodie's trans.	Meanwhile, he was extremely angry with the Tyreans and Sidonians. However, with one mind and purpose, they approached face-to-face to him and, having befriended [ingratiated, allied themselves with] Blastus, the king's chamberlain, they asked for peace, because their country received logistical support from the king [Herod] .
Charles Thomson NT	Now Herod was meditating a war against the Tyrians and Sidonians; but they with one accord waited on him, and having made Blastus the king's chamberlain their friend, they sued for peace, because their country was subsisted by that of the king.
Context Group Version	Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their confidant, they asked for peace, because their country was fed from the king's country.
Far Above All Translation	Now Herod was raging against the Tyrians and Sidonians. But they had come to him with one mind, and having won over Blastus who was in charge of the king's bedroom, they asked for peace, because their country was supported by the king's country.
Green's Literal Translation	And Herod was in bitter hostility with the Tyrians and Sidonians. But with one passion they came to him. And persuading Blastus, the one over the king's bedroom, they begged peace, because their country was fed from the royal bounty.
Modern Literal Version 2020	{Around May 44 AD. Caesarea. Herod Agrippa dies. Palestine reunited to Rome.} Now Herod was quarreling furiously with those from Tyre and Sidon. But they were united here with him, and having persuaded Blastus, the one over the king's bedroom, they were asking for peace, because the nourishing of their region is from the king's region.
Modern KJV	And Herod was in bitter hostility with the men of Tyre and Sidon. But they came to him with one accord and, having made Blastus (who had charge of the king's bedroom) their friend, desired peace, because their country was fed by the king's country.
New Matthew Bible	Now Herod had been displeased with the people of Tyre and Sidon. And they came all at once and made intercession to Blastus, the king's chamberlain, and requested peace, because their country was supplied with food by the king's land.
Niobi Study Bible	<b>Herod's Violent Death</b> And Herod was highly displeased with those from Tyre and Sidon. But they came with one accord to him and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was nourished by the king's country.
A Voice in the Wilderness	Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's country.
Webster's Translation	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 their friend, desired peace, because their country was nourished by the king's country.



**The gist of this passage:** Herod had a problem with Tyre and Sidon. They banded together and influenced a top official for Herod in order to work something out.

Acts 12:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thumomachéō (θυμομαχέω) [pronounced thoo-mom-akh-EH-oh]	<i>being very angry; carrying on war with great animosity, being in a furious fight, (figuratively) being exasperated; being highly displeased</i>	masculine singular, present active participle, nominative case	Strong's #2371
Turioi (Τύριοι) [pronounced TOO-ree-oy]	<i>residents of Tyre (Tyrus); inhabitants of Tyre; transliterated, Tyrians</i>	masculine plural proper noun grouping; dative, locative or instrumental case	Strong's #5183
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Sidōnioi (Σιδώνιοι) [pronounced sid-OH-nee-oy]	<i>those of Sidon, inhabitants of Sidon, residents of Sidon, Sidonians</i>	masculine plural noun/adjective; dative, locative or instrumental case	Strong's #4606

**Translation:** [Herod Agrippa] had been at war with the people of Tyre and Sidon.

For awhile, Herod Agrippa had been at war with Tyre and Sidon. We don't know from Biblical sources how long this had been going on, or what started it. Many translations make this out to be less than a war.

These were cities along the northern coast of the Mediterranean. We do not know the reason for this war (or of Herod's displeasure). One translation suggested that there might have been some competition between Caesarea and these other two port cities. Anything coming in off the Mediterranean might prefer to ship to Tyre or Sidon simply because these cities are closer to the center of trade.

Acts 12:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homothumadón (ὁμοθυμαδόν) [pronounced ho-moh-thu-mah-DON]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 12:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pareimi (πάρειμι) [pronounced PAR-i-mee]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3918
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Nevertheless, [representatives from Tyre and Sidon were] of one mind, being there facing him.

Apparently a delegation had come to speak with Herod Agrippa, knowing that he was going to be in Caesarea that day. These representatives were in agreement about what they wanted.

Was Herod there for these talks? Did these men come to Herod to suddenly spring the talks on him? Given the tenor of this verse, it is the people of Tyre and Sidon who want to curry favor with Herod, so these talks would not be a surprise.

Perhaps they knew roughly what terms Herod required.

Acts 12:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
peithô (πείθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, aorist active participle; nominative case	Strong's #3982
Blástos (Βλάστος) [pronounced blas'-tos]	<i>sprout; transliterated, Blastos, Blastus</i>	masculine singular proper noun person, accusative case	Strong's #986
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Acts 12:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
κοιτῶν (κοιτών) [pronounced koy-TONE]	<i>bedroom, bed chamber, sleeping room; the officer who is over the bed chamber, the chamberlain</i>	masculine singular noun; genitive/ablative case	Strong's #2846
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, genitive/ablative case	Strong's #935

**Translation:** Having [first] persuaded Blastus, the [one] over the king's bedroom,...

These representatives first laid the groundwork for such a proposal. Apparently Blastus, an important and influential man on Agrippa's cabinet, was in Caesarea first. He was probably preparing a place for Agrippa to stay while he was enjoying the games.

The place needed to be secure—no doubt there was a royal palace there already—but Blastus had to go their first and make certain that every thing was secure.

*The NET Bible: [This is] the one in charge of the bed-chamber, the chamberlain." This individual was not just a domestic servant or butler, but a highly respected person who had considerable responsibility for the king's living quarters and personal affairs. The English word "chamberlain" corresponds very closely to this meaning but is not in common use today. The term "personal assistant," while it might convey more business associations than management of personal affairs, nevertheless communicates the concept well in contemporary English.<sup>25</sup>*

At some point, these representatives of Tyre and Sidon (cities just a little north of Caesarea), made an appointment with Blastus and made their proposal for peace. They convinced him.

We have a very lopsided view of slaves today, thinking them to be subject to the worst degradation known to man. That just is not true. Some of these slaves become possibly the closest confidants to the men (or women) they served.

A servant class in Great Britain emerged, and these servants took the place of slaves, yet maintained or even improved upon their personal relationship with the ones whom they served.

If someone wanted to reach Herod and get him to listen with a sympathetic ear, it would be his personal servant Blastus.

<sup>25</sup> From <https://bible.org/netbible/index.htm?act9.htm> (footnote); accessed October 11, 2023.

Acts 12:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteô (αἰτέω) [pronounced <i>ahee- THE-oh</i> ]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 <sup>rd</sup> person plural, imperfect middle indicative	Strong's #154
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY- nay</i> ]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

**Translation:** ...they were asking for peace.

What these men desired was peace. It was clear that this conflict was not good for Tyre or Sidon; and it apparently was not the productive for Herod Agrippa.

The fact that they are asking for peace suggests that there has been an armed conflict taking place.

Herod had been on the job for not much more time than 3 years. Maybe he inherited this conflict?

Acts 12:20e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
trophô (τρέφω) [pronounced <i>TREF-oh</i> ]	<i>to bring up, to feed, to nourish, to pamper, to rear; to fatten</i>	present passive infinitive	Strong's #5142
autôn (αὐτῶν) [pronounced <i>ow- TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
chôra (χώρα, ας, ἡ) [pronounced <i>KHOH-ra</i> ]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561

Acts 12:20e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
basilikós (βασιλικός) [pronounced bas-il-ee- KOSS]	<i>royal official; royal, regal (in relation), (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), (figuratively) preeminent; king's, nobleman</i>	feminine singular adjective, genitive/ablative case	Strong's #937

**Translation:** [This is] because their country was fed from [the country of] the sovereign.

You may recall that a large famine was about to come to pass (this was mentioned in Acts 11:28). This had seriously affected Tyre and Sidon.

Although it sounds as if the region ruled over by Agrippa was providing for Tyre and Sidon, it is very likely that their trade was mutually beneficial. Rome, being as large as it was, could easily end trade with two cities, and still do fine. However, these two cities did not have the ability to freely trade, as the Roman empire was all around them.

Whatever the reason for their previous conflicts, Tyre and Sidon would like them to be ended.

Acts 12:20 [Herod Agrippa] had been at war with the people of Tyre and Sidon. Nevertheless, [representatives from Tyre and Sidon were] of one mind, being there facing him. Having [first] persuaded Blastus, the [one] over the king's bedroom, they were asking for peace. [This is] because their country was fed from [the country of] the sovereign. (Kukis mostly literal translation)

Acts 12:20 For awhile, Herod Agrippa had been engaged in war with the people of Tyre and Sidon. However, representatives from Tyre and Sidon had come directly to meet with Agrippa, all being of the same mind to end the hostilities. They desired peace and had previously persuaded Blastus, an important man in Agrippa's cabinet, to support them. At this time, Tyre and Sidon depended upon trade with Agrippa's fertile region in order to survive. (Kukis paraphrase)

But on an arranged day, Herod, having put on clothing royal, having sat down upon the platform to deliver a public address face to face with them. But the public were crying out, "Of God a voice and not of man!"

Acts  
12:21–22

On a prearranged day, Herod, having put on [his] royal apparel, sat down on the platform to give a public address directly to [the people]. The assembled peoples cried out, "[This is] the voice of God and not of man!"

There was a time set aside for Herod Agrippa to address the public. Wearing his royal apparel, Agrippa sat down upon the tribunal and gave a public address to the assembled peoples. At the conclusion of his address, people began to call out, "This is the voice of God, not the voice of a man!"



Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	But on an arranged day, Herod, having put on clothing royal, having sat down upon the platform to deliver a public address face to face with them. But the public were crying out, "Of God a voice and not of man!"
Complete Apostles Bible	And on an appointed day Herod, clothing himself with royal apparel, and sitting on the judgment seat, was delivering an address to them. And the populace was calling out, "This is the voice of a god and not of a man!"
Douay-Rheims 1899 (Amer.)	And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat and made an oration to them. And the people made acclamation, saying: It is the voice of a god, and not of a man.
Holy Aramaic Scriptures	Then, during a well-known day, Herudes {Herod} was clothed with the clothes of royalty, and he sat upon The Judgment Seat, and spoke with the gathering. Then, all the Ama {the People} cried aloud, and were saying, "These are the utterances of the voice {An idiom meaning the daughters of the voice} of Alaha {God}, and they are not of a son of man!"
James Murdock's Syriac NT	And on a day appointed, Herod was arrayed in royal apparel, and sat on a tribunal, and made a speech to the assembly. And all the people shouted, and said: These are the utterances of a God, and not of a mortal.
Original Aramaic NT	But on a notable day, Herodus was wearing the royal garments and sat down on the judgment seat and was speaking with the multitude. All the people were crying out and saying, "These are the sayings of God and not of men."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And on the day which had been fixed, Herod, dressed in his robes and seated in his place, made a public statement to them. And the people, with loud cries, said, It is the voice of a god, not of a man.
Bible in Worldwide English	On a certain day Herod put on his kings robes and sat on his chair and made a speech. The people shouted, A god is talking to us. He is not a man.
Easy English	Herod decided on which day he would meet with them. He put on his beautiful clothes and he sat in his special seat as king. Then he spoke his message to all the people. When he spoke, the people shouted, 'This is not a man who is speaking to us. This is the voice of a god!'
Easy-to-Read Version–2008	Herod decided on a day to meet with them. On that day he was wearing a beautiful royal robe. He sat on his throne and made a speech to the people. The people shouted, "This is the voice of a god, not a man!"
Good News Bible (TEV)	On a chosen day Herod put on his royal robes, sat on his throne, and made a speech to the people. "It isn't a man speaking, but a god!" they shouted.
J. B. Phillips	So on an appointed day Herod put on his royal robes, took his seat on the public throne and made a speech to them. At this people kept shouting, "This is a god speaking, not a mere man!"
<i>The Message</i>	<b>The Death of Herod</b> But things went from bad to worse for Herod. Now people from Tyre and Sidon put him on the warpath. But they got Blastus, King Herod's right-hand man, to put in a good word for them and got a delegation together to iron things out. Because they

were dependent on Judea for food supplies, they couldn't afford to let this go on too long. On the day set for their meeting, Herod, robed in pomposity, took his place on the throne and regaled them with a lot of hot air. The people played their part to the hilt and shouted flatteries: "The voice of God! The voice of God!" V. 20 is included for context.

NIRV	The appointed day came. Herod was seated on his throne. He was wearing his royal robes. He made a speech to the people. Then they shouted, "This is the voice of a god. It's not the voice of a man."
New Life Version	A day was set aside. On that day Herod put on purple clothes a king wears. He sat on his throne and spoke to the people. They all started to speak with a loud voice, "This is the voice of a god, not of a man."
New Simplified Bible	Dressed in royal apparel, Herod delivered a public address to the people on a special day. The people shouted: »It is the voice of a god, and not of a man.«

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The peacemakers got on Herod's calendar. When the meeting day came, Herod dressed up in his royal robes, took a seat on the throne, and gave them a speech. The people listening responded with over-the-top praise: "Wow! That wasn't the voice of a human being! It was a god!"
Contemporary English V.	So a group of them went to see Blastus, who was one of Herod's high officials. They convinced Blastus that they wanted to make peace between their cities and Herod, and a day was set for them to meet with him. Herod came dressed in his royal robes. He sat down on his throne and made a speech. The people shouted, "You speak more like a god than a man!" A portion of v. 20 is included for context.
Goodspeed New Testament	So a day was fixed and on it Herod, dressed in his robes of state, took his seat on his throne in the theater, and made them an address, and the people shouted in applause, "It is a god's voice, not a man's!"
The Living Bible	An appointment with Herod was granted, and when the day arrived he put on his royal robes, sat on his throne, and made a speech to them. At its conclusion the people gave him a great ovation, shouting, "It is the voice of a god and not of a man!"
New Berkeley Version	.
New Living Translation	.
The Passion Translation	On the chosen day, Herod came before them, arrayed in his regal robes. Sitting on his elevated throne, he delivered a stirring public address to the people. At its conclusion the people gave him a round of applause. The crowd shouted, "These are the words of a god, not a man!"
Plain English Version	So Blastus got Herod to agree to talk to those people, then he told them the day that Herod was going to talk to them. On that day, Herod put on his special clothes, and he sat in his special seat, to show everyone that he is the big boss over that country. And then he talked to all those people. They all wanted to make him happy so they shouted, "This is not a man talking. He is a god." [Kukis: The first sentence is not taken from the Greek but from the translator's imagination. This does not mean that it is wrong; it is the scenario that the translator understood to be happening.]
Radiant New Testament	When the time for the meeting came, Herod sat on his throne wearing his royal robes. After he'd made a speech to the people, they shouted, "That wasn't the voice of a man, it was the voice of a god!"
UnfoldingWord Simplified T.	On the day that Herod had planned to meet with them, he put on very expensive clothes that showed that he was king. Then he sat on his throne and formally addressed all the people who had gathered there.

Those who were listening to him shouted repeatedly, "This man who is speaking is a god, not a man!"

