# God’s Unstoppable Work Continues On (Acts 11:19-12:25)

In this section of Acts we will see how the mission of the church continues to move forward despite of famine and persecution. Ultimately, God is sovereign and his control extends moving the hearts of the new gentile believers to be generous, in saving Peter’s life, and judging a pagan king. God’s work is unstoppable!

# Day One

## The Mission in Antioch (11:19-30)

The account of the first Christian missions to Antioch begins with (1) the mission to Jews and Gentiles in Antioch carried out by unnamed believers who had been scattered by persecution, after which (2) Barnabas is sent from Jerusalem and encourages the believers there where he finds Saul and they begin to teach the “Christians” in Antioch. (3) This section concludes with a mention of the charity of the believers with the churches in Judea who were greatly affected by the famine prophesied by Agabus.

### The mission of Jerusalem believers (11:19-21)

* V. 19 ~ “Those who were scattered…” Luke connects us back to the scattering that was the consequence of Stephen’s martyrdom (8:1-2). He also gives a description of the missionary work going on in the different cities where those who were scattered were relocating. These “missionaries” were “speaking the word” to only Jews.[[1]](#footnote-2)
* V. 20 ~ Some Hellenistic Jews, “men from Cyprus and Cyrene,” came to Antioch and began to evangelize the Greeks, these are Gentiles. This is, incidentally, the first time, that Luke records the evangelizing of non-Jews. “The Ethiopian eunuch and Cornelius, who were both Gentiles, had taken the initiative in reaching out to Jews and had obtained salvation. But now believing Jews were taking the initiative in reaching out to Gentiles with the gospel.[[2]](#footnote-3)”
	+ Notice that these evangelists are not preaching Jesus as the Messiah, this would not have meant much to the Gentiles; however, they preached Jesus as Lord, something more familiar to them, like a emperor or a king.
	+ V. 21~ Their witness results in that the hand of the Lord (his power and Spirit) was upon them and a large number of people turned to the Lord. “The combination of faith (pisteusas) and of turning (epestrepsen) is another common way to express salvation in Acts.[[3]](#footnote-4)”

### Barnabas and Saul’s ministry in Antioch (11:22-26)

* V. 22-24 ~ News of this latest mass conversion reached the leaders of the church in Jerusalem. This church was important because not only it was the “mother church,” but it also was the connection of the early church to the apostles and them to Jesus. So, just as Peter and John were sent to investigate the events in Samaria, now the leadership chose Barnabas, the son of encouragement (4:36), a Jewish man from Cyprus to corroborate the news.
	+ As Barnabas arrives in Antioch, he witnesses what the Lord has done and he rejoices. True to his name, he begins to encourage those new believers and instructs them to remain firm in the faith.
	+ It is noteworthy that Barnabas does not command these new believers to fulfill any legal demands, nor does he instruct them to meet a certain requirement, he only encourages them to endure in the faith.
	+ Luke describes Barnabas as one who was “a good man, and full of the Holy Spirit and faith.” This speaks both of his wholesome character and spiritual attributes. This man was the perfect choice to encourage these new believers in Antioch.
	+ Verse 24 tell us that the result of all of this is that a large crowd was added to the Lord. This shows us a second growth in the church in Antioch.
* V. 25-26 ~ The work in Antioch grew to such proportions that Barnabas needed help, and he could think of no one better suited for the work than Saul who was living in Tarsus (9:30). These two ministered for a whole year together and they “taught considerable numbers” This is another statement of the numerical growth in the early church.[[4]](#footnote-5)
	+ V. 26b ~ “… and the disciples were first called Christians in Antioch.” Luke noted another advance for the church in that observers called the believers Christians (lit. "those belonging to Christ's party," i.e., "Christ followers") first in Antioch[[5]](#footnote-6).

### The famine relief of the congregation in Antioch (11:27-30)

“Luke’s account of the founding of the church in Antioch concludes with mention of the relief aid sent to Christians in Judea, in response to a prophetic challenge. Church growth is shown to be a matter of maturation, not simply numerical increase, and an important sign of maturation is generosity in giving to believers in need. Here Luke shows an extension of the principle of practical care from a purely congregational context (2:44–46; 4:32–37; 6:1–4) to an interchurch one. Partnership between churches involves different levels of giving and receiving in ministry to one another. It is especially significant in the light of 11:1–18 that the interchange is between Jewish and predominantly Gentile churches.[[6]](#footnote-7)”

