15 120—the number of adult Jewish men necessary to form a community with their own ruling council. Thus, the Jerusalem believers were "of sufficient size to form a new community" [I. Howard Marshall, *Acts* (IVP, 1980) 68].

16–17 Scripture— The Twelve represented New Israel and were leaders of the community centered upon and built upon Jesus. Since Judas had betrayed Jesus and was no longer a part of the apostolic ministry, Peter wanted to know should be done. He consulted the OT for direction and found analogous instruction from Psalms 69 and 109.

18–19 Judas bought a field—because it was money that had belonged to Judas, the Sanhedrin's action of buying the field (Mt 27:6f) is attributed to Judas. Mt 27:5 says Judas hung himself, but Luke says his body burst open. Perhaps, Judas hung himself over a cliff, and the rope or limb broke, and his body fell upon jagged rocks below. Or his body rotted on the rope until it burst with decay. In any case, Judas' land became uninhabitable and was known as the **Field of Blood**.

20 The first quotation is taken from **Psalm 69**, which asks God to intervene, rescue and vindicate the psalmist from his enemies. 69:25 asks God to make their dwellings bare and their tents unlivable. Peter changes the plural foes of the psalmist to the singular foe of Jesus and has it refer to Judas. He also changes dwelling and tent to refer to Judas' **place,** his land.

Peter then cites from **Psalm 109**, which asks God to curse and to shame those who rise against the Psalmist. In 109:8, the LXX asks God to make the days of an evil leader few and for a just person to take over the evil one's *episkopos*, his leadership over the community. Thus Peter derives the principle that unjust evil persons are to be deposed from and replaced by community of God. Since Judas had been a leader and had been proven evil by his actions, he needed to be replaced with another.

21–22 The criteria for replacing Judas was: (1) be a male; (2) associated with the group from John's baptism to Jesus' ascension; (3) had encountered Jesus after his resurrection; and (4) was able and willing to testify about Jesus' resurrection in Jerusalem and throughout the world (Acts 1:8).

23 The group made a decision together; it was not dictated by Peter. They recognized two people as being qualified for the position: **Joseph** ("Adding") **called Barsabbas** ("Son of Sabbath") and also called **Justus** ("Upright"), and **Matthias** ("Gift of God"). Eusebius says they were part of the 70/72 sent out by Jesus (Lk 10:1ff) [John R. W. Stott, *The Message of Acts* (IVP, 1994) 58.]

24 Lord —there is disagreement on whether "Lord" refers to God or to Jesus. God is usually "the searcher of hearts" (1 Chr 28:9; 29:17; Ps 139:23; Jer 17:10; Acts 15:8; Rom 8:27; Rev. 2:23), but the context points to Jesus. In both 1:6 and 21 "Lord" refers to Jesus. 1:2 says Jesus "had chosen" the apostles using the same verb in 1:24, "you have chosen" (cf. Lk 6:13). Since the selected man was to become an apostle of Jesus, and since Jesus originally chose his apostles, it seems appropriate for the assembly to pray for Jesus to select a replacement. It is Jesus who will later choose Saul to be his apostle (Acts 9:15, 17). Although Jesus was physically absent from them, they could communicate to him through prayer, indicating Jesus' status, continuing interest and leadership over the community, and power to intervene in the affairs of earth.

25 "**to his own place**" or "**to the place of his own choosing**." Judas left the ministry with Jesus to take up his own and uniquely different ministry as a traitor; he separated himself from being with Jesus to go to the place uniquely suited and chosen by him, hell.

26 The lot chose **Matthias.** Both were worthy and qualified; but only one could be chosen. Yet we do not know anything else about the two. Becoming forgotten or famous in God's story is up to God. Our task is to get lost in the story and work of the kingdom, and do what we can, regardless of the glory or outcome.