condition of Apostleship. Still, the testimony  
was not to be *mere* ordinary allegation of  
matters of fact: any who had seen the  
Lord since His resurrection were equal  
to this;—but belonged to *a distinct office*  
(see John xiv. 26: also ch. v. 31, note),  
*requiring the especial selection and grace  
of God*.   
  
**23. they appointed**] *they*,  
viz. the *whole company, to whom the words  
had been spoken*; not the eleven Apostles.  
  
  
**Joseph ....**] The names Jose*ph* and  
Jose*s,* different forms of the same, are  
confused in the MSS., both here and in ch.  
iv. 36. But Barsabas and *Barnabas* are  
not to be confounded: they are different  
names (Barsabas is *son of Saba*: on Barnabas,   
see iv. 36, note); and Barnabas is  
evidently introduced in iv. 36 as a person  
who had not been mentioned before. Of  
Joseph Barsabas, nothing further is known.  
There is a Judas Barsabas mentioned in  
ch. xv. 22, whom some take to be his  
brother. Eusebius states, on the authority  
of Papias, that he drank a cup of poison  
Without being hurt.— In all probability  
both the selected persons belonged to the  
number of the Seventy, as it would be  
natural that the candidates for apostleship  
should be chosen from among those who  
had been already distinguished by Christ  
Himself among the brethren. —**Justus** (*the  
Just*) is a Roman second name, assumed  
according to a custom then prevalent. The  
name Justus seems to have been common :  
Schöttgen, on this place, gives two instances  
of Jews bearing it.   
  
**Matthias**] Nothing  
historical is known of him, Traditionally,  
according to Nicephorus, he suffered martyrdom   
in Æthiopia; according to others,  
in Colchis: another account makes him  
preach in Judæa, and be stoned by the Jews.  
  
  
**24.**] It is a question, *to Whom this  
prayer was directed*. I think all probability   
is in favour of the Apostle (for Peter  
certainly was the spokesman) having addressed   
*his glorified Lord*. And with this  
the language of the prayer agrees. No  
stress can, it is true, be laid on the word  
**Lord** being used: see ch. iv. 29, where   
unquestionably the Father is so addressed :  
but the expression, **thou hast chosen**,   
compared with **Did I not choose you twelve?**  
John vi. 70, seems to me almost decisive.  
See also ver. 2; Luke vi. 13; John xiii. 18,  
xv. 16, 19. The instance cited on the other  
side by Meyer, “ *God made choice*” ....,  
ch. xv. 7, is not to the point, as not relating  
to the matter here in hand; nor are the  
passages cited by De Wette, 2 Cor. i. 1;  
Eph. i. 1; 2 Tim. i. 1, where Paul refers  
his apostleship to *God*, since obviously  
all such appointment must be referred  
ultimately to *God*:—but the question  
for us is,—In these words, *did the disciples   
pray as they would have prayed  
before the Ascension, or had they Christ  
in their view?* The expression, **which  
knowest the hearts of all men** (used by  
Peter himself of *God*, ch. xv. 8), forms no  
objection: see John xxi. 17, also in the  
mouth of Peter himself. We are sure,  
from the words, *they worshipped Him*,  
Luke xxiv. 52, that even at this time,   
before the descent of the Spirit, the *highest  
kind of worship was paid to the ascended  
Redeemer*. Still I do not regard it as by  
any means *certain* that they addressed  
Christ, nor can the passage be alleged as  
convincing, in controversy with the   
Socinian.   
  
The words are not, as in  
E. V., ‘*shew whether of these two Thou  
hast chosen*,’ but **appoint one of these two**  
[**him**] **whom Thou hast chosen**. The  
difference is of some import: they did not  
pray for a sign merely, to shew whether of  
the two was chosen, but that the Lord  
would, by means of their lot, *Himself appoint*the one of His choice.   
  
**25.**]  
**the place**, instead of **part**, is from internal  
evidence, as well as MS. authority, the  
preferable reading. It has been altered  
to suit ver. 17.   
  
**ministry**, implying  
the active duties; **apostleship**, the official  
dignity, of the office.   
  
**that he might  
go to his own place**] With the reading  
**place** in the former part of the verse,