for the more solemn and authorized standing of the Gentile church, the important  
events at Cæsarea and Joppa were brought  
about.

**23. exhorted them all**] in  
accordance with his name, which (iv. 36)  
was interpreted **son of exhortation.**

**25.**] This therefore took place after ch.  
ix. 30: *how long after*, we have no hint  
in the narrative, and the question will be  
determined by various persons according  
to the requirements of their chronological  
system. Some chronologers make it not  
more than from half a year to a year:  
others, placing the conversion of Saul in  
A.D. 31,—nine years. Speaking from probability, it seems very unlikely that any  
considerable portion of time should have  
been spent by him before the great work  
of his ministry began. Even supposing  
him during this retirement to have preached  
in Syria and Cilicia,—judging by the  
analogy of his subsequent journeys, *a few  
months* at the most would have sufficed for  
this. For my own view, see Introduction  
to Acts, § 6.

**26. Christians**] This  
name is never used by Christians of themselves in the N. T. (but “*the disciples,*”  
“*the faithful,*” “*the believers,*” “*the  
brethren,*” “*the saints,*” “*they of this*[or *the*] *way*”), only (see ch. xxvi. 28;  
1 Pet. iv. 16) as *spoken by*, or *coming  
from*, those without the church. And *of*  
those, it cannot have arisen with the Jews,  
who would never have given a name  
*derived from the Messiah* to a hated and  
despised sect. Ly the Jews they were  
called *Nazarenes*, ch. xxiv. 5, and *Galilæans*: and the Emperor Julian (the Apostate), who wished to deprive them of a  
name in which they gloried (see below),  
and to favour the Jews, ordered that they  
should not be called Christians, but Galilæans. The name soon became matter of  
glorying among its bearers: see 1 Pet.  
iv. 16. In the epistle of the churches of  
Lyons and Vienne, given by Eusebius, we  
read, that when the governor asked Epagathus whether he too were a Christian,  
he confessed it with a loud voice: and  
again that Sanctus, to every question,  
replied in Latin, “I am a Christian.”  
And in the Clementine Liturgy we have  
these words, “We give thanks to Thee  
that the name of thy Christ is named  
upon us, and that we are called Thine.”  
Before this, while the believers had been  
*included among Jews*, no distinctive name  
for them was needed: but now that a  
body of men, compounded of *Jews and  
Gentiles*, arose, distinct in belief and  
habits from both, some new appellation  
was required.—It may he observed, that  
the inhabitants of Antioch were famous  
for their propensity to jeer and cal] names;  
see instances in Conybeare and Howson,  
i. p. 148, note 2.

**27. in these days**]  
It was during this *year*, ver. 26.

**prophets**] Inspired teachers in the early  
Christian church, referred to in the Acts,  
and in the Epistles of Paul (see reff. and  
ch, xix. 6; xxi. 9; Rom. xii. 6; 1 Cor.  
xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20).  
They might be of either sex (ch. xxi. 9).  
The foretelling of future events was not the  
usual form which their inspiration took, but  
that of an *exalted and superhuman teaching*, ranked by St. Paul above ‘speaking  
with tongues,’ in being the *utterance of  
their own conscious intelligence informed  
by the Holy Spirit.* This inspiration was,  
however, occasionally, as here, and ch. xxi.  
10, made the vehicle of *prophecy*, properly