* V.27-28 ~ Prophecy was still an active gift in the church, apparently until the close of the New Testament canon. These prophets had the gift of the Holy Spirit (11:28) and they came to minister to these new believers[[7]](#footnote-8).
	+ Agabus who is also mentioned again in 21:10–11, prophesied that a there was going to be a “great famine all over the world.” There were actually a series of severe famines that struck various sections of the Roman Empire during the reign of Claudius (41–54 AD) This is the same Claudius later expelled Jews from Rome (18:2).[[8]](#footnote-9)
* V.29-30 ~ The believers in Antioch exhibited kindness and generosity with their brethren living in Judea by sending them some relief according to their own ability. And the church leaders chose Barnabas and Saul to carry the offering to Jerusalem and they gave it to the “elders.”
	+ “Elders” ~ This is the first use of that word in Acts. It can refer to older men chronologically (1 Tim. 5:1) or to officers in the church (Tit. 1:5). Probably the latter meaning is in view here, since official leaders would probably have been responsible to distribute the gift. Evidently the apostles had set up elders, even as they had set up the Seven, in order to facilitate the ministry in Jerusalem. Elders were common in Jewish synagogue worship where they served as overseers. As time passed, this organizational structure became normal in Christian churches as well.[[9]](#footnote-10)
* As a sidenote, some commentators see this visit that Luke narrates here probably took place about A.D. 46, when Judea suffered from a severe famine. This so-called "Famine Visit to Jerusalem" is probably the one that Paul referred to in Galatians 2:1-10.[[10]](#footnote-11)

**Day One- Questions**

1. Who were ‘those who were scattered’?
2. What does Luke mean by ‘the hand of the Lord’?
3. Look at Barnabas. What are his credentials? Why did they send him to Antioch?
4. Why did Agabus prophesied such bad news? How was it helpful to the early church?

# Day Two

## The Church is persecuted, but God is still Sovereign (12:1-25)

“The saints in Jerusalem not only suffered as a result of the famine, they also suffered because Jewish and Roman governmental opposition against them intensified as time passed. Luke recorded the events in this section in order to illustrate God's supernatural protection and blessing of the church, even though the Christians suffered increased persecution, and to show Israel's continued rejection of her Messiah. Looked at another way, this section confirms Israel's rejection of her Messiah. This is why the church advanced more dramatically in Gentile territory, as the rest of Acts shows.”[[11]](#footnote-12)

### Herod’s Persecution (1-5)

* V. 1 ~ “Now about that time” sounds like Luke is using a vague time reference. In its context, what was happening is that as the church in Antioch was preparing the love offering for the church in Jerusalem and also the time of the famine visit of Barnabas and Saul (mentioned in 11:30).
	+ “Herod, the king[[12]](#footnote-13)” trying to garnish favor with the ruling class of the Jews, “laid hands on some who belonged to the church in order to mistreat them.” This was nothing more than a political move. Herod knew that he was a hated man in Israel and agreeing with the religious establishment would have been the opportunity he needed.

* V. 2 ~ As Herod orders to arrest and mistreat these believers, he goes directly towards the leadership, laying hands and mistreating James, the brother of John. Luke uses this moniker to differentiate him with James, the brother of Jesus, one of pillars of the church in Jerusalem. James, the son of Zebedee (Luke 5:10), was one of the twelve (Luke 6:14; Acts 1:13), he is one of the earliest followers of Jesus (Luke 5:10), he belonged to Jesus’ inner circle who witnessed the transfiguration of the Lord (Luke 9:28ff).
	+ As a result of his arrest and mistreatment, Luke records that Herod has the apostle James “put to death with a sword.” This was a deliberate attempt to undermine the church by removing one of the most important leaders it had.
* V.3 ~ Seeing that this plan was working, since, this had “pleased the Jews” he decided to go to one of the most important leaders among the apostles, Peter. Thus, he arrests him as well.
	+ Luke gives us a chronological marker, the Feast of Unleavened Bread, which was a seven-day celebration that started with the Passover meal. This was one of the three yearly feasts held in Jerusalem where all Jewish males were required to attend. Just like the day of Pentecost (Acts 2), the city would have been filled with people coming and going. This was the perfect opportunity for “Herod to make his grandstand political move of arresting Peter. These Jews knew that Peter was the leader among the Christians and that he fraternized with the Gentiles (Acts 10).[[13]](#footnote-14)”
		- As a sidenote, this is Peter’s third arrest that Luke records (4:3; 5:18).
* V. 4 ~ Luke says that Peter is arrested and immediately placed under heavy security by being guarded by four squads of soldiers. This was the usual Roman practice, changing guards every three hours throughout the twelve-night hours to assure maximum alertness. Why the heavy guard? “Perhaps the Sanhedrin had informed Agrippa of their own experience in jailing the apostles on a previous occasion (5:19).”[[14]](#footnote-15)
	+ Also, Herod was intending to bring Peter before the people after the Passover. Meaning that because the experiment with James had gone well, he was intending to do the same with Peter.
* V. 5 ~ Luke does not tell us exactly what Peter was thinking, what we do know from the narrative is that while Peter was kept in a ‘maximum security prison,’ the church of God is fervently praying for him[[15]](#footnote-16).