William's New Testament So, on a day appointed, Herod, dressed in his royal robes, took his seat on his throne, and made them a popular address, and the people shouted, "It is a god's voice, not a man's!"

### Partially literal and partially paraphrased translations:

American English Bible Then there came a day when **Herod** dressed himself up in his royal clothes and he sat down on his judgment seat to give a public lecture. But at that, the crowd that was assembled started shouting:  
'It's a god's voice, not a man's!'

Beck's American Translation .  
Breakthrough Version On an appointed day, when Herod put on a royal outfit and was seated on the judicial bench, he was addressing a public assembly for them.  
The mob was hollering out, "A voice of a god and not of a person."

Common English Bible On the scheduled day Herod dressed himself in royal attire, seated himself on the throne, and gave a speech to the people. Those assembled kept shouting, over and over, "This is a god's voice, not the voice of a mere human!"

Len Gane Paraphrase Herod, on a scheduled day, was dressed in royal gowns and sitting on his throne made a speech to them.  
The people shouted, "This is the voice of a god, not of a man."

A. Campbell's Living Oracles And upon a set day, Herod, being arrayed in a royal habit, and seated upon the throne, made an oration to them.  
And the people cried out, It is the voice of a God, and not of a man!

New Advent (Knox) Bible So, on an appointed day, Herod put on his royal finery and sat down on a raised dais to harangue them; whereupon the people cried out in applause, It is no man, it is a god that speaks.

NT for Everyone So a day was set, and Herod dressed himself in his royal robes and took his seat on the official platform to make a public address to them.  
The people began to shout, "The voice of a god, not of a mortal!"

20<sup>th</sup> Century New Testament On an appointed day Herod, wearing his state-ropes, seated himself on his throne, and delivered an oration.  
The people kept shouting: "It is the voice of God, and not of a man!"

### Mostly literal renderings (with some occasional paraphrasing):

Free Bible Version When the day came for their appointment with the king, Herod put on his royal robes, sat on his throne, and gave a speech to them.  
The audience shouted in response, "This is the voice of a god, not that of a man!"

Urim-Thummim Version And upon a set day Herod, arrayed in royal apparel sat on his throne, and made public address to them.  
And the people gave a shout saying, It is the voice of Elohim, and not of a man.

Weymouth New Testament So, on an appointed day, Herod, having arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them; and the assembled people kept shouting, "It is the voice of a god, and not of a man!"

Worsley's New Testament And upon a set day, Herod arrayed in his royal robes, and sitting upon his throne, made an oration to them.  
And the people gave a shout, saying, It is the voice of a god, and not of a man: but immediately an angel of the Lord smote him, because he gave not God the glory: and being devoured by worms he died.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the appointed day Herod, clothed in royal robes, sat on his throne and addressed them. So the assembled crowd shouted back, "A god is speaking, not a man!" 14:15; 2Mac 9:12
The Heritage Bible	And upon a set day Herod, clothed in a princely garment, and sitting upon the judgment seat, made a public speech to them.
New American Bible (2011)	And the public called out, saying, The voice of a god, and not of a man! On an appointed day, Herod, attired in royal robes, [and] seated on the rostrum, addressed them publicly. The assembled crowd cried out, "This is the voice of a god, not of a man."
New Catholic Bible	On the designated day, Herod donned his royal robes and, seated on a throne, delivered a public address to them. They began to acclaim him, shouting, "This is the voice of a god, not a man!"
Revised English Bible–1989	On an appointed day Herod, attired in his royal robes and seated on the rostrum, addressed the populace; they responded, "It is a god speaking, not a man!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A day was set, and Herod in his royal robes sat on the throne and made a speech to them. The mob cried out, "This is the voice of a god, not a man!" [Kukis: Interestingly enough, it is the PEV which often refers to a group of people as a mob. However, they did not do that for this passage but the CJB did.]
Hebraic Roots Bible	And on a set day, having been clothed in a regal garment, and sitting on the tribunal, Herod made a speech to them. And the people cried out, These sayings are of a god and are not of the sons of men!
Holy New Covenant Trans.	Herod decided on a day to meet with them. On that day Herod was wearing a beautiful royal robe. He sat on his throne and made a speech to the people. The people shouted, "This is not a man; it is the voice of a god!"
The Scriptures 2009	And on an appointed day Herodes, having put on his royal clothes, sat on his throne and gave an address to them. And the people kept shouting, "The voice of a mighty one and not of a man!"
Tree of Life Version	On an appointed day, Herod donned his royal robes and, taking his seat upon the throne, began to make a speech to them. The people were shouting, "The voice of a god and not a human!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[on] appointed but day The Herod Putting (On) clothing royal and Sitting (Down) on the step orated to them The but Crowd shouted [of] god Sound {is} and not [of] man...
Alpha & Omega Bible	ON AN APPOINTED DAY HEROD, HAVING PUT ON HIS ROYAL APPAREL, TOOK HIS SEAT ON THE ROSTRUM AND BEGAN DELIVERING AN ADDRESS TO THEM. THE PEOPLE KEPT CRYING OUT, "THE VOICE OF A THEOS ( <i>The Alpha &amp; Omega</i> ) AND NOT OF A MAN!"
Awful Scroll Bible	Moreover, on an appointed day, Herod himself sinking-from-within royal apparel, sitting-down on his judgment seat, even was making a public-assembly with regards to them. And the public was calling-out-upon, "The voice of a god and not of a man!"
Concordant Literal Version	Now on a set day, Herod, dressed in royal attire, being seated on the dais, harangued to them." Now the populace retorted, "A god's voice, and not a man's!"
exeGesés companion Bible	And on an ordered day,

	Herod, endued in sovereign apparel, sits on his bamah and addresses them. And the public shouts, The voice of an el and not of a human!
Orthodox Jewish Bible	Now on the appointed day, Herod, having clothed himself with royal malbush (clothing) and having sat down on the kes hamishpat, was delivering a public address to them.
Rotherham's Emphasized B.	And the multitude was crying out, "Hinei, the kol of a g-d and not of an ish!" And   on an appointed' day     Herod  <putting on royal apparel\ and seating himself upon the tribunal> proceeded to deliver an oration unto them. And   the populace   began to shout—   A god's   voice, and not  a man's !

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	On an appointed day Herod dressed himself in his <sup>[9]</sup> royal robes, sat on his throne (tribunal, rostrum) and began delivering a speech to the people. The assembled people kept shouting, "It is the voice of a god and not of a man!" [g] The Jewish historian Josephus describes this as a glittering silver garment.
An Understandable Version	And then, on a particular day, Herod, dressed in his royal robes, delivered a speech [to the people] from his throne. The people began shouting, "His is the voice of a god and not a man."
The Expanded Bible	On a chosen [an appointed] day Herod put on his royal robes, sat on his throne [judgment seat; rostrum; platform], and made a speech to the people. They shouted, "This is the voice of a god, not a human!"
Jonathan Mitchell NT	Now on an arranged (set; appointed) day, Herod – having dressed (or: clothed) himself [in] royal attire (garments; apparel; [note: A.T. Robertson comments that Josephus says it was a robe of silver tissue]) – being seated upon the dais (an elevated platform, ascended by steps, for public address; here: = a throne or a judgment seat), was in the midst of giving a speech to them. In response [D adds: his being changed from enmity to friendship by the people of Tyre], the populace gathered [there] began shouting, " [This is] a voice of a god, and not of a human!"
Syndein/Thieme	And upon a set day {Emperor Claudius's birthday} Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. {Note: this speech has come down to us through other historical sources. It was one of the greatest speeches of the day though blasphemous to the Lord Jesus Christ. Herod, an unbeliever had many, many opportunities to accept Christ as his savior and did not. He desired to please the Jews that he ruled and would have persecuted the Church even more if he lived. . . . he died horribly over the next 5 days.}
Translation for Translators	And the people kept shouting, saying, "It is the voice of a god, and not of a man." On the day that Herod had planned to <i>meet with them</i> , he put on «very expensive clothes that showed that he was king/his royal robes». Then he sat on his «throne/chair from which he ruled <i>people</i> », and <i>formally</i> addressed <i>all</i> the people <i>who had gathered there</i> . Those who were <i>listening to him</i> shouted repeatedly, " <i>This man who is speaking is a god, not a man!</i> "
The Voice	<i>They struck a deal, and Herod came over to ratify it.</i> Dressed in all his royal finery and seated high above them on a platform, he made a speech; and the people of Tyre and Sidon interrupted with cheers to flatter him. <b>The People:</b> This is the voice of a god! This is no mere mortal!

### Bible Translations with Many Footnotes:



Lexham Bible	<p>So on an appointed day Herod, after [*Here “after” is supplied as a component of the participle (“putting on”) which is understood as temporal] putting on royal clothing and sitting down on the judgment seat, began to deliver a public address to them.</p> <p>But the people began to call out loudly, [*The imperfect tense has been translated as ingressive here (“began to call out loudly”)] “The voice of a god and not of a man!”</p>
NET Bible®	<p>On a day determined in advance, Herod<sup>72</sup> put on his royal robes,<sup>73</sup> sat down on the judgment seat,<sup>74</sup> and made a speech<sup>75</sup> to them. But the crowd<sup>76</sup> began to shout,<sup>77</sup> “The voice of a god,<sup>78</sup> and not of a man!”</p> <p><sup>72</sup>tn Grk “he”; the referent (Herod) has been specified in the translation for clarity. sn Herod was Herod Agrippa I, the grandson of Herod I (Herod the Great).</p> <p><sup>73</sup>tn Or “apparel.” On Herod’s robes see Josephus, Ant. 19.8.2 (19.344), summarized in the note at the end of v. 23.</p> <p><sup>74</sup>tn Although BDAG 175 s.v. βμα 3 gives the meaning “speaker’s platform” for this verse, and a number of modern translations use similar terms (“rostrum,” NASB; “platform,” NRSV), since the bema was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here.</p> <p><sup>sn</sup> The judgment seat (βημα, bhma) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the agora, the public square or marketplace in the center of a city.</p> <p><sup>75</sup>tn Or “delivered a public address.”</p> <p><sup>76</sup>tn The translation “crowd” is given by BDAG 223 s.v. δημοσ; the word often means a gathering of citizens to conduct public business. Here it is simply the group of people gathered to hear the king’s speech.</p> <p><sup>77</sup>tn The imperfect verb ἐπεφωνει (epewnei) is taken ingressively in the sequence of events. Presumably the king had started his speech when the crowd began shouting.</p> <p><sup>78</sup>sn The voice of a god. Contrast the response of Paul and Barnabas in Acts 14:13-15.</p>
The Spoken English NT	<p>On the day of the meeting,<sup>t</sup> Herod put on his royal robes and sat on his throne. And he began to give a speech to them.</p> <p>But the people were shouting, “This is the voice of a god, not a human being!”</p> <p><sup>t</sup> Lit. “On the appointed day.”</p>
Wilbur Pickering’s New T.	<p>So on an appointed day Herod, arrayed in royal apparel, sat on the throne and started to deliver an address to them.</p> <p>But the crowd started calling out, “The voice of a god and not of a man!”</p>

### Literal, almost word-for-word, renderings:

A Faithful Version	<p>And on a set day, Herod, who had put on royal apparel, sat down on the tribunal and made an oration to them.</p> <p>And the people cried out, “It is the voice of a god, and not of a man!”</p>
Analytical-Literal Translation	<p>So on an appointed day, Herod having put a royal robe on himself and having sat down on the judgment seat [or, his throne], began making a speech to them.</p> <p>Then the populace began shouting, “[The] voice of a god and not of a man!”</p>
Benjamin Brodie’s trans.	<p>Consequently, on a scheduled day, Herod, after clothing himself in royal apparel and sitting on the judgment seat, delivered a public address face-to-face to them. And the crowd began to shout: “<i>He has</i> the voice of a god and not of man.”</p>
Charles Thomson NT	<p>And on a set day Herod arrayed in robes of state and seated on the throne, made a speech to them, upon which the people shouted, It is the voice of a god and not of a man!</p>
Far Above All Translation	<p>And on an appointed day, Herod put on his royal clothes and sat on the tribune and addressed them.</p>

Literal Standard Version And the people shouted out, "It's the voice of God and not of a man!" And Herod was highly displeased with the Tyrians and Sidonians, and with one accord they came to him, and having made a friend of Blastus, who [is] over the bed-chambers of the king, they were asking peace, because of their country being nourished from the king's; and on a set day, Herod having clothed himself in kingly clothing, and having sat down on the judgment seat, was making an oration to them, and the populace were shouting, "The voice of a god, and not of a man!" V. 20 is included for context.

Modern Literal Version 2020 Now on an appointed day, Herod clothed himself in royal apparel, and having sat upon the judicial-seat, he was publicly addressing toward them. Now the public was shouting out, saying, This is a voice of a god and not of a man! So on a set day Herod, arrayed in royal apparel, sat on his platform and gave an oration to them. And the people kept shouting, The voice of a god and not of a man!

A Voice in the Wilderness

**The gist of this passage:** Herod wears some of the most splendid clothing her has and then gives a well-received speech.

21-22

Acts 12:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
taktós (τακτός) [pronounced tak-TOSS]	(pre-) arranged, appointed, stated, set, fixed	feminine singular adjective; dative, locative or instrumental case	Strong's #5002
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun, dative, locative or instrumental case	Strong's #2250
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay-ROW-dace/HAY-rohç]	heroic; transliterated Herod	proper noun; masculine singular, nominative case	Strong's #2264
endue (ἐνδύω) [pronounced eh-DOO-oh]	putting on, clothing oneself, arraying (oneself), wearing [clothing], sinking into (clothing)	masculine singular, aorist middle participle, nominative case	Strong's #1746
esthês (ἔσθής) [pronounced ehs-THACE]	clothing, apparel, raiment, robe	feminine singular noun, accusative case	Strong's #2066

## Acts 12:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basilikós (βασιλικός) [pronounced <i>bas-il-ee-KOSS</i> ]	<i>royal official; royal, regal (in relation), (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), (figuratively) preeminent; king's, nobleman</i>	feminine singular adjective, accusative case	Strong's #937

**Translation:** On a prearranged day, Herod, having put on [his] royal apparel,...

Herod Agrippa had some part in organizing the games which he was there attending. He had also carved out time for him to speak to the people directly.

On this day, he put on royal apparel, so that there was no doubt as to who he was.

The Bible only hints at some of the things that Herod Agrippa might have addressed. North of Caesarea were the cities of Tyre and Sidon, and apparently, there had been hostilities between Herod and those cities. It is possible that Agrippa addressed that issue, possibly even praising himself for establishing peace.

## Acts 12:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i> ]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong's #2523
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
bēma (βῆμα) [pronounced <i>BAY-mah</i> ]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, genitive/ablative case	Strong's #968
dēmēgoréō (δημηγορέω) [pronounced <i>day-may-gor-EH-oh</i> ]	<i>to deliver a public address, to address a public assembly, make a speech to the people, to make an oration</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1215
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

## Acts 12:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...sat down on the platform to give a public address directly to [the people].

