manner: compare “ *these bonds*,” ch. xxvi.  
29,—and ch. xxviii. 20. See 1 Cor. iv.  
12, which he wrote when at Ephesus.—  
Observe, **ministered unto my necessities,  
and to them that were with me**. This  
is not without meaning—his friends were  
among his *necessities*—he supplied by  
his labour, not his and their wants, but  
*his wants* and *them*.

**35. the  
weak**] Not here *the weak in faith* (Rom.  
xiv. 1; 1 Cor. viii. 9), as many think,  
—which the context both before and after  
will not allow:—but the poor.

**It is more blessed to give than to re-  
ceive**] This saying of our Lord is one of  
the very few not recorded in the Gospels,  
which have come down to us. Many such  
must have been current in the apostolic  
times, and are possibly preserved unknown  
to us, in such epistles as those of James,  
Peter, and John. Bengel remarks, “The  
world’s opinion is different:” and cites  
from an old poet in Athenæus, “A fool the  
giver,—the receiver blest.” But we have  
some sayings the other way: not to quote  
authors who wrote after this date, and  
might have imbibed some of the spirit of  
Christianity, we find in Aristotle, “It is  
more becoming the liberal man to give just  
gifts, than to receive just receipts, or to  
abstain from receiving unjust ones. For it  
is more the part of ‘virtue to do, than to  
receive, good.”

**XXI. 1.**] The A.V.,  
‘*After we had gotten from them*,’ does  
not come up to the original : which is as in  
the margin: and Chrysostom says, “The  
expression shews the violence of the parting.”

**we came with a straight  
course**] See ch. xvi. 11, **having run before  
the wind**. **Cos**, opposite Cnidus and Halicarnassus, celebrated for its wines and  
ointments. The chief town was of the  
same name, and had a famous temple of  
Æsculapius. It was the birth-place of  
Hippocrates, the great physician. The  
modern name, Stanchio, is a corruption of  
“*es tan Co*” (towards Cos), as Stamboul,  
for Constantinople, is of “*es tan polin*”  
(towards the city). **Rhodes** was at this  
time free. It was reduced to a Roman  
province under Vespasian. The situation  
of its chief town is praised by Strabo.—  
The celebrated Colossus at this time  
broken and lying in ruins.—**Patara**, in  
Lycia, the capital of the race, a large  
maritime town, a short distance E. of the  
mouth of the Xanthus. It had a temple  
and oracle of Apollo. There are considerable  
ruins remaining.—Here they leave their  
ship hired at Troas, or perhaps at Neapolis  
(see note on xx. 16), and avail themselves  
of a merchant ship bound for Tyre.

**3. when we had discovered Cyprus**] Lite-  
rally, **having been shewn Cyprus.**

**we left it on the left hand**] i.e. to the E.  
‘This would be the straight course from  
Patara to Tyre.

**Tyre**] This city,  
so well known for its commercial importance and pride, and so often mentioned in the Old Testament prophets,  
was now a free town of the province of  
Syria.

**4. But…**] Implying, ‘the