**Day Two- Questions**

1. Why did Herod ‘laid hands on’ some of the believers and ultimately killed James?
2. Why did Herod arrest Peter? Why do it during such an important feast?
3. What was Herod’s intention for bringing Peter out to the people?
4. How did the church pray for Peter? What does that imply?

# Day Three

### Peter’s miraculous deliverance from prison (12:6-11)

Peter’s imprisonment seems to have lasted several days. Luke does not give any information as to what happened all those days, yet he fast forwards to the night before the day in which Herod was going to bring him before the people. Most likely Peter was going to have a short trial and later he would have been executed, yet what we see in this section is that God is still on the throne and controls all events for his glory.

* V. 6 ~ Luke moves quickly to the day before Peter’s trial and most likely public execution. On that very night, Luke writes that Peter is sleeping between two soldiers. We know that Peter does not a problem with insomnia, but this evidences his total confidence in the Lord’s plan, especially after his longtime friend and coworker was just killed.
	+ Peter is sleeping between two guards, probably chained to them. Luke also tells us that there were guards also in the front door watching the prison.
	+ The author is making certain that Theophilus understands that Peter was securely kept in prison, no way of escaping.
* Vs. 7-8 ~ “Luke narrates Peter’s rescue from prison in vivid detail, focusing on the appearance, words, and actions of an angel.[[16]](#footnote-17)”
	+ First, the angel appears suddenly. This was not what was expected by Peter or the church prayer, as we can observe in the next section.
	+ Second, this is an angel from the Lord and he describes his appearance. “a light shone in the cell.” This signals a divine presence. Something miraculous is happening.
	+ Third, the angel touches Peter on the side, he wakes him up from his sleep and tells him to get up using an imperative.
	+ Fourth, the chains in Peter’s writs fall down to the ground, as though they are melting.
	+ Fifth, the angel tells Peter to ready himself by putting on a cloak and follow him.
* This sequence shows the dramatic event that took place in that jail cell. Nothing that is going on here is happening of Peter’s own initiative, it is all God, from the angel appearing out of thin air to the final command to follow him.
* Vs. 9-10 ~ Peter did exactly as the angel said. When he had dressed himself, he followed. “The tense of the Greek verb actually indicates that he kept on following. In amazement, he looked around, for ‘he had no idea that what the angel was doing was really happening’ (NIV).[[17]](#footnote-18)” Peter had already seen a vision when he was in Joppa, so naturally, he thinks he seeing another vision as he continues to follow the angel making his way out of the building.
* And they keep passing guards until they came before the outer gate, Luke describes it as the iron door; this is the main door. This iron gate opens for them “by itself.” The Greek word here is (automate) where we get the world automatic. The iron gate automatically opens for the angel and for Peter and then they are outside the prison’s walls,
* The angel walks with Peter for one block and then just as suddenly as he appears, now he disappears from Peter’s side.
* V.11 ~ Once outside and without the angelic guide, Peter realizes what has occurred. He knows that this is God’s deliverance from the hands of this terrible king and even his own countrymen.[[18]](#footnote-19)

**Day Three- Questions**

1. Why was Peter guarded so securely?
2. What does the sequence of events with the angel in Peter’s jail cell communicate to the reader?
3. Why did God wait until the eleventh hour to free Peter?

