

Romans 15:22

Authorized King James Version (KJV)

For which cause also I have been much hindered from coming to you.

Analysis

For which cause also I have been much hindered from coming to you (διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς, dio kai enekoptomēn ta polla tou elthein pros hymas)—Dio (for which cause) connects back to vv. 19-21: Paul's pioneer principle explains his repeated delays visiting Rome. Enekoptomēn (I was hindered) is imperfect: repeated, ongoing hindrance. Ta polla (much, many times) indicates this wasn't a single delay but multiple postponements. Paul had desired to visit Rome (1:10-13) but prioritized completing his eastern Mediterranean mission first. The 'hindrance' was his own missiological strategy, not external opposition—he wouldn't visit Rome until his pioneer work elsewhere was done.

This demonstrates integrity: Paul doesn't just theorize about pioneer missions (vv. 20-21); he practices it, even when inconvenient. His longing to visit Rome (expressed in chapter 1) submits to his apostolic calling. This models Spirit-led priorities: even good desires (visiting Roman Christians) yield to greater callings (unreached peoples).

Historical Context

Romans 1:13 mentions Paul's previous unsuccessful attempts to visit Rome. The delay was strategic, not circumstantial. By AD 57, with his eastern work 'complete' (v. 23), he can finally plan a Roman visit. This chronology helps date Romans: written near the end of the third missionary journey, before the Jerusalem visit (vv.

25-26) that would lead to his arrest and eventual Roman arrival as a prisoner (Acts 28).

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. What 'good' activities or relationships might God be calling you to delay for the sake of kingdom priorities?
2. How do you discern between providential hindrance (Acts 16:6-7) and self-imposed discipline based on calling (as Paul here)?
3. In what ways does Paul's example challenge pragmatic ministry approaches that prioritize convenience over strategic kingdom advance?

Interlinear Text

Διὸ	καὶ	ἐνεκοπτόμην	τὰ	πολλὰ	τοῦ	ἐλθεῖν
For which cause	also	I have been	G3588	much	G3588	from coming
G1352	G2532	G1465		G4183		G2064

πρὸς ὑμᾶς·

to	you
G4314	G5209

Additional Cross-References

Romans 1:13 (Parallel theme): Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.