Where Herod Agrippa sat is called a bēma (βῆμα) [pronounced BAY-mah], which means, a *platform, tribune; of the official seat of a judge, judgment seat*. Strong's #968. In the end times, Jesus will sit upon a bēma seat (a judgment seat) and judge all of mankind.

At least one translator draws a connection between the peace made and this speech. Were both things on the agenda? Were they placed on the agenda together? Or were they both placed on the agenda when it became known that Herod would make an agreement with Tyre and Sidon?

Acts 12:21 **On a prearranged day, Herod, having put on [his] royal apparel, sat down on the platform to give a public address directly to [the people].** (Kukis mostly literal translation)

Whereas, Herod would not, at this time, receive a very warm reception for any speech delivered in Jerusalem, here in Caesarea, there are probably many who have every intention of praising him. There were probably many men from Tyre and Sidon there with hungry families at home; and they will be able to even take some food home to them because of Herod agreeing to a peace.

## Acts 12:22

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
demos (δῆμος) [pronounced DAY-moss]	<i>popular assembly, the public (as bound together socially), people, a mass of people assembled in a public place</i>	masculine singular noun, nominative case	Strong's #1218
epiphōnéō (ἐπιφωνέω) [pronounced ep-ee-fo-NEH-oh]	<i>to call out, to cry out, to exclaim, to shout</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2019
This is another word found only in Luke and Acts (Luke 23:21 Acts 12:22 22:24).			
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Acts 12:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phônē (φωνή) [pronounced <i>foh-NAY</i> ]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

**Translation:** The assembled peoples cried out, “[This is] the voice of God and not of man!”

What Herod Agrippa had to say was very well received. The people at the end called out, *this is not the voice of a man; this is the voice of God!* He was apparently eloquent, a public speaker of the first order. The last time that our nation had a president who was a good public speaker was probably Ronald Reagan. Early on in his presidency, President Obama had large crowds, but, despite the fawning press, the content of his speeches did not often have popular support. Nevertheless, at the beginning, his supporters seemed to think that he was the messiah. The difference between these men is, Reagan often won over people who were not his supporters already.

Most recently, President Trump has assembled very large crowds—not often seen to consistently turn out for a president.

Acts 12:22 The assembled peoples cried out, “[This is] the voice of God and not of man!” (Kukis mostly literal translation)

Acts 12:21–22 On a prearranged day, Herod, having put on [his] royal apparel, sat down on the platform to give a public address directly to [the people]. The assembled peoples cried out, “[This is] the voice of God and not of man!” (Kukis mostly literal translation)

I suspect that this flowery praise was said in part as a response to the peace which was established.

Acts 12:21–22 There was a time set aside for Herod Agrippa to address the public. Wearing his royal apparel, Agrippa sat down upon the tribunal and gave a public address to the assembled peoples. At the conclusion of his address, people began to call out, “This is the voice of God, not the voice of a man!” (Kukis paraphrase)

But immediately, struck him a messenger of a Lord because that he did not give the glory to God. And becoming eaten by worms, he expired.

Acts  
12:23

Suddenly, an angel of the Lord struck [Herod down] because he did not give the glory to God. Having become eaten by [internal] worms, he breathed [his] last [while still in Caesarea].

However, in short order, an angel from the Lord struck him down, because he chose not to give God any credit in his speech. Having been eaten by internal worms, he breathed his last while still in Caesarea.



Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	But immediately, struck him a messenger of a Lord because that he did not give the glory to God. And becoming eaten by worms, he expired.
Complete Apostles Bible	Then immediately an angel of the Lord struck him, because he did not give glory to God. And becoming eaten by worms, he died.
Douay-Rheims 1899 (Amer.)	And forthwith an angel of the Lord struck him, because he had not given the honour to God: and, being eaten up by worms, he gave up the ghost.
Holy Aramaic Scriptures	And in return for not giving the praise unto Alaha {God}, at that moment The Malakeh d'MarYa {The Heavenly Messenger of The Lord-YHWH} struck him, and he rotted with worms, and died.
James Murdock's Syriac NT	And, because he gave not the glory to God, immediately the angel of God smote him; and he was eaten of worms, and died.
Original Aramaic NT	And because he did not give the glory to God, immediately The Angel of THE LORD JEHOVAH struck him and he was infested with worms and he died.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And straight away the angel of the Lord sent a disease on him, because he did not give the glory to God: and his flesh was wasted away by worms, and so he came to his end.
Bible in Worldwide English	At once an angel from God put a bad sickness on Herod because he did not give God the praise. Worms ate him and he died.
Easy English	Herod let the people praise him, instead of God. So, immediately, an angel of the Lord God caused him to become very ill. Worms ate his body and later he died.
Easy-to-Read Version–2008	Herod did not give the glory to God. So an angel of the Lord caused him to get sick. He was eaten by worms inside him, and he died.
Good News Bible (TEV) J. B. Phillips	. Immediately an angel of the Lord struck him down because he did not give God the glory. And in fearful agony he died.
<i>The Message</i>	That was the last straw. God had had enough of Herod's arrogance and sent an angel to strike him down. Herod had given God no credit for anything. Down he went. Rotten to the core, a maggoty old man if there ever was one, he died.
NIRV	Right away an angel of the Lord struck Herod down. Herod had not given praise to God. So he was eaten by worms and died.
New Life Version	The angel of the Lord knocked him down because he did not give honor to God. He was eaten by worms and died.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Instantly, an angel of the Lord struck Herod sick because the king didn't take the opportunity to give some praise to the real God. Maggots [14] feasted on Herod until he died. [15] <sup>15</sup> 12:23First-century Jewish historian Josephus tells a similar story about Herod: In Caesarea the crowd declared him a god, he didn't deny it, he got sick and died with severe stomach pains.
Contemporary English V.	At once an angel from the Lord struck him down because he took the honor that belonged to God. Later, Herod was eaten by worms and died.

The Living Bible	Instantly, an angel of the Lord struck Herod with a sickness so that he was filled with maggots and died—because he accepted the people’s worship instead of giving the glory to God.
New Berkeley Version New Living Translation	. Instantly, an angel of the Lord struck Herod with a sickness, because he accepted the people’s worship instead of giving the glory to God. So he was consumed with worms and died.
The Passion Translation	Immediately, an angel of the Lord struck Herod with a sickness, an infestation of worms, because he accepted the people’s worship and didn’t give the glory to God, and he died.
Plain English Version	Herod liked their talk. He didn’t tell them that he is only a man, and that God is the great and powerful one. So then one of God’s angels punished Herod. That angel put worms inside of Herod’s body, and they ate his guts, and he died.
Radiant New Testament	Because Herod didn’t admit that he wasn’t God, an angel of the Lord struck him down. He was eaten by worms and died.
UnfoldingWord Simplified T.	So, because Herod let the people praise him instead of praising God, immediately an angel from the Lord God caused Herod to become seriously ill. Many worms ate his intestines, and soon he died very painfully.
William's New Testament	But the angel of the Lord at once struck him down, because he did not give the glory to God; he was eaten by worms, and so died.

#### Partially literal and partially paraphrased translations:

American English Bible	And instantly, a messenger of <b>Jehovah</b> struck him, because he didn’t give glory to God; so he became eaten up with worms and stopped breathing.
Beck’s American Translation Breakthrough Version	. At once, an angel of the Master struck him for the times that he did not give the magnificence to God. And after becoming infested with maggots, he exhaled his last breath.
Len Gane Paraphrase	Immediately the angel of the Lord fatally struck him, because he didn't give God the glory. Then he was eaten by worms and died.
New Advent (Knox) Bible	And immediately the angel of the Lord smote him, for not referring the glory to God; and he was eaten up by worms, and so died.
20 <sup>th</sup> Century New Testament	Instantly an angel of the Lord struck him, because he did not give God the glory; and he was attacked with worms, and died.

#### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	At once the Messenger of the Lord struck him down, because he had not given God the glory. He was stricken with a parasitic worm disease and died. This could have been the common tapeworm, though the exact nature of "Herod's Evil" has never been definitely determined.
Revised Ferrar-Fenton Bible	But an angel of the Lord immediately struck him, because he had not given up that honour to God; and being eaten by worms, he died.
The Spoken English NT	And right away an angel of the Sovereign One struck him down—because he hadn’t given God the glory. And he was eaten by worms and died.
Urim-Thummim Version	And immediately the Angel of the Lord struck him with a deadly disease, because he gave not Elohim the glory: and he was eaten of worms and expired.
Worsley’s New Testament	And the people gave a shout, <i>saying, It is the voice of a god, and not of a man:</i> but immediately an angel of the Lord smote him, because he gave not God the glory: and being devoured by worms he died. V. 22 is included for context.

#### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And instantly a <i>heavenly</i> messenger of the Lord struck him, because he absolutely did not give God the glory, and becoming eaten by maggots, he expired.
New American Bible (2011)	At once the angel of the Lord struck him down because he did not ascribe the honor to God, and he was eaten by worms and breathed his last.
New Catholic Bible	Immediately, the angel of the Lord struck him down because he had not attributed the honor to God. He was eaten away by worms and died.
Revised English Bible–1989	Instantly an angel of the Lord struck him down, because he had usurped the honour due to God; he was eaten up with worms and so died.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At once, because Herod did not give the glory to God, an angel of <i>ADONAI</i> struck him down. He was eaten away by worms and died.
Hebraic Roots Bible	And instantly a cherub of <i>YAHWEH</i> struck him, because he did not give the glory to <i>YAHWEH</i> . And having been eaten by worms, he died.
Holy New Covenant Trans.	But Herod did not give the glory to God. So an angel of the Lord caused him to become sick. He was soon eaten by worms inside of him and he died.
The Scriptures 2009	And instantly a messenger of <i>הוהי</i> smote him, because he did not give the esteem to Elohim. And becoming worm-eaten, he died.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...immediately but strikes him Messenger [of] lord for which* not [He] gives the recognition [to] the god and Becoming Wormy [He] expires...
Alpha & Omega Bible	AND IMMEDIATELY AN ANGEL OF THE LORD STRUCK HIM BECAUSE HE DID NOT GIVE THEOS ( <i>The Alpha &amp; Omega</i> ) THE GLORY, AND HE WAS EATEN BY WORMS AND DIED.
Awful Scroll Bible	And off-from-that-matter, an angelic messenger of the Lord strikes him, over against which he bestows not to God Splendor. And coming about eaten-of-worms, he breathes-away.
Concordant Literal Version	Now instantly a messenger of the Lord smites him, because he gives not the glory to God, and, becoming the food of worms, he gives up his soul."
exeGesés companion Bible	And immediately an angel of Yah Veh smites him because he gives not Elohim the glory: and he becomes eaten of maggots and expires:...
Orthodox Jewish Bible	Immediately, a malach Adonoi struck him, because he did not give the kavod to Hashem. And, having become eaten with worms, Herod died. [SHMUEL ALEF 25:38; SHMUEL BAIS 24:16,17; MELACHIM BAIS 19:35]
Rotherham's Emphasized B.	And   instantly   there smote him, a messenger of the Lord, because he gave not the glory unto God; and  becoming worm-eaten  he expired.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And at once an angel of the Lord struck him down because he did not give God the glory [and instead permitted himself to be worshiped], and <sup>[h]</sup> he was eaten by worms and died [five days later]. [h] Herod's painful death over a five day period in a.d. 44 is recorded by Josephus, the Jewish historian.
An Understandable Version	Suddenly, an angel from God struck him [ <i>with a terrible condition</i> ] because he refused to honor God [ <i>by what he said in his speech</i> ], so he was consumed by worms and died.

The Expanded Bible	Because Herod did not give the glory to God, an angel of the Lord immediately caused him to become sick [ <sup>l</sup> struck him down], and he was eaten [or infected] by worms [ <sup>c</sup> perhaps intestinal roundworms] and died.
Jonathan Mitchell NT	So without delay an agent of [the] Lord [= Yahweh or Christ] from necessity struck him, in return for that [situation] [since] he did not give the credit (or: glory) to God. Later, having come to be consumed (or: eaten) by worms, he expired (breathed out).
Translation for Translators	So, because Herod <i>let the people praise him</i> instead of praising God, immediately an angel <i>from the Lord God</i> caused Herod to become seriously ill. <i>Many worms ate his intestines, and soon he died very painfully.</i>
The Voice	Herod should have given glory to the true God; <i>but since he vainly accepted their flattery</i> , that very day a messenger of the Lord struck him with an illness. <i>It was an ugly disease</i> , involving putrefaction and worms eating his flesh. Eventually he died.

### Bible Translations with Many Footnotes:

Lexham Bible	And immediately an angel of the Lord struck him down because [Literally “in return for which”] he did not give the glory to God. And he was eaten by worms and [*Here “and” is supplied because the previous participle (“was”) has been translated as a finite verb] died.
NET Bible®	Immediately an angel of the Lord <sup>79</sup> struck <sup>80</sup> Herod <sup>81</sup> down because he did not give the glory to God, and he was eaten by worms and died. <sup>82</sup> <sup>79tn</sup> Or “the angel of the Lord.” See the note on the word “Lord” in 5:19. <sup>80sn</sup> On being struck...down by an angel, see Acts 23:3; 1 Sam 25:28; 2 Sam 12:15; 2 Kgs 19:35; 2 Chr 13:20; 2 Macc 9:5. <sup>81tn</sup> Grk “him”; the referent (Herod) has been specified in the translation for clarity. <sup>82sn</sup> He was eaten by worms and died. Josephus, Ant. 19.8.2 (19.343-352), states that Herod Agrippa I died at Caesarea in A.D. 44. The account by Josephus, while not identical to Luke’s account, is similar in many respects: On the second day of a festival, Herod Agrippa appeared in the theater with a robe made of silver. When it sparkled in the sun, the people cried out flatteries and declared him to be a god. The king, carried away by the flattery, saw an owl (an omen of death) sitting on a nearby rope, and immediately was struck with severe stomach pains. He was carried off to his house and died five days later. The two accounts can be reconciled without difficulty, since while Luke states that Herod was immediately struck down by an angel, his death could have come several days later. The mention of worms with death adds a humiliating note to the scene. The formerly powerful ruler had been thoroughly reduced to nothing (cf. Jdt 16:17; 2 Macc 9:9; cf. also Josephus, Ant. 17.6.5 [17.168-170], which details the sickness which led to Herod the Great’s death).
Wilbur Pickering’s New T.	Immediately an angel of the Lord struck him down, because he did not give glory to God, and being eaten by worms, he died. <sup>8</sup> (8) The worms, of unusual size and impressive number, would come out of the corpse, indicating the cause of death—really gross!

### Literal, almost word-for-word, renderings:

A Faithful Version	And immediately an angel of the Lord smote him because he did not give the glory to God; and he was eaten of worms, and died.
Benjamin Brodie’s trans.	But an angel of the Lord immediately struck him, because he did not give glory to God. Consequently, as he was being eaten by worms [intestinal tapeworms, sometimes a foot or two long], he died .
Berean Literal Bible	And immediately an angel of <i>the</i> Lord struck him in return for that he did not give the glory to God. And having been eaten by worms, he breathed his last.