# Day Four

### The aftermath of the miraculous deliverance from prison (12:12-19)

* V. 12 ~ Peter immediately goes to the one place where he knew for sure other believers were going to be gathered, Mary’s house, the mother of John Mark, we will see more of this man in the future. We also know that Mary is Barnabas’ aunt.
	+ At that time, believers would meet in people’s homes to pray or have their services because the growing opposition from the unbelieving Jews would have made it impossible for them to meet in the temple courts (2:46).
* Vs. 13-14 ~ Mary’s house seems to be large enough to have an outer entrance and with enough space to hold that impromptu prayer service.
	+ As Peter knocks at the door of the gate, a servant-girl named Rhoda (meaning rose or rosebud), who probably is owned by Mary’s household goes to answer the door and verse 14 says that she “recognized Peter’s voice” this suggests that Peter was a regular at Mary’s house and that Rhoda knew Peter and had heard him before.
	+ Joy grips Rhoda’s heart, this indicates that she is most likely a follower of Jesus and was probably praying with the rest of the saints for Peter’s safety.
	+ Instead of opening the door for Peter, Rhoda runs back inside and reports to her employer and the other believers there that Peter is standing at the gate in front of their house!
* Vs. 15-16 ~ Though everyone was praying for Peter’s safe return, no one was prepared to believe that in fact the Lord had safely returned the apostle to them. So instead of believing and investigating what Rhoda had reported, they belittle her by calling into question her sanity “You are out of your mind![[19]](#footnote-20)” And in place of going to the door and letting Peter in, she argues with them, defending that her report is true.
* The believers gathered are not easily convinced, so they suggest it might be Peter’s angel; a term to be understood here as Peter’s guardian angel. This is again evidence of their lack of faith.
* Luke tells us that Peter continued to knock on the door and finally someone opens the door and lets him in. Whey the brethren saw him, they were astonished, the verb here means that they were astounded. This was the last thing they would ever expect.
* V. 17a ~ “But motioning to them with his hand to be silent,” The need for hand motion implies that everyone was speaking at the same time because of their astonishment after Peter’s sudden presence among them. Luke summarizes for the reader what Peter said and how he reported to them how the Lord led him out of prison.
	+ Something important to notice is that Peter focuses on the Lord’s doing, meaning that he saw how the Lord had taken the initiative and had intervene in this difficult situation[[20]](#footnote-21).
* V. 17b. ~ “Report these things to James and the brethren…” Peter has one request for those in attendance at Mary’s house, that they should report of the Lord’s doing to James and the brothers.
	+ This is not James, the son of Zebedee/ the brother of John, because he had been put to death by Agrippa (v.2). However, this is James the brother of Jesus (Mark 6:3), who later on emerges (15:13-21 and 21:18) as the leader of the Jerusalem church. The brothers are most likely believers that were in leadership at the Jerusalem church. Peter knows that a lot of the believers in Jerusalem were not present at Mary’s house to witness this amazing miracle.
* “Then he left and went to another place” Luke is purposely vague as to where was Peter’s destination. Most likely he left to avoid being arrested again by Herod, but to continue his ministry. It is not possible to know exactly where Peter goes, but we do know that the continues his itinerant ministry by what Paul tells us in Galatians and 1 Corinthians.
* Vs. 18-19 ~ Whey the soldiers woke up from their sleep, “there was no small disturbance among [them]” The word here means “to be in a state of mental agitation.”[[21]](#footnote-22) This was logical, they could not understand what became of Peter, he just disappeared.
* When Herod hears about this, he organizes a search party and after not finding him, he sends the guards to trial and ordered that they would be executed. The monarch concluded that these guard had surely cooperated in Peter’s escape or at least they were guilty of gross negligence.[[22]](#footnote-23)
* The story of Peter’s escape ends with a postscript regarding Herod; “he went down from Judea to Caesarea and was spending time there.”
	+ Caesarea was a sort of headquarters for Roman governors that ruled Palestine, but Herod lived in Jerusalem. However, after these events, Herod decides to move to Caesarea, at least for a period of time. We will find out that this move was his last time.

**Day Four- Questions**

1. Why did Peter decide to go to Mary’s house?
2. What happened when Rhoda came to the door? How did people react?
3. Who were “James and the brethren” mentioned by Peter? Why did he want them to report what had happened to them?
4. Why did God spare Peter and not James?

# Day Five

### The Death of Herod Agrippa I (12:20-23)

This section is an example of how God justly deals with Herod’s arrogance towards Him. While Herod had persecuted the believers by killing James and incarcerating Peter; God irrevocably has the final say by publicly punishing him. This section is punctuated by God’s sovereignty even with those who conspire against Him and his people (12:6-19; see also. 4:25-31; 9:1-19)[[23]](#footnote-24).

