

# Romans 1:10

Authorized King James Version (KJV)

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

## Analysis

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**Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.**

The content of Paul's persistent prayer (v. 9) is now specified: pantote epi tōn proseuchōn mou deomenos (πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, 'always in my prayers making request'). Deomenos (making request/petition) indicates specific asking, not just general praise. Paul's request was ei pōs ēdē pote euodōthēsomai en tō thelēmati tou theou elthein pros humas (εἴ πως ἥδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς, 'if somehow now at length I might have a prosperous journey by the will of God to come to you').

The conditional ei pōs (if somehow) and adverbs ēdē pote (now at length/finally) show Paul's longing tempered by submission to providence. Euodōthēsomai (I might be prospered/have success) is passive—God grants success. The critical phrase en tō thelēmati tou theou (by the will of God) frames all Paul's plans. He desired to visit Rome but subordinated that desire to divine sovereignty. Paul did eventually reach Rome, but in chains as a prisoner (Acts 28), not as he envisioned. God's will often unfolds differently than we expect, yet He is faithful.

## Historical Context

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Paul wrote Romans from Corinth near the end of his third missionary journey (Acts 20:2-3). He planned to visit Jerusalem with the collection for impoverished saints

(Romans 15:25-27), then proceed to Rome and Spain. His journey to Rome was delayed and transformed—arrested in Jerusalem, imprisoned in Caesarea for two years, then shipwrecked en route to Rome for trial. Despite human plans, God's purposes prevailed, and Paul's Roman imprisonment resulted in letters to Philippians, Ephesians, Colossians, and Philemon.

## Related Passages

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**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How do you balance making specific plans and requests with submission to 'the will of God' (τὸ θέλημα τοῦ θεοῦ)?
2. What 'prosperous journey' are you praying for that God may answer in unexpected or uncomfortable ways?
3. How should the doctrine of divine providence shape your response to delayed, denied, or redirected plans?

## Interlinear Text

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δεόμενος	εἴπως	ἢδη	ποτὲ	εὐοδωθήσομαι
<b>Making request</b>	<b>if by any means</b>	<b>now</b>	<b>at length</b>	<b>I might have a prosperous journey</b>
G1189	G1513	G2235	G4218	G2137
ἐν	τῷ	θελήματι	τοῦ	θεοῦ
<b>by</b>	<b>G3588</b>	<b>the will</b>	<b>G3588</b>	<b>of God</b>
G1722		G2307		G2316
έλθεῖν		to come		unto
πρὸς				ὑμᾶς
				<b>you</b>
				G5209

## Additional Cross-References

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**Acts 18:21** (References God): But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

**James 4:15** (Parallel theme): For that ye ought to say, If the Lord will, we shall live, and do this, or that.

**Philemon 1:22** (Parallel theme): But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

**1 Thessalonians 2:18** (Parallel theme): Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

**Hebrews 13:19** (Parallel theme): But I beseech you the rather to do this, that I may be restored to you the sooner.

**Acts 19:21** (Parallel theme): After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

**Philippians 4:6** (References God): Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.