Bond Slave Version	And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
Charles Thomson NT	And instantly an angel of the Lord smote him, because he gave not God the glory. And being gnawed by worms he died.
Context Group Version	And immediately a messenger of the Lord struck him, because he did not give God the public honor: and he was eaten of worms, and breathed out [a final time].
Green’s Literal Translation	And instantly an angel of the Lord struck him, because he did not give the glory to God. And having been eaten by worms, his soul went out.
Literal Standard Version	And immediately a messenger of the LORD struck him in return for that he did not give the glory to God, and having been eaten of worms, he expired.
Modern Literal Version 2020	But instantly a messenger of the Lord struck him, because he did not give God the glory and he expired, and became maggot-eaten.
Modern KJV	And immediately the angel of the Lord struck him, because he did not give God the glory. And he was eaten by worms and gave up the spirit.
Revised Young's Lit. Trans.	And Herod was highly displeased with the Tyrians and Sidonians, and with one accord they came unto him, and having made a friend of Blastus, who is over the bed-chambers of the king, they were asking peace, because of their country being nourished from the king's; and on a set day, Herod having arrayed himself in kingly apparel, and having sat down upon the tribunal, was making an oration unto them, and the populace were shouting, 'The voice of a god, and not of a man;' and presently there smote him a messenger of the Lord, because he did not give the glory to God, and having been eaten of worms, he expired. Vv. 20–22 are included for context.

**The gist of this passage:** Suddenly, Herod is taken sick, having been struck by an angel from God. This was because he did not give any glory to God. His intestines and stomach were infested with worms, which caused his death.

Acts 12:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
parachrêma (παραχρήμα) [pronounced <i>par-akh-RAY-mah</i> ]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong’s #3916
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
patássō (πατάσσω) [pronounced <i>pat-AHS-so</i> ]	<i>to strike gently (as a part or a member of the body); to stroke, to smite (with the sword); to afflict, to visit with evils, as with a deadly disease; to cut down, to kill, slay, to strike</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #3960
We find this same word used earlier in this chapter (v. 7) where the angel from God knocked Peter in the side to wake him up. This would be an intentional contrast set up by the author Luke.			
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong’s #846



Acts 12:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

**Translation:** Suddenly, an angel of the Lord struck [Herod down]...

Luke does something very interesting on the literary level. Earlier in this chapter, an angel from God strikes Peter in the side in order to wake him up (Peter was a prisoner of Herod Agrippa). The angel free Peter from prison.

We have the same verb used here as back in v. 7. The angel here strikes Herod Agrippa, but this is a deadly blow.

Now, very likely, God introduced these worms into Agrippa's body earlier—not necessarily through any miraculous means—and they had been hard at work. No doubt, Agrippa had noticed the change, but simply pushed forward. However, at this point, there was no more human effort or strength to depend upon.

Acts 12:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anti (ἀντί) [pronounced an-TEE]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
This word can be used by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange or requital. <sup>26</sup> The fundamental concept of this word is <i>opposite [to, of]</i> ; but it is not used that way in the Koine Greek, only in the Classical Greek. However, this understanding is fundamental to understanding its uses in Scripture. <sup>27</sup> Context is key to understanding its meaning.			
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

<sup>26</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 190.

<sup>27</sup> Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. ; p. 108.

Acts 12:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1325
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

**Translation:** ...because he did not give the glory to God.

Given the context of this narrative, it seems likely that there was no acknowledgment of God during his speech. Seems like one of the translations suggest that the speech was even blasphemous. I made an attempt to find the speech online, but was unsuccessful.

Acts 12:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
skōlēkóbrōtos (σκωληκόβρωτος) [pronounced sko-lay-KOB-ro-toss]	<i>eaten by worms, worm-eaten, diseased with maggots</i>	masculine singular adjective, nominative case	Strong's #4662

## Acts 12:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekpsuchō (ἐκψύχω) [pronounced ek- PSOO-kho]	<i>to expire, to breathe out one's life, to breathe one's last</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1634

**Translation:** Having become eaten by [internal] worms, he breathed [his] last [while still in Caesarea].

We are not given any specifics in the Biblical account. From what I read, it sounds as if Herod give the speech, is highly acclaimed, and then falters right there before the people. Whether he dies minutes, hours or days later, we are not told in the Biblical narrative (but **Joseph tells us** how long it took). The gist of the passage suggests very little passing of time.

Acts 12:23 Suddenly, an angel of the Lord struck [Herod down] because he did not give the glory to God. Having become eaten by [internal] worms, he breathed [his] last [while still in Caesarea]. (Kukis mostly literal translation)

Acts 12:23 However, in short order, an angel from the Lord struck him down, because he chose not to give God any credit in his speech. Having been eaten by internal worms, he breathed his last while still in Caesarea. (Kukis paraphrase)

This is one of the most well-known incidents from history, taking place in A.D. 44. Both the Bible and Josephus record this event.

### An Account of the Death of Herod Agrippa I (by Josephus)

Now when Agrippa had reigned three years over all Judea he came to the city Caesarea, which was formerly called Strato's Tower; and there he exhibited spectacles in honor of Caesar, for whose well-being he'd been informed that a certain festival was being celebrated. At this festival a great number were gathered together of the principal persons of dignity of his province. On the second day of the spectacles he put on a garment made wholly of silver, of a truly wonderful texture, and came into the theater early in the morning. There the silver of his garment, being illuminated by the fresh reflection of the sun's rays, shone out in a wonderful manner, and was so resplendent as to spread awe over those that looked intently upon him. Presently his flatterers cried out, one from one place, and another from another, (though not for his good) that he was a god; and they added, "Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature." Upon this the king neither rebuked them nor rejected their impious flattery.

But he shortly afterward looked up and saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, just as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain arose in his belly, striking with a most violent intensity. He therefore looked upon his friends, and said, "I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept what Providence allots, as it pleases God; for we have by no means lived ill, but in a splendid and happy manner."

When he had said this, his pain became violent. Accordingly he was carried into the palace, and the rumor went abroad everywhere that he would certainly die soon. The multitude sat in sackcloth, men, women and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground he could not keep himself from weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age and in the seventh year of his reign. He ruled four years under Caius Caesar, three of them were over Philip's tetrarchy only, and on the fourth that

## An Account of the Death of Herod Agrippa I (by Josephus)

of Herod was added to it; and he reigned, besides those, three years under Claudius Caesar, during which time he had Judea added to his lands, as well as Samaria and Cesarea. The revenues that he received out of them were very great, no less than twelve millions of drachmae. But he borrowed great sums from others, for he was so very liberal that his expenses exceeded his incomes, and his generosity was boundless.

The Biblical Narrative below is from the English Standard Version.

Acts 12:19c–20 Then he went down from Judea to Caesarea and spent time there. Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food.

Act 12:21–22 On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. And the people were shouting, "The voice of a god, and not of a man!"

Act 12:23 Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.

This is the account of Josephus, recorded in [Wikipedia](#), accessed January 23, 2022.

I may need to get better notes on this incident.

According to R. B. Thieme, Jr.: Agrippa goes to the Isle of Capri. Agrippa is remarking about how the son should be king. This was reported to the father and Agrippa was put into chains. Someone prophesied, the next time you see an owl sitting above you, you will die in 5 days; Caligula (the son) took over and got Agrippa out of chains, gave him an equal amount in gold and made him the king of Palestine. Apparently, Agrippa noticed an owl when this was all taking place (which was considered to be good luck). He has had a successful rule and he is a little over 50. He tried to please the Jews. He killed James to achieve that and he was ready to kill Peter. But Peter was freed. Agrippa sees an owl when he is about to speak. He dies within 5 days.<sup>28</sup>

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## The Word of God Continues to Grow and Spread

V. 24 is a very short verse to stand as its own as a section; but it compares what is happening in the secular world (with Herod) and what is happening in the spiritual world with the victory of Jesus Christ throughout the land.

V. 24 is a fitting end to this chapter; and v. 25 would have been best placed with the next chapter.<sup>29</sup> I originally put these verses together, but then split them up in the 2<sup>nd</sup> draft.

Although I gave this small verse its own section, it is not separate from what came before. Herod Agrippa I had his words to say, and who even knows what they are? But the Word of God continues and increases, even to this day.

**But the word of the Lord was growing and increasing.**

Acts  
12:24

**However, the word of the Lord kept on growing and increasing.**

<sup>28</sup> These are my notes from R. B. Thieme, Jr.'s 1965 Acts series, lesson #50. I could have taken better notes.

<sup>29</sup> Verse and chapter divisions occurred hundreds of years after the Scriptures were written.

**Even though Herod Agrippa (and his words) were dead, the word of the Lord continued to expand to new regions and grow in the people where it took root.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the word of the Lord was growing and increasing.
Complete Apostles Bible	But the word of God increased and multiplied.
Douay-Rheims 1899 (Amer.)	But the word of the Lord increased and multiplied
Holy Aramaic Scriptures	And The Sabartha d'Alaha {The Hopeful Message of God} was Proclaimed, and increased!
James Murdock's Syriac NT	And the gospel of God was proclaimed, and made progress.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But the word of the Lord went on increasing.
Bible in Worldwide English	The word of God spread further and further and more people believed.
Easy English	<b>Barnabas and Saul return to Antioch</b> Everywhere that the believers went, they told people God's message. People heard the message in more and more places and many of them believed in Jesus.
Easy-to-Read Version–2008	The message of God was spreading, reaching more and more people.
<i>God's Word</i> ™	But God's word continued to spread and win many followers.
Good News Bible (TEV)	Meanwhile the word of God continued to spread and grow.
J. B. Phillips	<b>The message continues to spread</b> But the Word of the Lord continued to gain ground and increase its influence. Meanwhile, the ministry of God's Word grew by leaps and bounds.
<i>The Message</i>	But God's word continued to spread and many people believed the message.
NIRV	The Word of God was heard by many people and went into more places.
New Life Version	

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	God's message continued to spread. More and more people joined the church.
Contemporary English V.	God's message kept spreading.
The Living Bible	God's Good News was spreading rapidly and there were many new believers.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But the hope of God's kingdom kept spreading and multiplying everywhere!
Plain English Version	At that time the Christians kept on telling everybody about Jesus, so a big mob of people heard that message, and a lot of them believed in Jesus.
UnfoldingWord Simplified T.	The believers continued telling God's message to people in many places, and the number of people who believed in Jesus was continually increasing.

#### Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, during this entire period, the word of the Lord kept on growing and spreading.
Beck's American Translation	.
Breakthrough Version	God's message was growing and increasing.
Len Gane Paraphrase	But the Word of God grew and multiplied.
20 <sup>th</sup> Century New Testament	Meanwhile the Lord's Message kept extending, and spreading far and wide.



**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	And still the word of God grew strong and spread wide.
Revised Ferrar-Fenton Bible	The message of God, however, extended and increased.
Free Bible Version	But the word of God spread, and more and more people believed.
International Standard V	But the word of God continued to grow and spread.
Montgomery NT	But the word of God grew and multiplied; and after discharging their mission, Barnabas and Saul returned from Jerusalem, bringing with them John, surnamed Mark. V. 25 is included for context.
NIV, ©2011	But the word of God continued to spread and flourish.
UnfoldingWord Literal Text	But the word of God increased and multiplied.
Weymouth New Testament	But God's Message prospered, and converts were multiplied.
Worsley's New Testament	But the word of God grew and was multiplied.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Meanwhile the word of God was increasing and spreading. 19:20
The Heritage Bible	.
New American Bible (2011)	But the word of God continued to spread and grow. <sup>d</sup> d. [12:24] 6:7.
New Catholic Bible	<b>Return of Barnabas and Saul to Jerusalem.</b> <sup>[f]</sup> Meanwhile, the word of God continued to spread and gain more followers. [f] As in a refrain, Luke again refers to the vital power of the Gospel. With the return of Barnabas and Saul from Antioch, a new page begins.
New Jerusalem Bible	The word of God continued to spread and to gain followers.
NRSV (Anglicized Cath. Ed.)	But the word of God continued to advance and gain adherents.
Revised English Bible–1989	Meanwhile the word of God continued to grow and spread; and Barnabas and Saul, their task fulfilled, returned from Jerusalem, taking John Mark with them. V. 25 is included for context.

**Jewish/Hebrew Names Bibles:**

Hebraic Roots Bible	But the good news of YAHWEH grew and increased.
Holy New Covenant Trans.	The message of God was spreading and influencing more and more people.
The Scriptures 2009	And the word of Elohim went on growing and spreading.

**Weird English, Ⓒldɛ English, Anachronistic English Translations:**

Accurate New Testament	...The but Word [of] the god grew and [He] was increased...
Alpha & Omega Bible	BUT THE WORD OF THE LORD CONTINUED TO GROW AND TO BE MULTIPLIED.
Awful Scroll Bible	The Word of God was even growing and was being multiplied.
exeGesés companion Bible	...but the word of Elohim grows and multiplies. [Continuing the previous verse here is appropriate, as there is a clear contrast between the message of Herod and the message of the Word of God.]
Orthodox Jewish Bible	But the dvar Hashem was growing and increasing.
Rotherham's Emphasized B.	And   the word of the Lord   went on growing and multiplying.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	But the word of the Lord [the good news about salvation through Christ] continued to grow and spread [increasing in effectiveness].
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An Understandable Version **But the [influence of the] message of God grew and [the number of disciples] multiplied.**

The Expanded Bible  
Jonathan Mitchell NT **God's ·message [word] continued to spread and reach people.  
But the Logos of God (God's Word, thought and idea; or: the message pertaining to and the source of which is God; the verbal expression which is God [B reads: the Lord {= Christ or Yahweh}]) kept on growing (increasing) and continued being multiplied.**

Translation for Translators **Many people heard God's message and became believers. Barnabas and Saul returned to Antioch from Jerusalem.**  
*Acts 12:24-25*  
The believers continued telling God's message to people in many places, and the number of people who believed in Jesus was continually increasing/there were continually more and more people who were believing in Jesus .  
The Voice **Through all this upheaval, God's message spread to new frontiers and attracted more and more people.**

**Bible Translations with Many Footnotes:**

Lexham Bible **But the word of God kept on increasing** [\*This imperfect verb has been translated as customary ("kept on increasing")] **and multiplying.**

NET Bible® **But the word of God<sup>83</sup> kept on increasing<sup>84</sup> and multiplying.**  
<sup>83sn</sup> A metonymy for the number of adherents to God's word.  
<sup>84tn</sup> Or "spreading."

The Spoken English NT **But the preaching of God's message flourished<sup>u</sup> and increased.**  
<sup>u.</sup> Or "grew up."

Wilbur Pickering's New T. **And the Word of God kept growing and multiplying.<sup>9</sup>**  
(9) Growing in influence and multiplying its effects.

