crew indeed were busied with unlading the  
ship: but we, having sought out (by enquiry) the disciples.’..... ‘*Finding disciples*’ (A. V.) is quite wrong. It is not  
improbable that Paul may have preached  
at Tyre before, when he visited Syria and  
Cilicia (Gal. i. 21) after his conversion,—  
and again when he confirmed the churches  
(ch. xv. 41): “*the disciples*” seems to  
imply this.

**seven days**] The time  
taken in unlading :—they apparently proceeded in the same ship, see ver, 6.—The  
notice here is very important, that these  
Tyrian disciples said to St. Paul *by the Spirit*,  
that he should not go to Jerusalem,—and  
*yet he went thither*, and, as he himself declares, *bound in spirit by the leading of  
God*. We thus have an instance of that  
which Paul asserts 1 Cor. xiv. 32, that the  
spirits of prophets are *subject to prophets*,  
i. e. that the revelation made by the Holy  
Spirit to each man’s spirit was under the  
influence of that man’s will and temperament, moulded by and taking the form of  
his own capacities and resolves. So here :  
these Tyrian *prophets* knew by the Spirit,  
which testified this in every city (ch. xx.  
23), that bonds and imprisonment awaited  
Paul. This appears to have been announced  
by them, shaped and intensified by their  
own intense love and anxiety for him who  
was probably their Father in the faith (see  
on ver. 5). But he paid no regard to the  
prohibition, being himself under a leading  
of the same Spirit too plain for him to  
mistake it. See below on vv. 10 ff.

**5. departed**] Literally, went forth: viz.  
from the house where they were lodged.

**till we were out of the city**] “We  
passed through the city to the western  
shore of the ancient island, now the  
peninsula, hoping to find there a fitting  
spot for the tent, in the open space between the houses and the sea.” Robinson,  
iii. 392.

**on the shore**] “ Yet had we  
looked a few rods further, we should have  
found a very tolerable spot by a threshing-floor, where we might have pitched close  
upon the bank, and enjoyed, in all its  
luxury, the cool sea-breeze, and the dashing  
the surge upon the rocky shore.’’ id.  
ibid.

**7. finishing our voyage**] viz.  
*the whole voyage*, from Neapolis to Syria.  
The A. V., ‘*when we had finished our  
course from Tyre*, is not so probable a  
rendering of the original. ‘With their  
landing at Ptolemais their voyage ended:  
the rest of the journey was made by  
land.’ (De Wette.)

**Ptolemais**] Anciently Accho (Judg. i. 31,—in Greek  
and Roman writers Acé), called Ptolemáïs  
from (probably) Ptolemy Lathurus. It  
was a large town with a harbour. It was  
never (Judg. i. 31) fully possessed by the  
Jews, but belonged to the Phœnicians, who  
in after times were mixed with Greeks.  
But after the captivity a colony of Jews is  
found there. The emperor Claudius gave  
it the freedom of the city, whence it is  
called by Pliny ‘a colony of Claudius  
Cæsar,’ “ Colonia Claudii Cæsaris.” It is  
now called St. Jean d’Acre, and is the  
best harbour on the Syrian coast, though  
small. It lies at the end of the great  
road from Damascus to the sea. Population now about 10,000.—The distance