* V. 20 ~ For some reason the people of Tyre and Sidon had made King Herod angry. The dispute seems to be about food. Because Tyre and Sidon were independent cities of the Phoenician coast, some commentators think that Herod had blocked shipments of food from Galilee which were exported to where these citizens were residing.
	+ A delegation was sent and was even able to “won over Blastus the king’s chamberlain” this was King Agrippa’s personal servant, most likely his most trusted servant. This delegation is coming asking for peace, a way to solve this issue.
* V. 21-23 ~ The next story is even recorded by Josephus, the Jewish historian. Apparently, the delegation from Tyre and Sidon succeeded in being at peace with Herod and this agreement was announced at an “appointed day” where Herod would speak.
	+ Luke tells us that Herod, dressed in his royal apparel (Josephus says that these robes were silver color), took his seat on the “rostrum” this was a “throne-like speaker’s platform.[[24]](#footnote-25)” According to Josephus it was at the Caesarean theater where the crowds were gathering to witness the quadrennial games.[[25]](#footnote-26)
	+ Herod begins to address the crowds, some flattering him began shouting “the voice of a god and not of a man!” Instead of dissuading the crowds for saying such blasphemy, he does not say anything. Luke tells us that suddenly “an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.”
		- There has been different hypothesis as to what happened to Herod, from a burst appendix leading to peritonitis to arsenic poisoning. What we do know is that Luke, being a physician, saw the reason for Herod’s death as divine retribution, judgement from a Sovereign God.

### E. The growth of the church (12:24-25)

* V. 24 ~ There is a familiar note in verse 24, “the word of the Lord continued to grow and to be multiplied.” (see 6:7 and 19:20). Though the gospel had its share of enemies, nothing can stop its progress in Jerusalem.
	+ God was causing the continued growth and multiplication. These words speak of growth in numbers. The gospel is growing meaning people are getting saved.
	+ While Herod thought that the pathway to destroying the church was to attack its leadership by killing James and incarcerating Peter, according to Luke it was the opposite effect.
* V. 25 ~ This verse picks up on the narrative in 11:30, where he had recorded the famine relief visit of Barnabas and Saul traveling from Antioch to Jerusalem and bringing that collection. Showing that chapter 12:1-24 were a parathesis on the narrative.
	+ They returned from Jerusalem and they took John Mark with them.