**Literal, almost word-for-word, renderings:**

A Faithful Version **But the Word of God spread and produced much fruit.**

Benjamin Brodie's trans. **Subsequently [due to the king's death], the word of God continued to increase [spreading the message] and would continue to be multiplied [gaining adherents].**

Far Above All Translation **And the word of God grew and increased.**

Modern Literal Version 2020 **But the word of God was growing and being multiplied.**

Niobi Study Bible **But the Word of God grew and multiplied.**

**The gist of this passage:** Despite the persecutions, the Word of God continues to reach more people.

Acts 12:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Acts 12:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
του (του̅) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
auxanō (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #837
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
plêthunō (πληθύνω) [pronounced play-THOO-noh]	<i>to increase; to grow, to abound, to multiply</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #4129

**Translation:** However, the word of the Lord kept on growing and increasing.

Luke, the human author, is drawing a contrast here. Herod Agrippa has just died. Even though we are aware that the people were moved and inspired by his speech, calling his words from God and not from man, Herod Agrippa just died. God removed him from this life. Do we have those inspiring words written down for us? We do not (I am pretty certain that they are in existence, but I could not find them in a search). But what we do know is the Word of God continues growing and increasing.

Although these verbs might be seen as synonyms, let me suggest the *growing* means that wherever the Word of God has taken hold, that Word begins to expand in the souls of the believers there. Furthermore, other people in that same city hear the gospel and they believe as well.

The Word of God is also expanding further outward to more regions. In fact, the Word of God will be taken all over the Roman empire by Saul and Barnabas.

I am speculating here, but who knows what Herod thought of his own speech. Did he like it? Was he proud of it? I suspect that he was. I suspect that he, in writing his speech and then delivering it, recognized that he did a great job. This was supported by the people who heard him (whose enthusiastic response may have as much to do with the recent treaty as with the content of the speech).

What does any man with power want? He wants more power; he wants a greater region over which to rule. Perhaps he hoped that his words and the response to his speech would spread throughout the region and cause him to be considered. He wanted his words to be spread all over the Roman region, so that his power might increase as well. But, instead, God removed him from this life. His words did not grow and increase; they pretty

much died with him. If it weren't for the Bible, no one would even know, 30 or 40 years later, that he even gave a speech. Another man simply took his place.

**Application:** Do you know all Herod had to do was, uphold the law and not play favorites. When the religious hierarchy came to him and said, "This disciples of Jesus are a real problem for us. We need to get them under control." Herod's correct response would have been, "They are not breaking any laws. Let them be." His future would have been much different, had he simply held to the law. As it is, he was a great man who suddenly burst into flames, as it were, and then he was gone. His reign over the Palestine area was about three or four years—and that's it. But the word of God continued to grow and increase.

**Application:** For unbelievers with power, all you need to do is uphold the laws of divine establishment. Protect the rights of Christians; protect the rights of Jews. Administer the law fairly. That is the key to a good life for an unbeliever who has power. Do not favor one group over another; and apply the laws equally.

Whereas Herod Agrippa wanted his words to move about the Roman empire (my assumption), instead, the Word of God, which he tried to suppress, is moving about the Roman empire and even outside the empire. In fact, the next chapter will be all about that movement.

Acts 12:24 **However, the word of the Lord kept on growing and increasing.** (Kukis mostly literal translation)

Acts 12:24 **Even though Herod Agrippa (and his words) were dead, the word of the Lord continued to expand to new regions and grow in the people where it took root.** (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Barnabas, Saul and John Mark Return (Introduction to Acts 13)

This next verse should have been placed with the next chapter.

That being said, let me point out that there are no chapters in the original text, so, in many ways, this moves forward the narrative of the Word of God growing and increasing. It will grow and increase at the hand of Barnabas and Saul. This will lead us right into the first missionary journey of Barnabas and Saul.

**But Barnabas and Saulos returned to Jerusalem, having completed the aid. They were taking along with them John, the [one] named Mark.**

Acts  
12:25

**Barnabas and Saul returned from Jerusalem, having completed [their] ministry [there]. They taking along with them John, the (one) surnamed Mark.**

**Barnabas and Saul had just returned from Jerusalem, having delivered the aid package which they had collected for the desperate saints there. They brought John Mark along with them.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But Barnabas and Saulos returned to Jerusalem, having completed the aid. They were taking along with them John, the [one] named Mark.
Complete Apostles Bible	And Barnabas and Saul returned to Jerusalem, having fulfilled their ministry, taking along with them John also, whose surname was Mark.
Douay-Rheims 1899 (Amer.)	And Barnabas and Saul, returned from Jerusalem, having fulfilled their ministry, taking with them John who was surnamed Mark.

Holy Aramaic Scriptures	Then, Bar-Naba {Barnabas} and Shaul {Saul} returned from Urishlem {Jerusalem} unto Antiaki {Antioch}, after they handed over their relief, and they took with them Yukhanan {John}, the one who was surnamed Marqus {Mark}.
James Murdock's Syriac NT	And Barnabas and Saul, after they had completed their ministrations, returned from Jerusalem to Antioch. And they took with them John, who was surnamed Mark.
Original Aramaic NT	Then BarNaba and Shaul returned from Jerusalem to Antiakia after they had finished their service and they took Yohannan with them, who was surnamed Marqus.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Barnabas and Saul came back from Jerusalem, when their work was ended, taking with them John named Mark.
Bible in Worldwide English	Barnabas and Saul returned from Jerusalem when they had finished their work. They brought John Mark with them.
Easy English	Barnabas and Saul had gone to Jerusalem to help the believers there. They finished their work and then they returned to Antioch. They took John Mark with them.
Easy-to-Read Version—2008	After Barnabas and Saul finished their work in Jerusalem, they returned to Antioch, taking John Mark with them.
<i>God's Word</i> ™	<b>Barnabas and Saul Travel to Cyprus</b> After Barnabas and Saul delivered the contribution to the leaders in Jerusalem, they returned to Antioch from Jerusalem. They brought John Mark with them.
Good News Bible (TEV)	Barnabas and Saul finished their mission and returned from Jerusalem, taking John Mark with them.
J. B. Phillips	Barnabas and Saul returned from Jerusalem when they had completed their mission there, bringing with them John whose surname was Mark.
<i>The Message</i>	Barnabas and Saul, once they had delivered the relief offering to the church in Jerusalem, went back to Antioch. This time they took John with them, the one they called Mark.
NIRV	<b>Barnabas and Saul Are Sent Off</b> Barnabas and Saul finished their task. Then they returned from Jerusalem. They took John Mark with them.
New Life Version	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Barnabas and Saul left Jerusalem and went back to their home in Antioch, Syria. They took John Mark with them.
Contemporary English V.	And after Barnabas and Saul had done the work they were sent to do, they went back to Jerusalem with John, whose other name was Mark.
Goodspeed New Testament	When Barnabas and Saul had performed their mission to Jerusalem, they went back, taking John who was called Mark with them.
The Living Bible	Barnabas and Paul now visited Jerusalem and as soon as they had finished their business, returned to Antioch, [ <i>returned to Antioch, implied.</i> ] taking John Mark with them.
New Berkeley Version	.
New Living Translation	When Barnabas and Saul had finished their mission to Jerusalem, they returned, <sup>[d]</sup> taking John Mark with them. [d] 12:25 Or <i>mission, they returned to Jerusalem</i> . Other manuscripts read <i>mission, they returned from Jerusalem</i> ; still others read <i>mission, they returned from Jerusalem to Antioch</i> .



The Passion Translation	After Barnabas and Saul <i>had delivered the charitable offering for relief, they left Jerusalem, bringing with them a disciple named Mark (who was also known as John).</i>
Plain English Version	<b>The Holy Spirit picked Barnabas and Saul for a special job</b> After that, Barnabas and Saul finished their work at Jerusalem, so they went back to the city called Antioch. And they took John Mark with them.
Radiant New Testament	<b>Barnabas and Saul Are Sent Off</b> After Barnabas and Saul had delivered the gift the believers had sent from Antioch, they returned from Jerusalem, bringing with them John, who was also called Mark.
UnfoldingWord Simplified T.	When Barnabas and Saul finished delivering the money to help the Jewish believers in the province of Judea, they left Jerusalem and returned to the city of Antioch, in the province of Syria. They took John, whose other name was Mark, with them.
William's New Testament	When Barnabas and Saul had finished their helpful service, they returned from Jerusalem, and took along with them John who was called Mark.

### Partially literal and partially paraphrased translations:

American English Bible	As for BarNabas and Saul, after they'd finished delivering relief supplies to JeruSalem, they returned [to AntiOch]. And this time they took John (the one called Mark) along with them.
Beck's American Translation	.
Breakthrough Version	Barnabas and Saul returned from Jerusalem after they accomplished the serving, who brought John (the one who was also called Mark) along together with <i>them</i> .
Common English Bible	Barnabas and Saul returned to Antioch from Jerusalem [Critical editions of the Gk New Testament read <i>returned to Jerusalem.</i> ] after completing their mission, bringing with them John, who was also known as Mark.
Len Gane Paraphrase	Then Barnabas and Saul returned from Jerusalem after they had completely fulfilled their ministry and took with them John whose last name was Mark.
New Advent (Knox) Bible	Barnabas and Saul returned from Jerusalem, their mission of relief fulfilled, and took John, also called Mark, in their company.[2] [2] Some of the best Greek manuscripts have 'returned to Jerusalem' (that is, after distributing relief to the various districts in Judaea), but this reading is probably erroneous.
NT for Everyone	Barnabas and Saul had by now accomplished their ministry in Jerusalem, and they came back to Antioch, bringing John Mark with them.
20 <sup>th</sup> Century New Testament	When Barnabas and Saul had carried out their mission, they returned to Jerusalem, and took with them John, who was also known as Mark.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Barnabas and Saul returned from Jerusalem, when they had accomplished their mission. They took John Mark with them. This John Mark is the author of the Gospel of Mark.
Free Bible Version	Barnabas and Saul returned from Jerusalem once they had finished their mission, taking John Mark with them.
God's Truth (Tyndale)	And Barnabas and Paul returned to Jerusalem, when they had fulfilled their office, and took with them John, which was also called Marcus.
International Standard V	When Barnabas and Saul had fulfilled their mission, they returned to [Other mss. read from] Jerusalem, bringing with them John who was also called Mark.
Montgomery NT	Barnabas and Saul returned from Jerusalem, bringing with them John, surnamed Mark.
NIV, ©2011	<b>Barnabas and Saul Sent Off</b> When Barnabas and Saul had finished their mission, they returned from [Some manuscripts <i>to</i> ] Jerusalem, taking with them John, also called Mark.

UnfoldingWord Literal Text	So when Barnabas and Saul had completed their mission, they returned to Jerusalem, [ Some ancient copies read, they returned from Jerusalem. ] bringing with them John, also called Mark.
Weymouth New Testament	And Barnabas and Saul returned from Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.
Worsley's New Testament	And Barnabas and Saul returned from Jerusalem, when they had fulfilled their charge, taking along with them John <i>who was</i> surnamed Mark.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Barnabas and Saul carried out their mission and then came back from Jerusalem, taking with them John also called Mark. 11:29
The Heritage Bible	.
New American Bible (2011)	After Barnabas and Saul completed their relief mission, they returned to Jerusalem,* taking with them John, who is called Mark. <sup>e</sup> * [12:25] They returned to Jerusalem: many manuscripts read "from Jerusalem," since Acts 11:30 implies that Paul and Barnabas are already in Jerusalem. This present verse could refer to a return visit or subsequent relief mission. e. [12:25] 11:29–30.
New Catholic Bible	Then, after Barnabas and Saul had completed their mission, they returned to Jerusalem, bringing with them John, also called Mark. <sup>[g]</sup> [g] <i>Mark</i> : see note on Acts 12:12. <i>Mark</i> : cousin of Barnabas (see Col 4:10); we find Mark in Acts 12:25; 13:5, 13; 15:37-39, and in the service of Paul the prisoner (Col 4:10; Philem 24; 2 Tim 4:11). He was a disciple of Peter (1 Pet 5:13), and tradition considers him to be the author of the second Gospel.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Bar-Nabba and Sha'ul, having completed their errand, returned from Yerushalayim, bringing with them Yochanan, surnamed Mark.
Hebraic Roots Bible	And Barnabas and Shaul returned from Jerusalem, having fulfilled their service, and having taken with them John, the one surnamed Mark.
Holy New Covenant Trans.	After Barnabas and Saul finished their work in Jerusalem, they returned to Antioch. John Mark went along with them.
The Scriptures 2009	And Barnaba and Sha'ul returned from Yerushalayim, having completed the service, and having taken with them Yoḥanan who was also called Marqos.

### Weird English, 𐤀𐤋𐤁𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...Barnabas but and Saul return to jerusalem Filling the service Taking john the [man] being called mark...
Alpha & Omega Bible	AND BARNABAS AND SAULOS RETURNED FROM JERUSALEM WHEN THEY HAD FULFILLED THEIR MISSION, TAKING ALONG WITH THEM JOHN, WHO WAS ALSO CALLED MARCUS ( <i>Mark</i> ).
Awful Scroll Bible	And Barnabas and Saul turn-back-by from Jerusalem, fulfilling the ministry, receiving-near-with John, he being put-a-name-upon of Mark.
exeGeses companion Bible	And they fulfill/shalam their ministry, and Bar Nabi and Shaul return from Yeru Shalem, and take Yahn, who is called Markos with them.
Orthodox Jewish Bible	And Bar-Nabba and Sha'ul returned from Yerushalayim, having fulfilled their shlichus (mission) to deliver the tzedakah and having taken along with them [back to Antioch], Yochanan the one called Markos.

Rotherham's Emphasized B. **And [Barnabas and Saul] returned unto<sup>a</sup> Jerusalem, fulfilling the ministering, taking with them John who was surnamed Mark.**

<sup>a</sup> Or (WH): "out of"—primitive error suspected.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Barnabas and Saul came back from Jerusalem</b> [Two early mss read <i>to Jerusalem</i> .] when they had completed their mission, bringing with them John, who was also called Mark.
An Understandable Version	<b>Barnabas and Saul returned</b> [to Antioch] from Jerusalem after they had fulfilled their mission [i.e., of taking the contribution for the famine-stricken people of Judea. See 11:27-30]. They took John Mark [back to Antioch with them].
The Expanded Bible	<b>After Barnabas and Saul finished their task</b> in Jerusalem [mission], they returned to Antioch, [Some early Greek copies read "from Jerusalem." Others read "to Jerusalem."] taking John [ <sup>l</sup> also called] Mark with them.
Jonathan Mitchell NT	<b>Yet Barnabas and Saul, after returning out of</b> [D reads: from; other MSS: into] Jerusalem [E and other witnesses add: into Antioch], [are] fulfilling the dispensing and attending service – having taken along with [them] John, the one surnamed Mark.
P. Kretzmann Commentary	<b>And Barnabas and Saul returned from Jerusalem</b> when they had fulfilled their ministry, and took with them John, whose surname was Mark.
Translation for Translators	<b>When Barnabas and Saul finished delivering the money to help the Jewish believers in Judea</b> , they left Jerusalem and returned to Antioch, in Syria province. They took John, whose other name was Mark, with them.
The Voice	<b>Meanwhile, the time Barnabas and Saul spent in Jerusalem</b> came to an end, and they reported back to Antioch, bringing along John, who was also called Mark.

