

was one of the chief ports of Phœnicia, and a very ancient city. *Having found the disciples* (Rev. Ver.); looked them up: they would be a small company in a large city. *Tarried. seven days.* The ship must have been a large one to require this time for unloading and the taking in of fresh cargo. *Said. through the Spirit.* See also ch. 20: 22, 23. *Should not set foot in* (Rev. Ver.). The Spirit showed these disciples the sufferings that awaited Paul in Jerusalem. Their love moved them to hold him back; his sense of duty bade him go forward. (Compare ch. 20: 22, 23.)

Vs. 5, 6. *Accomplished those days*; the seven days of v. 4. *We departed*, etc. Paul refuses to yield to the persuasions of the Tyrian disciples, because he hears the call of duty. *Brought us on our way*; reluctant to part from the apostle, and grieved because he was going to face certain danger. *Kneeling. on the beach* (Rev. Ver.). A level, sandy beach (such the Greek word describes) extends for a considerable distance on both sides of the site of ancient Tyre. *Prayed*; those who were to remain and those who were to go, commending one another to the loving care and protection of the God who would be with them all. The farewell is in many ways like the scene at Miletus, but without the same intimacy. The acquaintance here had been short. "The scenes are familiar, and yet how different. Such touches of diversity and resemblance could be given only by an eye-witness." *We went on board the ship* (Rev. Ver.). "The" shows that it was the same ship in which they had come from Tyre.

Vs. 7-9. *Ptolemais*; thirty miles south of Tyre, a day's sail. It was the *Accho* of Judg. 1: 31. and is now Acre. *Saluted the brethren*; greeted and held converse with the Christian society, which, as Ptolemais was on the great highway by the coast, had been founded by the disciples dispersed from Jerusalem after the death of Stephen, ch. 11: 19. *Unto Cæsarea*; thirty or forty miles further on. Paul's present visit was the third he had paid to this city (see chs. 9: 30; 18: 22). *Philip the evangelist.* See *Light from the East*. This was Philip the deacon (chs. 6: 5; 8: 5, 26); to be distinguished from Philip the apostle, John 1: 43, etc. *Four daughters.*

did prophesy. See *Light from the East*.

II. The Warning, 10-14.

Vs. 10, 11. *Tarried. many days.* Ramsay, in his reckoning of the time occupied in the journey from Miletus to Jerusalem, counts the period spent at Cæsarea as ten days, just before Pentecost. *From Judæa*; that is, from Jerusalem, or its neighborhood. *A. prophet. Agabus.* See ch. 11: 28. *Took Paul's girdle*; the band, sometimes of leather, but mostly of silk, cotton or wool, by which the loose, flowing Oriental robes were drawn together at the waist. It might be from three to ten inches broad and several yards long. *Bound his own hands and feet.* Such symbolic acts were often employed by prophets in the Old Testament, 1 Kgs. 22: 11; Isa. 20: 2; Jer. 13: 1. *Thus saith the Holy Ghost*; who gave to the prophets their revelations, 2 Pet. 1: 21.

Vs. 12-14. *We*; those of Paul's company. *They*; the disciples belonging to Cæsarea. *What do ye?* (Rev. Ver.) "Why do you unnerve and unman me?" *I am ready*, etc. "To him who is prepared", says Bengel, "the burden is light." *Would not*; because duty kept calling him, and he dared not disobey the inner voice. He was ready to die for the Lord's sake. *The will of the Lord.* In Paul's decision they saw the divine purpose, which they could not oppose.

III. The Arrival, 15-17.

Vs. 15-17. *We took up our carriages*; Rev. Ver., "baggage". The distance between Cæsarea and Jerusalem was about sixty miles, and Ramsay says that the journey was taken on horseback. The usual belief is, that the trip was made by foot. *Mnason of Cyprus, an early* (Rev. Ver.) *disciple*; perhaps one of the converts of the day of Pentecost. He had met Paul's company at Cæsarea, and invited them to his home, now in Jerusalem, *Brethren received us gladly*; hastening to Mnason's house with affectionate greetings.

Light from the East

EVANGELISTS—Were an order or body of men in the early church, after apostles, and before pastors and teachers. They corresponded to our foreign missionaries. They visited communities not yet reached by the gospel, and published both to Jews and