20—26. THE ACTS, 653.   
   
 ealled \* Barsabas, who was surnamed Justus, and Matthias. reh.xv.22.   
 24 And they prayed, and said, Thou, Lord, \* which knowest #1 San. x¥1.7.   
 the hearts of all men; ¥ shew whether of are two thou hast   
 chosen, 5 that he may take #part of this ministry and   
 apostleship, from which Judas # by transgression fell, that   
 26 And they gave forth   
 he might go to his own place. t ver.17.   
   
 Y render, appoint one of these two, him whom thou hast chosen.   
 2 read, the place.   
 8 the original has merely, passed away.   
 D read and render, cast lots for them.   
   
 ition of Apostleship. Still, the testimony Lord being used: sce ch. iv. where un-   
 was not to be mere ordinary allegation of questionably the Father is so addressed :   
 matters of fact: any who had seen the but the expression, thou hast chosen, com-   
 Lord since His resurrection were equal pared with Did I not choose you twelve?   
 to this;—but belonged to a distinet office John vi. 70, seems to me almost decisive.   
 (see John xiv. 26: also eh. v. 31, note), See also ver. 2; Luke vi. 13; John xiii.   
 requiring the especial selection and grace xv. 16, 19. The instance on the other   
 of God. 28. they appointed] they, side by Meyer, “ God made choice” ....,   
 yiz. the whole company, to whom the words ch. xv. 7, is to the point, as not   
 had been spoken; not the eleven Apostles. to the matter here in hand; nor are the   
 Joseph ....] The names Joseph and passages cited by De Wette, 2 Cor. i. 1;   
 Jo: different forms of the same, are Eph. i. 1; 2 Tim. i. 1, where Paul refers   
 confused in the MSS., both here and in ch. his apostleship to God, since obviously   
 iv. 36. But Barsabas and Barnabas are all such appointment must be referred   
 not to be confounded: they are different ultimately to God:—but the question   
 names (Barsabas is son of Saba: on Bar- for us is,—In these words, did the dis-   
 nabas, see iy. 86, note); and Barnabas is ciples pray as they would have prayed   
 evidently introdueed in iv. 36 as a person before the Ascension, or had they Christ   
 who had not been mentioned before. Of in their view? ‘The expression, which   
 Joseph Barsabas, nothing further is known. knowest the hearts of all men (used by   
 There is a Judas Barsabas mentioned in Peter himself of God, ch. xv. §), forms no   
 ch. xv. 22, whom some take to be his objection: see John xxi. 17, also in the   
 brother. Eusebius states, the authority mouth of Peter himself. We are si   
 of Papias, that he drank a eup of poison from the words, they worshipped Him,   
 Without being hurt.— In all probability Luke xxiv. 52, that even at this time, be-   
 both the selected persons belonged to the fore the descent of the Spirit, the highest   
 number of the Seventy, as it would be kind of worship was paid to the ascended   
 natural that the candidates for apostleship Redeemer, Still I do not regard it as by   
 should be chosen from among those who any means certain that they addressed   
 had been already distinguished by Christ Christ, nor eum the passage be alleged as   
 Himself among the brethren. —Justus (the convincing, in controversy with the So-   
 Just) is a Roman second name, assumed einian. The words are not, as in   
 aeeording toa custom then prevalent. The E, V., ‘shew whether of these two Thow   
 name Justus seems to have been common : hast chosen,’ but appoint one of these two   
 Sehdttgen, on this place, gives instances {him] whom Thou hast chosen. The   
 of Jews bearing it. Matthias] Nothing ditierence is of some import: they did not   
 historical is of him, ‘Trac itionally, pray for a sign merely, to shew whether of   
 according to Nicephorus, he suffered mar- the two was chosen, but that the Lord   
 tyrdom in Asthiopia; according to others, would, by means of their lot, Himself ap-   
 in Colehis: another account makes him point the one of His choice. 25.   
 preach in Juda, and be stoned by the Jews. the place, instead of part, is internal   
 24.] It is a question, to Whom this evidence, as well as MS. authority, the   
 prayer was directed. 1 think all proba- preferable reading. It has been altered   
 bility is in of the Apostle (for Peter to suit ver. 17. ministry, implying   
 certainly was the spokesman) having ad- the active duties; apostleship, tle ofticial   
 dressed his glorified Lord. And with this dignity, of the office. that he might   
 the language of the prayer agrees. No go to his own place] With the reading   
 stress can, it is true, be laid on the word place in the former part of the yerse