### Bible Translations with Many Footnotes:

Lexham Bible **So Barnabas and Saul returned to** [Some manuscripts read "from"] Jerusalem when they [\*Here "when" is supplied as a component of the participle ("had completed") which is understood as temporal] **had completed their** [\*Literally "the"; the Greek article is used here as a possessive pronoun] **service, having taken along with them** [\*Here the direct object is supplied from context in the English translation] **John (who is also called Mark).**

NET Bible® **So Barnabas and Saul returned to<sup>85</sup> Jerusalem<sup>86</sup> when they had completed<sup>87</sup> their mission,<sup>88</sup> bringing along with them John Mark.<sup>89</sup>**

<sup>85tc</sup> There are a number of variants at this point in the text: εἰς (eis, "to") in κ B Ἰ sa<sup>ms</sup> sy<sup>hmg</sup>; ἀπό (apo, "from") in D E Ψ 36 323 453 614 1175 al; ἐξ (ex, "from") in ἰ<sup>74</sup> A 33 945 1739 al; ἐξ Ἱερουσαλ μ εἰς Ἀντιόχειαν (ex Ierousalhm eis Antioceian, "from Jerusalem to Antioch") in {a few later manuscripts and part of the Itala}. A decision on this problem is very difficult, but for several reasons εἰς can be preferred. It is the most difficult reading by far in light of the context, since Paul and Barnabas were going to Jerusalem in 11:30. It is found in better witnesses, κ and B being very strong evidence. The other readings, ἐξ and ἀπό, are different from εἰς yet bear essentially the same meaning as each other; this seems to suggest that scribes had problems with εἰς and tried to choose an acceptable revision. If εἰς is the earliest reading, ἀπό may be a clarification of ἐξ, and ἐξ could have arisen through confusion of letters. Or ἐξ and ἀπό could both have independently arisen from εἰς as a more acceptable preposition. Despite such arguments, however, the case for εἰς is not airtight: either ἐξ or ἀπό could be preferred on other lines of reasoning. The reading ἐξ enjoys the earliest support, and εἰς could have arisen through the same confusion of letters mentioned above. The immediate and wider context seems to mitigate against εἰς as the original reading: The aorist participle πληρ

σαντες (plhrwsante", "when they had completed") seems to signal the end of the mission to Jerusalem with the famine relief, so it would make sense in the context for the team to be coming from Jerusalem (to Antioch) rather than to Jerusalem, and 13:1 certainly presents the scene at Antioch. The later addition εις Αντιόχειαν after Ιερουσαλημ in some mss seems to be a clarification in light of 13:1 (notice that some of the mss that read ἐξ add εις Αντιόχειαν [945 1739], and some that read ἀπό also add εις Αντιόχειαν [E 323 1175]). Thus, the idea of spatial separation from Jerusalem is strongly implied by the context. This problem is so difficult that some scholars resort to conjectural emendation to determine the original reading. All in all, the reading εις should be preferred as original, recognizing that there is a good measure of uncertainty with this solution. For additional discussion, see TCGNT 350-52.

<sup>86sn</sup> That is, from Jerusalem to Antioch (see Acts 11:29-30).

<sup>map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>87tn</sup> Grk "fulfilled."

<sup>88tn</sup> Grk "ministry" or "service."

<sup>89tn</sup> Grk "John who was also called Mark."

The Spoken English NT

Saul returned to Antioch when they had finished their work of service<sup>v</sup> in Jerusalem.<sup>w</sup> And they brought John Mark<sup>x</sup> along with them.

<sup>v.</sup> Or "their ministry."

<sup>w.</sup> See Acts 11:29-30. Many copyists seem to have stumbled over the exact wording here, but the intent seems clear enough—they came back to Antioch when they had finished their task.

<sup>x.</sup> John, known as Mark, seems to have lived in Jerusalem: see Acts 12:12.

Wilbur Pickering's New T.

**The Gentile Church**

Now Barnabas and Saul returned to Antioch,<sup>10</sup> having fulfilled their mission, also taking with them John, the one called Mark.

(10) We have here an important set of variant readings, wherein the evidence is rather badly divided. [This is a rather extensive footnote, and the rest is placed in the **Addendum**. Compare to footnote <sup>w.</sup> above in the Spoken English NT.]

**Literal, almost word-for-word, renderings:**

A Faithful Version

And Barnabas and Saul, who had taken with them John who was surnamed Mark, returned from Jerusalem, having fulfilled their ministrations to the brethren in Judea.

Berean Literal Bible

Furthermore, Barnabas and Saul, after completing the financial distribution service [ministry to the poor] in Jerusalem, returned [to Antioch], and took along with them John, who was surnamed Mark .

Benjamin Brodie's trans.  
Far Above All Translation

. Then Barnabas and Saul returned to Jerusalem, having fulfilled *their* mission, taking John surnamed Mark with *them* too.

Legacy Standard Bible

And Barnabas and Saul returned to [Later mss *from*] Jerusalem, fulfilling their ministry [Or *returned, fulfilling their ministry in Jerusalem*], taking along with them John, who was also called Mark..

Modern Literal Version 2020

{Spring 44 AD. Antioch to Jerusalem back to Antioch (Acts 11:30), sending relief.} Now Barnabas and Saul returned to Jerusalem, having fulfilled the service and having taken together-with them also John, who was surnamed Mark.

New King James Version

**Barnabas and Saul Appointed**

And Barnabas and Saul returned from [NU, M *to*] Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

NT (Variant Readings)

And Barnabas and Saul returned °to Jerusalem, when they had fulfilled their ministrations, taking with them John whose surname was Mark.

°TR-from

**The gist of this passage:** Barnabas and Saul take care of their duties and then go back to Antioch, from which they will launch the first missionary tour (Acts 13).

Acts 12:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i> ]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, nominative case	Strong's #921
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Saûlos (Σαῦλος) [pronounced <i>SOW-loss</i> ]	<i>desires</i> ; transliterated, <i>Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, nominative case	Strong's #4569
hupostrephô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>to turn back; to turn about; to return</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
The Scrivener Textus Receptus has instead:			
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Although the Byzantine Greek text has eis, it offers apo (below) as an alternate reading.			
apó (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
These are the first mentions, in this chapter, of Saul, Barnabas and Jerusalem. Given the material in Acts 13, they all probably belong there instead.			

**Translation:** Barnabas and Saul returned from Jerusalem,...

There is a lot of disagreement on a simple preposition here. If I am reading [Wilbur Pickering](#) correctly, there is probably no objective way to determine what preposition should be here. The NET Bible also has a rather extensive note on this reading.



What may have happened—and this is somewhat speculative—some scribes who knew the steps of Barnabas and Saul tried to make the text line up with what they knew to be true. However, I have seen several instances in the Bible where several events are combined, but not each and every event is laid out in the text. They are implied. Let me make up an example: *I went out to the store, then I got gas, and then I returned home.* I may tell somewhat what I did, but abbreviate it by saying, “I went out and then I returned.” I am not hiding or forgetting everything that I have done; there is simply no reason to recount it all, especially if someone has my day calendar where these things are all listed. It seems like there is a passage where Stephen is giving a message, and he talks about believers in Egypt who were buried in the land of promise. There were two burial places used primarily for the early patriarchs, but he combined these things into a sentence which left most of the specifics out. As a result, it sounds as if someone who was buried in X is said to be buried in Y (I do not recall the specifics). But Stephen is just putting enough of the information out there as a reference point, not as a definitive listing of who was buried where. My point being, that may be what happened here originally, but this sort of thing confused a scribe who then tried to fix the text.

You see, Barnabas was in Antioch, and there was a gift being prepared for the believers in need in Jerusalem. Barnabas also knew that Saul was relatively close in Tarsus. Knowing that God must have great things for Saul to do, Barnabas decided to go up there and bring Saul back into the fold. They returned to Antioch together, got the gift, and then went to Jerusalem. From Jerusalem they returned to Antioch. Somehow, John Mark got added in there. Since Luke has already covered this information (all of it is found in the previous chapter of Acts, he does not have to list every detail. He says enough so that the reader thinks, “Oh, this is the time the Barnabas went to get Saul in Tarsus; and they went to Antioch to fetch a gift...” In such a situation, the prepositions do not have to match up exactly with the nouns, in terms of who went where and when. Simply a mention of a related preposition and one of the destinations sums everything up without laying out every detail which has already been covered. So, that is how I see it.

I have departed from the Westcott Hort text here, and suggest that Barnabas and Saul first traveled to Jerusalem with a present from many believers outside of Jerusalem. But now they have returned—would that be to Antioch, as per Acts 13:1 (Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul.—ESV). This appears to be where all the action is (that is, Antioch is more the center of Christianity than Jerusalem is).

Acts 12:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	masculine plural, aorist active participle, nominative case	Strong’s #4137
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong’s #1248

**Translation:** ...having completed [their] ministry [there].

Saul and Barnabas were in charge of taking a gift from other churches to Jerusalem, given the amount of persecution that was taking place there.

As an aside, why is God not better protecting the Jerusalem church? In 26 years, due to the Jewish rebellion against the Romans, the Roman soldiers will go into Jerusalem and level it, killing nearly a million Jews. Jesus even prophesied about this during His earthly ministry.

The amount of persecution and problems in Jerusalem should help believers in that city to decide that they might be better off somewhere else.

Acts 12:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumparalambánō (συμπαλαμβάνω) [pronounced soom-par-al-am-BAHN-oh]	<i>taking (along together) with, taking along in company, taking with, bringing a companion with</i>	masculine plural, aorist active participle, nominative case	Strong's #4838
The Byzantine Greek text and the Scrivener Textus Receptus have the word...			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Some interpret this to mean <i>with them</i> . Another approach is, <i>taking along with [them] even John...</i>			
Westcott Hort text and Tischendorf's Greek text both lack the kai conjunction.			
Ἰωάννης (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ἐπικαλέομαι (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ah-ee]	<i>named, surnamed, designated, called entitled; by implication, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, aorist passive participle, accusative case	Strong's #1941
Μάρκος (Μάρκος) [pronounced MAHR-koss]	<i>a defense; transliterated, Mark, Marcos, Markos</i>	masculine singular proper noun person; accusative case	Strong's #3138 (of Latin origin)
So identified back in v. 12b. Accusative case here instead of a genitive/ablative case. Also, the participle was in the present tense back in v. 12b.			
Apparently there are some other variations in the text, not found in those four sets of manuscripts.			

**Translation:** They taking along with them John, the (one) surnamed Mark.

We have a core group of missionaries here: Barnabas, Saul and John Mark.

Acts 12:25 Barnabas and Saul returned from Jerusalem, having completed [their] ministry [there]. They taking along with them John, the (one) surnamed Mark. (Kukis mostly literal translation)

Barnabas and Saul both completed what they needed to do in Jerusalem, and in all the moving about, they picked up John Mark to accompany them. Given the time spent on the road together, and given what is going to happen in Acts 13, Barnabas and Saul probably had many discussions about what to do next. How they came upon the idea of a missionary tour will be explained at the beginning of **Acts 13** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 12:24–25 *However, the word of the Lord kept on growing and increasing. Barnabas and Saul returned from Jerusalem, having completed [their] ministry [there]. They taking along with them John, the (one) surnamed Mark.* (Kukis mostly literal translation)

Despite giving what might have been a rousing speech, Herod Agrippa I is now dead; and his word is dead. But the word of the Lord continues to grow and increase. Barnabas and Saul got together in Tarsus and in Antioch, and they both went down to deliver some aid to Jerusalem. John Mark joined up with them, and that will form the basis for a missionary team.

Acts 12:24–25 *Even though Herod Agrippa (and his words) were dead, the word of the Lord continued to expand to new regions and grow in the people where it took root. Barnabas and Saul had just returned from Jerusalem, having delivered the aid package which they had collected for the desperate saints there. They brought John Mark along with them.* (Kukis paraphrase)

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Acts</a>	

### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Acts 12 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Acts 12

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Acts 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was from [Acts 12:1–4](#).

### Footnote for Acts 12:1 (The Christian Community Bible)

• 12.1 This second persecution reaches the entire Christian community of Jerusalem (see 8:1). James (the great er) was one of the pillars of the church together with Peter and John (Gal 2:9).

Peter's second release (see the first in 5:19) brings out the powerful intercession of the Church on behalf of its leader, and also the will of Christ to keep his church beyond reach of the power of evil (see Mt 16:18).

Report this to James (v. 17). This James is the "brother of the Lord": he was already accepted as responsible for the church in Jerusalem.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Addendum

This was referenced in [Acts 12:5](#).

### Kretzmann's Commentary on Acts 12:1–5

At that time, at the time when Barnabas and Saul were sent on their embassy of charity, very probably in the year 45 or early in 46 A. D. Since the year 41 Herod Agrippa I, a grandson of Herod the Great, occupied the entire country which had formerly been governed by his grandfather, with the title of king, under Roman supremacy. His power exceeded that of an ordinary governor, and he took good care to maintain his standing by a proper attitude of flattering deference to the emperor. He had risen to his present station by a gradual promotion, having been given first the tetrarchy of Philip (Batanea, Trachonitis, and Auranitis), a little later the tetrarchy of Lysanias, with the title of king, soon afterward the tetrarchy of Herod Antipas (Galilee and Perea), and finally Samaria and Judea. Without any special occasion, apparently merely for the sake of showing his tyrant's power, this Herod let his heavy hand strike certain members of the church at Jerusalem, to treat them badly, to torture and vex them. First of all he killed, deliberately murdered, James, the brother of John, with the sword. Luke purposely does not use a word to designate an execution, even with some show of right, but he applies the proper, fitting word: murder. This James the Greater, the son of Zebedee, must be distinguished from James the Less, the son of Alphaeus. The prediction of the Lord, Matthew 20:23, was here fulfilled: James, the first martyr from the ranks of the apostles, drank of the Lord's cup, and was baptized with His baptism. This cruel and absolutely unjustified act of the king must have been the cause of great grief to the congregation at Jerusalem, removing, as it did, one of the foremost teachers of the young Church. The fires of persecution had died down to a few smoldering embers, but the action of Herod fanned them into new flame; the Jews, inveterate enemies of the Cross, were pleased with the removal of a leader of the hated sect; they found the

### Kretzmann's Commentary on Acts 12:1–5

action in total accord with their wishes. Herod, therefore, who prided himself upon his Pharisaic piety, added a second unjustified act, that of taking Peter captive, of arresting him without reason or charge, simply because it suited his fancy. Since just at that time, however, the Festival of Unleavened Bread was being celebrated, Herod, eager to show his zeal for Jewish religious customs by all means, had Peter arrested and placed into prison, his intention being to arraign him in the presence of the people after the days of the Passover Festival. The names of the feast are here interchanged, since they were applied indiscriminately. To be sure that his victim would not escape, Herod took unusual precautions, delivering him to four quaternions of soldiers, four soldiers for each of the four watches of the night, for safe-keeping. The Roman custom was probably followed, according to which the prisoner was chained to two guards in the cell, while two watched outside. With great numbers of people in Jerusalem for the festival, Herod hoped to gain further popularity by these measures: but especially by the final condemnation of the apostle in the presence of the people. He did not realize that by his action he was pitting his puny strength against the power of Almighty God and of the exalted Christ, a fact which Luke brings out by the contrast: Now Peter indeed was guarded in the prison, but prayer was made without ceasing by the congregation to God on his account. It is a sad fact that the might of prayer is not realized sufficiently in our days. If the congregations individually and collectively would but make use of prayer, unceasing, importunate prayer, the success of a great many enterprises would be a foregone conclusion. Note that the prayer of the Christians was made in behalf of Peter, very likely not exclusively for his release, though they knew that this was an easy matter for the Lord, but for strength and fortitude to bear persecution and martyrdom, if need be, for the sake of his Lord.