**Day Five- Questions**

1. What does Luke mean by ‘an appointed day’? (v. 21)
2. Why did Luke record the story of Herod’s death?
3. What is the purpose of the summary in verse 24?
4. Put yourself in Theophilus shoes. Why is verse 25 there?
1. Eckhard J. Schnabel, *Acts*, Expanded Digital Edition., Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), 520. “The statement in 11:19 that the Jerusalem believers proclaimed the gospel “only to Jews” (εἰ μὴ μόνον Ἰουδαίοις) indicates either that their mission took place before the events of 10:1–11:18 and the “official” opening of the church and her mission to Gentiles, or it reflects the missionary tactics of these believers who focused exclusively on the Jewish people whom they encountered” [↑](#footnote-ref-2)
2. Constable, 257. [↑](#footnote-ref-3)
3. Constable, 258. [↑](#footnote-ref-4)
4. The church was continuing to grow numerically (cf. 2:41, 47; 4:4; 5:14; 6:1; 9:31; 11:21, 24). Toussaint, 383. [↑](#footnote-ref-5)
5. Schnabel, 524. The verb translated as “were called” (χρηματίσαι) is not necessarily a reflexive (“they called themselves Christians”) but can be treated as a passive, which would mean that the term “Christians” was introduced by others. The followers of Jesus called themselves “disciples,” “believers,” “brothers,” “slaves” or “servants of Jesus Christ,” perhaps also “those who are in Christ Jesus.” The form of the Greek expression, in particular the ending (-ιανοί; singular -ιανός) also suggests an origin of the term outside of the church, pointing to Latin-speaking circles. In Rome we hear of the *Caesariani* and *Augustiani*, in Judea we encounter the *Herodiani* (the relatives, clients and the supporters of the Herodian court, who are also mentioned in the New Testament, cf. Mark 3:6; 12:13). The term “Christians” (Χριστιανοί) was evidently an official designation coined by the Roman authorities in Antioch for the new religious group. The designation was probably applied to the followers of Jesus by outsiders “when, not least as a result of their missionary activity to the Greeks, they began to separate themselves from the synagogue congregations and acquire an identity as a separate group.” [↑](#footnote-ref-6)
6. Peterson, 356–357. [↑](#footnote-ref-7)
7. “came down from Jerusalem to Antioch” How can this be since Antioch is north? It is so because Jerusalem is on a much higher elevation than Antioch. [↑](#footnote-ref-8)
8. Toussaint, 384. [↑](#footnote-ref-9)
9. Constable, 262 [↑](#footnote-ref-10)
10. Several commentators agree with this: Toussaint, Constable just to name a few. [↑](#footnote-ref-11)
11. Constable 263. [↑](#footnote-ref-12)
12. "Herod the king" was Herod Agrippa I, whom the Roman emperor Gaius appointed king over the land of Israel in A.D. 37. When Claudius succeeded Gaius as emperor, he added Judea and Samaria to Agrippa's territories so that Agrippa governed all that his grandfather, Herod the Great, had ruled. Agrippa ruled Judea for three years, A.D. 41-44 (cf. v. 23), and he moved his headquarters to Jerusalem. Herod Agrippa had Jewish blood in his veins and consistently sought to maintain favor with and the support of the Jews over whom he ruled, which he did effectively. Josephus referred to Agrippa positively as "a person that deserved the greatest admiration." Herod Agrippa was the friend of Caligula, as Herod the Great had been the friend of Augustus. [↑](#footnote-ref-13)
13. Constable, 266. [↑](#footnote-ref-14)
14. Polhill, 279. [↑](#footnote-ref-15)
15. Schnabel writes, “they prayed earnestly (ἐκτενῶς), with zeal and anticipation of God’s intervention. The content of the church’s prayer is often thought to be Peter’s liberation, which would have to be miraculous (if the believers were informed about the conditions of his imprisonment); but since vv. 14–15 probably implies that they did not anticipate Peter’s escape, they may have prayed for a positive outcome of the trial that was to take place (in 4:21 Peter and John are let go), or they prayed for a lesser punishment than execution (in 5:40 the apostles are not executed, but flogged), or they prayed for courage and strength to endure the interrogation and execution (as Jesus had endured both).” [↑](#footnote-ref-16)
16. Schnabel, 537. [↑](#footnote-ref-17)
17. Simon J. Kistemaker and William Hendriksen, 436. [↑](#footnote-ref-18)
18. Schnabel, writes, “Luke relates Peter’s realization in a brief monologue in direct speech, as he often does, to make the narrative vivid and also to underline a central insight. Since, for Luke, the expression “the people” (ὁ λαός) usually suffices to denote the Jewish people, the emphatic “the people of the Jews” (τῶν Ἰουδαίων) presents Peter as separated from the unbelieving Jews in Jerusalem. God, who sent his angel to rescue Peter, is on the side of the followers of Jesus, whereas the Jewish king turns out to be God’s opponent, together with those of the Jewish people who welcome the violent oppression of those who believe in Jesus as the Jewish Messiah.” (538–539.) [↑](#footnote-ref-19)
19. Some have translated this phrase as “you are crazy”, “you are insane”, or “you have lost your mind.” The original truly means “to be out of one’s mind”, “to be insane” or “to be mad”- BDAG. [↑](#footnote-ref-20)
20. Schnabel writes, “The fact that “the Lord” (ὁ κύριος) is the subject of the sentence indicates that Peter’s focused on God’s initiative and intervention in his rescue from prison, although κύριος can also refer to the risen Jesus who continues to intervene in human affairs from God’s throne.” [↑](#footnote-ref-21)
21. BDAG [↑](#footnote-ref-22)
22. Constable writes, “Roman guards who allowed their prisoners to escape suffered the intended punishment of their prisoners.1 These guards were led away to execution.” (270) [↑](#footnote-ref-23)
23. Was helped tremendously by Garland, 364. “In various ways throughout Acts, readers are assured that God will judge those who oppose his work (cf. 1:15–20) or provoke him to anger by self-promoting deceit and idolatry (cf. 5:1–11; 8:18–24; 13:8–11; 17:30–31; 24:25), either in this life or the next.” [↑](#footnote-ref-24)
24. BDAG, s.v. βῆμα 3, “a dais or platform that required steps to ascend, *tribunal* … A magistrate would address an assembly from a chair placed on the structure,” suggesting for v. 21, 23 the meaning “the throne-like speaker’s platform … of Herod Agrippa I.” [↑](#footnote-ref-25)
25. Quoted in Schnabel. [↑](#footnote-ref-26)