**place**, or **occasion** (viz. of apostolic work.  
—On the construction of this sentence, see  
note in my Greek Test.).—Respecting the  
question whether this journey into Spain  
was ever taken, the views of Commentators  
have differed, according to their conclusion  
respecting the liberation of the Apostle  
from his imprisonment at Rome. I have  
discussed this in the Introduction to the  
Pastoral Epistles, § ii.

**24.**] **some-  
what** is an affectionate limitation of the  
expression **I be filled**, implying that he  
would wish to remain much longer than  
he anticipated being able to do,—and also,  
as Chrysostom says, “because no length of  
time ean fill me, nor cause in me satiety  
of your company.”

**25.**] See Acts xix.  
21; xxiv. 17; 2 Cor. viii. 19. **ministering**, not *to minister,* because he treats  
the whole action as already begun.

**26.**] See 2 Cor. ix. 1 ff. **the poor  
among the saints which are at Jerusalem**]  
Olshausen remarks, that this shews the  
community of goods in the church at Jerusalem not to have lasted long: compare.  
Gal. ii. 10.

**27.**] The *fact* is re-stated,  
with a view to an inference from it, viz.  
that their *good pleasure* was not merely a  
matter of benevolence, but of *repayment*:  
the Gentiles being debtors to the Jews for  
spiritual blessings. This general principle  
is very similarly enounced in 1 Cor. ix. 11.  
It is suggested by’ Grotius and others, that  
by this St. Paul wished to hint to the  
Romans the duty of a similar contribution.

**28.**] **fruit**, probably said generally,  
—*fruit of the faith and love of the Gentiles*. **secured**] literally, *sealed*: “as  
if he were laying it up into royal treasuries,  
in an inviolable and safe place.” Chrysostom. **by you** (i.e. through your  
city).

**29.**] The **fulness of the  
blessing of Christ** imports that richness  
of apostolic grace which he was persuaded  
he should impart to them. So he calls his  
presence in the churches a “*benefit*,”’—