From <https://www.studylight.org/commentaries/eng/kpc/acts-12.html> accessed October 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 12:10](#).

### Kretzmann's Commentary on Acts 12:6–10

In the meantime, while the tyrant Herod was anticipating new triumphs, and the members of the congregation were making prayer unceasing for Peter, the last day of the festival was brought to a close. And that very night, the night before Herod intended to produce his prisoner before the people to be put to death in their presence, extraordinary precautions were taken lest Peter escape. But Peter seemed little concerned about the events of the next day. He was sleeping between two soldiers delegated for that purpose, fastened to them with two chains, probably so that he was bound on either hand to each of the soldiers, "the two chains being used perhaps for greater security on account of the former escape," chap. 5:19. In addition to this, sentries before the doors guarded the prison, to forestall any attempt at deliverance from without. But the Lord cannot be hindered and deterred in His plans by such flimsy precautions. The angel of the Lord, whose coming neither guards nor locked doors can prevent, suddenly appeared, standing by the side of Peter. Incidentally, a light shone in the cell, for it was needed in the dense darkness of the inner prison. It was necessary for the angel to give Peter a sharp blow on the side to rouse him from his deep sleep, for so completely did the apostle place his trust for the coming day in the Lord that he rested and slept as soundly as ever in the quietness of his own home, Psalms 127:2. Having roused Peter, the angel raised him up, bidding him, at the same time, to get up in haste. This was made possible, at the same moment, by the fact that the chains fell from his hands. But Peter was still in a half-dreamy, dazed state, not realizing what was happening, and the angel was obliged to give him directions. He was to fasten his girdle about his tunic and lace up his sandals. Peter automatically obeyed. He was to put on his thick upper mantle, throwing it around him before going out into the cold night. And Peter, in the same detached, automatic manner, followed. Note the vivid narrative, the picturesque description. Peter now followed the angel out, but his mind was not yet clear enough to tell whether that which was done to him by the messenger of God was real; he still imagined that he was seeing a vision. In this manner they passed through the first ward, where the sentries of the watch were stationed, then also through the second, where the guards of the whole prison were on duty. They came to the great iron door which leads to the city, heavy and solid enough to bar the way effectually at ordinary times. But now the heavy gate opened of its own accord,



## Kretzmann's Commentary on Acts 12:6–10

automatically, yielding them a wide opening for escape. Stepping out, they went along one street, until there were no further hindrances to the apostle's flight, when the angel, just as suddenly as he had appeared, made his departure. It was a miraculous deliverance from prison and martyrdom which the Lord here granted to His servant, because it pleased Him to use him for the spread of His Gospel. If the Lord's plans are to be carried out, He will deliver them that are His from chains and prison and from the very mouth of death. The army of the angels about the small band of believers protects them against all assaults and persecutions, but by the permission of the Lord.

From <https://www.studylight.org/commentaries/eng/kpc/acts-12.html> accessed October 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 12:16–17](#).

## Kretzmann's Commentary on Acts 12:11–16

After the departure of the angel, whom he had till then followed in such a dazed fashion, Peter at last came to himself, he became fully awake, he shook off the lethargy of sleep and regained the proper use of his senses. And now he realized also what the Lord had done for him. Now he knew for sure that the Lord had sent His angel and had delivered him from the hand of Herod and from all the earnest expectation of the people of the Jews. In no other way could it be explained that the heavy chains had been removed from his arms, that the sleep of the soldiers at his side had been so unnaturally sound, that the sentries of the two stations had been stricken with blindness and deafness, and that he was standing here, free, safe and sound. And so Peter pictured to himself the scene of the next day, the disappointment of the people, and the annoyance of the monarch whose hand and power had proved so feeble. This side of the matter presented itself to him first. But as he became still more fully conscious of the situation, it occurred to him that the Lord was here giving him a hint. And thus came the thought of escape, of what immediate steps he should take to save himself. So he turned his steps to the house of one of the disciples, Mary, the mother of John, with the surname Mark, where many of the brethren and sisters were assembled together as a congregation, busily engaged in prayer. Note: In spite of the lateness of the hour, the night being far advanced at this time, the disciples were kept awake by their loving solicitude and Revelation rent regard for their teacher, not growing weary in praying for him and his welfare, an example which should be borne in mind at all times. Peter, having fully regained his bearings, had no difficulty, by the light of the moon now in the last quarter, in finding the house of Mary. He knocked at the wicket door of the gate leading to the vaulted entrance passage, and a maid-servant, or slave girl, by the name of Rhoda, came to answer his knock. But when, upon her challenge, she recognized the voice of Peter, she was almost beside herself with joy, forgetting even to open the gate to Peter. In fluttering eagerness she rushed back into the house and announced to the assembled disciples that Peter was standing outside. But her confident message was received with the incredulous cry: You must have lost your mind. And when she insisted with great vehemence that it was really so, that she could not be wrong in her recognition of the voice, they still would not believe, but declared that it must be his angel, Matthew 18:10; Hebrews 1:14. They were of the opinion that Peter's guardian angel had assumed his form and voice and was standing before the door. Meanwhile Peter continued his knocking at the door, anxious to be off the street, where there was always some danger of a late pedestrian's recognizing him. So they finally opened the door, saw and recognized him, and were greatly astonished. Their prayers had been heard far beyond their own expectations; the miracle was too great for them to grasp. Thus the Lord's hand is with His servants to protect them in all their work of ministry for Him. Note the kindly, intimate relations between the servant Rhoda and the other members of the household. If this story were taken as an example by masters and employees alike, there would be no servant problem in our days.

From <https://www.studylight.org/commentaries/eng/kpc/acts-12.html> accessed October 10, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 12:19c](#).

### Kretzmann's Commentary on Acts 12:17–19

Peter was now again completely master of himself and of the situation. He realized that any outburst of joy might not only attract attention in the neighborhood, but would also result in the loss of valuable time. So he raised his hand in a gesture commanding silence, and quickly narrated to them how the Lord had led him out of the prison by a supernatural deliverance through His angel. Then he asked them to tell, notify, James and the other brethren of the turn of events. This James was most likely not James the son of Alphaeus, but James the brother of the Lord, who was associated with Peter in Jerusalem at the time of Paul's first visit and was very prominent among the elders of the congregation, Galatians 1:19; Galatians 2:9. But Peter, acting upon God's plain suggestion, went away and journeyed to another place. His presence was no longer required in Jerusalem, but the Lord had need of him and his services elsewhere. When the morning dawned, there was great commotion and excitement among the soldiers. They had been given a prisoner to guard, very likely with instructions that they must vouch for his presence the next morning with their lives, and now the prisoner was gone; they had no idea what had become of Peter. Naturally the report had to be made to the officer in charge of the prison, who, in turn, brought it to the attention of Herod. And it may well be that the tyrant, indignant at being foiled in the very last moment, came to the prison in person to make a thorough investigation. But it availed him nothing; he did not find Peter. And so, after the peevish manner of unreasonable tyrants, he examined the guards once more and then ordered them to be put to death, very likely for gross negligence of duty or for connivance in liberating a dangerous prisoner. Just the same, Jerusalem did not seem to Herod a safe place to stay after this. Whether his conscience bothered him, or whether he dreaded the reproachful and probably triumphant glances of the Jewish leaders, does not appear. He left Judea proper and spent some time in Caesarea. The conscience of a tyrant, willfully guilty of unjustifiable crimes, will not permit him much rest. In the midst of luxury he feels ill at ease and is driven from one place to another.

From <https://www.studylight.org/commentaries/eng/kpc/acts-12.html> accessed October 11, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 12:25](#).

### Kretzmann's Commentary on Acts 12:20–25

Luke here adds a few words in regard to the cause of the death of Herod Agrippa I to round out the narrative. Herod was king of Palestine and of all the provinces south of Syria, but Phoenicia, which belonged to Syria, was a thorn in his side. Whether it was merely a case of commercial warfare or of jealousy on account of some other advantage which the maritime province enjoyed, Herod was engaged in a violent quarrel with them, which might easily have culminated in some sort of bitter clash. But the cities along the coast could not afford to have such a condition obtain, since they received their grain and other foods from Palestine. Therefore they waited on him unanimously, having instructed their delegates to that effect. In addition, they managed to gain the good will of Blastus, the chamberlain, or minister of finance, of Herod, securing his good will in using his good offices for maintaining peace and removing the cause of the feud. It is by no means outside of the pale of the story or beyond reasonable possibility to suppose that bribery was resorted to, and that the king's good will was gained in this manner. Herod was highly pleased with his success in this matter, and so on a certain set day he received the embassy of the Phoenicians, arrayed in the splendor of all his royal garments and sitting upon his throne, from which he formally addressed the commissioners and the assembled people. And the entire multitude of the people, knowing that flattery will obtain in the case of a tyrant what reasonable arguments should in the case of a sensible person, cried out: The voice of a god and not of a man! Instead of reproving the flatterers with all signs of horror, the tyrant was highly pleased with their shouting. And therefore the punishment of God struck Herod at once. An angel of the Lord, as minister of the divine will, smote him for taking the glory away from God and thus becoming guilty of the basest blasphemy. He was seized with violent pains in the abdomen, caused by the fact that he was eaten by worms, lingered in great agony for five days, and then breathed his last. That was a visible judgment of God upon the persecutor of the Church. And many

## Kretzmann's Commentary on Acts 12:20–25

a tyrant since has felt the heavy hand of the Lord on account of his blasphemy, and has had a terrible end. But the death of Herod removed the pressure upon the congregations everywhere. The Word of God grew, spread, and multiplied. The removal of this obstacle gave a new impetus to the preaching of the Gospel. And Barnabas and Saul, having carried out their commission and fulfilled their service of mercy by transmitting the money that had been entrusted to them for the use of the sufferers, with the sincere good wishes of the congregation at Antioch, returned from Jerusalem, taking along with them John, with the surname Mark. He was their companion on this journey back to Antioch, and incidentally received some training in actual ministerial work, always of value to a young man that intends to enter the service of the Lord as a preacher.

From <https://www.studylight.org/commentaries/eng/kpc/acts-12.html> accessed October 12, 2023.

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This took up so much room that I decided to place it in the addendum instead. This is from [Acts 12:25](#).

## Wilbur Pickering's Entire Footnote #10

(10) We have here an important set of variant readings, wherein the evidence is rather badly divided. I have decided to give the Greek, for those who can handle it, but will here give a literal rendering of the seven variants, for those who can't:

1) to Antioch; 2) from Jerusalem; 3) from Jerusalem to Antioch; 4) out of Jerusalem; 5) out of Jerusalem to Antioch; 6) to Jerusalem; 7) to Jerusalem to Antioch.

- 1) εις αντιοχειαν (f35=27.8%) (5.1%)
- 2) απο ιερουσαλημ (f35=8.9%) D (10.9%) lat(syh)
- 3) απο ιερουσαλημ εις αντιοχειαν (f35=12.7%) (7.3%) itpt(syp)
- 4) εξ ιερουσαλημ (f35=1.3%) κA (3.6%) bo(syh) OC,TR
- 5) εξ ιερουσαλημ εις αντιοχειαν (f35=11.4%) (12.2%) sa(syp)CP
- 6) εις ιερουσαλημ (f35=36.7%) B (60%) RP,HF,NU [15 out of 29 f35 MSS are at M. Lavras!]
- 7) εις ιερουσαλημ εις αντιοχειαν (f35=1.3%) (0.6%)
- (one other reading) (0.2%)

There is indeed a majority reading, albeit a weak one, but within the context it can scarcely be correct. [Note that scholars with presuppositions so diverse as Alford, Burgon, Hort or Metzger have reached the same conclusion.] Consider:

a) Acts 11:30, ο και εποιησαν αποστειλαντες, "which they also did, having sent . . . by B. & S." An aorist participle is prior in time to its main verb, in this case also aorist—their purpose is stated to have been realized. The author clearly implies that the offering did arrive, or had arrived, in Judea/Jerusalem. [In Acts the author seems almost to use "Jerusalem" and "Judea" interchangeably, perhaps to avoid repetition. E.g.: 11:1 Judea, 11:2 Jerusalem (were the apostles not in Jerusalem, or immediate environs?); 11:27 Jerusalem, 11:29 Judea, 11:30 the elders (would not the ruling elders be in Jerusalem?); 12:1-19 took place in Jerusalem, but v. 19 says Herod went down from Judea to Caesarea; 15:1 Judea, 15:2 Jerusalem; 28:21 letters from "Judea" probably means Jerusalem.] Note that the next verse (12:1) places us in Jerusalem.

b) Acts 12:25 (12:1-24 is unrelated, except that verses 1-19 take place in Jerusalem), βαρναβας και σαυλος—the action includes both.

c) Acts 12:25, υπεστρεψαν . . . πληρωσαντες την διακονιαν, "they returned . . . having fulfilled the mission". Again, both the participle and the main verb are aorist, and both plural. "Having fulfilled the mission" defines the main verb. Since the mission was to Judea, which of necessity includes Jerusalem as its capital city, the

## Wilbur Pickering's Entire Footnote #10

'returning' must be to the place where the mission originated.

Barnabas could be viewed as returning to Jerusalem, having completed his mission to Antioch, but this could not be said of Saul. I conclude that "to Jerusalem" cannot be correct here even though attested by 60% of the MSS. We observe that the other 40% of the MSS, plus the three ancient versions, are agreed that the motion was away from Jerusalem, not toward it. However, they are divided into five main variants, so how shall we choose the original wording? I suppose that in a case like this we must indeed appeal to the basic 'canon' of textual criticism, prefer the variant that best accounts for the origin of the others.

