of the prison is uncertain, but seems  
to have been *in* the city. The additional  
clause in the margin is remarkable, and can  
hardly be other than genuine.

**11.**]  
when Peter was **come to himself:** i. e.  
when he had recovered his self-consciousness. He was before in the half-consciousness of one who is dreaming and knows  
that it is a dream: except that in his case  
the dream was *the truth*, and his supposition the unreality.

**12.**] And now  
**having become aware of it**,—for this, and  
not “*when he had considered the thing,*”  
is the meaning,—he proceeds at once to  
action.

**John, whose surname was  
Mark**] It is uncertain whether this John  
Mark was the same as the Evangelist  
Mark: but they have been generally  
believed to be the same. For a full account of him, see Introduction to Mark.  
His mother Mary was not sister, but aunt  
of Barnabas: see Col. iv. 10, note.

**15.  
It is his angel**] No other rendering but  
**his angel** will suit the sense: and with a  
few exceptions all Commentators, ancient  
and modern, have recognized this meaning.  
Our Lord *plainly asserts the doctrine of  
guardian angels* in Matt. xviii. 10 (see  
note there): and from this we further  
learn in what sense His words were understood by the early church. From His  
words, “*take heed that ye despise not* **one** *of these little ones,*” taken with the context, we infer that *each one* has his guardian angel: from this passage we find not  
only that such was believed to be the case,  
but that it was supposed that such angel  
*occasionally appeared in the semblance*(seeing that he spoke with the voice) *of  
the person himself.* We do not, it is true,  
know who the speakers were; nor is the  
peculiar form in which they viewed the  
doctrine binding upon us: it may have  
been erroneous, and savouring of superstition. But of the *doctrine itself* this  
may not be said, *as the Lord Himself has  
asserted it*. For what *purpose* they suppose this angel to have come, does not  
appear in the narrative.

**17. beckoning unto them**] His motive was *haste:*  
he tells briefly the particulars of his deliverance, and, while it was yet night,