We must begin with presuppositions. Those who presuppose that the original text was not inspired, was not inerrant, will presumably choose variant 6). [Please note that I am not saying that they are the only ones who might make such a choice, nor even that they will necessarily do so.] It is the 'harder' reading, being at odds with the context. Many copyists noticed the problem and attempted remedial action, producing variants 1), 2) and 4) [on that hypothesis]. Variants 3) and 5) would appear to be conflations and thus subsequent developments. Variant 7) is an obvious conflation. It is none the less curious that although "to Jerusalem" is evidently ancient, none of the early versions follows it.

I am among those who presuppose that the original text was indeed inspired and therefore inerrant; it follows that I am predisposed against variant 6), it evidently being in error. [Please note again that I am speaking only of myself. I am making the point that presuppositions must always be taken into account since they heavily influence the interpretation of the data. This is true of all practitioners in any discipline. (Consider Luke 11:23, John 7:17 and Eph. 2:2.)] What then? If 3) and 5) are conflations, then 1), 2) and 4) are earlier. Variants 2) and 4) would appear to be independent attempts to 'fix up' variant 6). [υποστρεψω εκ is unprecedented (in the NT), υποστρεψω απο occurs four times, υποστρεψω εις occurs 17 times. The reading of the TR is highly improbable, statistically speaking. If we had to choose between απο and εκ, απο would win on all counts.] Forced to choose between 1) and 6), my presuppositions guide me to variant 1); but how did 1) give rise to 6)?

Well, a superficial reader could have focused on Barnabas and assumed that he was returning to Jerusalem, having finished his ministry in Antioch. Since 12:25 is the first mention of Barnabas (and Saul) after 11:30, and since 11:30 does not overtly say that they 'went', 'returned' or whatever, a superficial reader could easily decide that he had to get Barnabas back to Jerusalem. If the original of 12:25 read "to Antioch" this would be perceived as a problem, since to the superficial reader they would still be there, having never left. This 'correction' evidently happened quite early, and possibly more than once, independently—if a number of separate copyists misunderstood the text in the way suggested, and felt constrained to 'correct' it, presumably most of them would simply change "Antioch" to "Jerusalem".

Although 25.2% of the MSS, plus syp and sa, read εις αντιοχειαν, only 5.1% do so without conflation. But then, variant 4) has only 3.6% alone and 15.8% with the conflation. Variant 2) has 10.9% alone and 18.2% with the conflation. So, variant 1) beats 4) both alone and with conflations; variant 1) loses to 2) alone, but with conflations comes in ahead. I submit that variant 1) best explains the origin of all the others, and given the complexities of this case has the best claim upon our confidence. I conclude that the Autograph of Acts 12:25 read νεις αντιοχειαν, which is presumably precisely what happened (they returned to Antioch); it also leads nicely into 13:1—comparing Acts 1:1 with Luke 1:3 we may reasonably conclude that Acts also is designed to be an orderly account.

It seems to me that there is only one way to 'save' the majority variant here: place a comma between υπεστρεψαν and εις, thereby making "to Jerusalem" modify "the ministry". But such a construction is unnatural to the point of being unacceptable—had that been the author's purpose we should expect την εις ιερουσαλημ διακονιαν or την διακονιαν εις ιερουσαλημ. The other sixteen times that Luke uses υποστρεψω εις we find the normal, expected meaning, "return to". As a linguist (PhD) I would say that the norms of language require us to use the same meaning in Acts 12:25. Which to my mind leaves εις αντιοχειαν as the only viable candidate for the Original reading in this place.

## Wilbur Pickering’s Entire Footnote #10

Implications: the whole contour of the evidence is troubling. It is evident that all the variants were created deliberately; the copyists were reacting to the meaning of the whole phrase within the context (in this situation it will not do to consider the name of each city in isolation; the accompanying preposition must also be taken into account). Variants 1) through 5) are all votes against 6), but we must choose one of them to stand against 6)—the clear choice is 1). “To Jerusalem” has ‘Number’, ‘Antiquity’ and ‘Continuity’.” To Antioch” has ‘Antiquity’, ‘Variety’, ‘Continuity’ and ‘Reasonableness’. As Burgon would say, this is one of those places where ‘Reasonableness’ just cannot be ignored.

It will have been observed that not only have I espoused a minority reading with reference to the total attestation, I follow a minority within f35 as well. The difficulty is precisely the seven-way split within the family. In the Epistles and Revelation there are a number of places (and a few here in Acts) where f35 divides more or less evenly between two readings, but this is the only case I have seen where it splinters. We have already noted that variants 1) – 5) are all votes against 6); this continues to be the case as we narrow our focus to f35. Of the 87 member MSS, 8 are vacant here, so the following percentages are based on the remaining 79. For 6) we have 36.7% [15 of its 29 MSS are at M. Lavras, so the geographic distribution is limited], while against it we have 62% [variant 7) is a conflation of 1) and 6), so I do not count its 1.3%]. As I have already argued above, we must chose one candidate from the ‘opposition’ to go against 6), and the clear choice is 1). Its 27.8% is second only to the 36.7% of 6), and with the conflations [not counting 7)] 51.9% have ‘to Antioch’—I have no doubt that εἰς ἀντιοχείαν is the archetypical reading of the family.

Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 12:25 (Footnote).

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It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Acts 12

#### The Kukis Reasonably Literal Translation

#### Kukis Paraphrase

Herod Agrippa kills James and imprisons Peter

About that time, Herod the king laid [his] hands upon certain ones from the church, to harm [them]. Now he had executed James, the brother of John, with a sword.

Around this same time, Herod Agrippa, then king over Palestine, laid his hands on certain men from the church, harming them. He first executed James with the sword, James being the brother of John.

Seeing that [this] kept on being pleasing to the Jews, he additionally seized even Peter [in] the days of unleavened bread. Having seized him, [Herod] placed [with Peter] a guard, delivering [him] over to four squads of soldiers to guard him, intending to bring him to the people [for execution] after the Passover.

Recognizing that this pleased the Jews, Herod then grabbed up Peter during the feast of unleavened bread. He placed Peter under the guard of sixteen professional soldiers, intending to bring him before the people after the Passover and publicly executing him.

So Peter was indeed being guarded in the prison. However, prayer was fervently happening by the church, [as they spoke] directly to God concerning him.

So Peter was, indeed, being carefully guarded at the prison by sixteen men specifically assigned to him. Meanwhile, in the church, fervent prayers were being offered directly to God on his behalf.

An angel from God springs Peter from prison



**A Complete Translation of Acts 12**

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>[This is what took place] when Herod was about to summon [Peter]. Peter was sleeping between two soldiers, having been bound with two chains, and [there were] guards at the door keeping the watch.</p>	<p>This is what happened the night before Herod was about to summon Peter. Herod fully intended to execute him. Peter was sound asleep between two soldiers, having been bound with two sets of chains. At the door, there were guards standing watch.</p>
<p>Suddenly, an angel of the Lord stood [there] and a light shown in the cell. Touching Peter’s side, he wakes him up, saying, “Get up now.” The chains [simply] fell from [his] hands. Then the angel said directly to him, “Put on and tie your sandals.” And he did so. Then [the angel] kept saying to him, “Throw your cloak on and follow me.”</p>	<p>Suddenly, there was light in the cell where Peter was, and an angel from the Lord stood right there in front of Peter. Nudging Peter, the angel wakes him up, telling him, “Get up right now!” The chains which bound Peter simply fell from his hands. Then the angel said, “Put your sandals on and secure them.” After Peter did this, the angel said, “And put your cloak on. We’re going.”</p>
<p>Having gone out, [Peter] followed [the angel]. He could not discern if the thing which happened by the angel was real. He continued thinking [this was] a vision [which he] kept seeing.</p>	<p>Both Peter and the angel exited the cell, Peter following the angel. Even in his own mind, Peter was unable to determine if what the angel brought to pass was real or not. Even while listening to and obeying the angel, Peter thought that he was just seeing a vision.</p>
<p>Having passed the first then the second guard, they came to the iron gate, the one leading into the city. [This gate], by itself, opened up to them. And going out [of the prison], they advanced to one street, and, immediately, the angel departed from him.</p>	<p>Peter and the angel walked past the first guard and then the second, and then came to the iron gate of the prison—the gate which opened up to the outside. As they came to the gate, it opened up of its own accord, and they stepped outside of the prison. As they came to first street, the angel suddenly departed from Peter.</p>
<p><b>Peter out of prison</b></p>	
<p>Indeed Peter was coming to himself. He said, “Now I see that surely the Lord sent out His angel and he delivered me from the hand of Herod and from the [evil] expectations of the Jewish people.” And understanding [all of that], [Peter then] went to Mary’s house ([Mary was] the mother of John, who is called Mark). [There] was a large gathering [of people there] and they were praying [on behalf of Peter].</p>	<p>After a time, Peter finally sorted out what happened in his mind. He said to himself, “Obviously, the Lord sent that angel to deliver me from Herod’s grip and from the evil intentions of the Jewish people.” Having understood all of that, Peter then went to the home of Mary (this Mary is the mother of John Mark). There were a large number of people gathering at her home praying for Peter.</p>
<p>[At] his knocking at the gate of the opening [to the courtyard], a female servant came near to listen. [Her] name [was] Rhoda. She fully recognized Peter’s voice, [but] because of [her] gladness, she did not open up the gate. Running in, she declared that Peter was standing at the gate.</p>	<p>When Peter arrived at Mary’s home, he knocked at the gate which led into the courtyard. A female servant came near to hear who had come (the servant’s name was Rhoda). She knew Peter’s voice, but neglected to open up the gate, as she was overly excited at hearing Peter’s voice. She ran in and told everyone that Peter was standing outside the gate in front of the house.</p>

## A Complete Translation of Acts 12

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>The [people inside] told her directly, “You are raving [as if mad].” But she confidently affirmed to have (and hold) [that this was] so. Then the [people] began saying, “It is his angel.”</p>	<p>The people, who had been praying for Peter’s release, told her, “You are raving, as if mad.” But she confidently held on to her story. Then the people said, “Well, then, it must be his angel out there that you talked with.”</p>
<p>Yet Peter continued knocking. Having opened [the gate], they [all] saw him and were astonished. Motioning them with the hand to be silent, he described to them [how] the Lord led him out of the prison. He also said [to them], “Proclaim this to James [the Lord’s brother] and to the brothers [all of] these things [which just happened to me].” Then, going out, [Peter] departed [to go] to another place.</p>	<p>While this disagreement continued, Peter also continued to knock. The people finally went to the gate and opened it. They were astonished to see Peter there and made quite a commotion about it. Peter lifted his hand up, motioning them to be quiet. Then he told them exactly how the Lord had delivered him out of the prison. He also said to them, “Tell James and the other brothers about these things.” Then Peter departed and went elsewhere.</p>
<p>The day came [and] there was no small disturbance among the soldiers [as to] where Peter had gone. Herod, seeking for him did not find [him]. After examining the guards, he commanded [them] to be led away [to be executed].</p>	<p>When daylight came, there was quite the commotion among the soldiers, as they had no idea where Peter was. Herod came to the prison seeking Peter but did not find him. He carefully interrogated the guards, and commanded that they be led away and executed for failing to execute their sworn duties.</p>
<h3>Herod goes to Caesarea</h3>	
<p>Then [Herod] went down from Judæa to Caesarea [and] he spent some time [there].</p>	<p>Soon thereafter, Herod decided to go down from Judæa and stay at Caesarea for awhile.</p>
<p>[Herod Agrippa] had been at war with the people of Tyre and Sidon. Nevertheless, [representatives from Tyre and Sidon were] of one mind, being there facing him. Having [first] persuaded Blastus, the [one] over the king’s bedroom, they were asking for peace. [This is] because their country was fed from [the country of] the sovereign.</p>	<p>For awhile, Herod Agrippa had been engaged in war with the people of Tyre and Sidon. However, representatives from Tyre and Sidon had come directly to meet with Agrippa, all being of the same mind to end the hostilities. They desired peace and had previously persuaded Blastus, an important man in Agrippa’s cabinet, to support them. At this time, Tyre and Sidon depended upon trade with Agrippa’s fertile region in order to survive.</p>
<p>On a prearranged day, Herod, having put on [his] royal apparel, sat down on the platform to give a public address directly to [the people]. The assembled peoples cried out, “[This is] the voice of God and not of man!”</p>	<p>There was a time set aside for Herod Agrippa to address the public. Wearing his royal apparel, Agrippa sat down upon the tribunal and gave a public address to the assembled peoples. At the conclusion of his address, people began to call out, “This is the voice of God, not the voice of a man!”</p>
<p>Suddenly, an angel of the Lord struck [Herod down] because he did not give the glory to God. Having become eaten by [internal] worms, he breathed [his] last [while still in Caesarea].</p>	<p>However, in short order, an angel from the Lord struck him down, because he chose not to give God any credit in his speech. Having been eaten by internal worms, he breathed his last while still in Caesarea.</p>
<h3>In contrast, the Word of God continues growing and increasing</h3>	

A Complete Translation of Acts 12	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
However, the word of the Lord kept on growing and increasing.	Even though Herod Agrippa (and his words) were dead, the word of the Lord continued to expand to new regions and grow in the people where it took root.
Barnabas and Saul beginning their first missionary journey	
Barnabas and Saul returned from Jerusalem, having completed [their] ministry [there]. They taking along with them John, the (one) surnamed Mark.	Barnabas and Saul had just returned from Jerusalem, having delivered the aid package which they had collected for the desperate saints there. They brought John Mark along with them.
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 12			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#49–50	Acts 12:1–25
	1969 Basics (#102)	#60	Acts 12:1–3
	1968 2Corinthians (#410)	#4	Acts 12
	1964–1967 Easter Specials (#919)	#2	Acts 12:1–22
Grace Notes by Warren Doud	Book of Acts <a href="https://www.gracenotes.info/acts/acts100.shtml">https://www.gracenotes.info/acts/acts100.shtml</a>		Acts 1–28
Dr. Peter Pett	Book of Acts <a href="https://www.studylight.org/commentaries/eng/pet/Acts.html">https://www.studylight.org/commentaries/eng/pet/Acts.html</a>		Acts 1–28
Dr. Thomas Constable	Book of Acts <a href="https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf">https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/Acts.html">https://www.studylight.org/commentaries/eng/dcc/Acts.html</a>		Acts 1–28
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/acts-menuitem">https://deanbible.org/new-testament-menuitem/acts-menuitem</a>		Acts 1–28
Syndein	<a href="http://syndein.com/Acts.html">http://syndein.com/Acts.html</a> (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>		Acts 19–28
Jeremy Thomas	<a href="https://fbgbible.org/archive/fbc-acts.htm">https://fbgbible.org/archive/fbc-acts.htm</a>		Acts 1–28
Dr. John C. Whitcomb and George Zeller	<a href="http://www.middletonbiblechurch.org/acts/index.htm">http://www.middletonbiblechurch.org/acts/index.htm</a>		Acts 1–14

Steve Ellis and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.



