

1. Open the Word of Truth to Acts 28:20. We are studying Paul's stay in Rome during his first imprisonment. Before we continue you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I completed the exegesis of Acts 28:19. When time expired we were analyzing Acts 28:20.
3. Before we continue that analysis I want to review an expanded translation of Acts 28:16-19.

Acts 28:16 Now when we arrived in Rome, Paul was permitted to dwell near the palace with a member of the Praetorian Guard to both protect and guard him,

Acts 28:17 after Paul had rested for the greater part of three days, he invited the leaders of the various synagogues there in Rome to come and visit with him; when they arrived at the villa, Paul, with authority declared his innocence, "Men and brethren, leaders of the Jews here in Rome, I have

done nothing against the Jewish people or their customs and yet I was arrested in Jerusalem and delivered over to the Romans as a prisoner, **Acts 28:18** after several examinations in Jerusalem and Caesarea each respective examiner wanted to release me because in their view I was not guilty of any crime or cause worthy of death;

Acts 28:19 but when the Jews objected to what I had to say about Jesus being the Messiah I was compelled to appeal to Caesar-- not that I had any charge to bring against my people Israel.

4. So far we have exegeted that portion of Acts 28:20 which in the KJV has been rendered "*For this cause therefore have I called for you, ...*" noting it might better be translated "**For this reason therefore I invited you to my home away from home in order that ...**"

5. Acts 28:20 has been translated in its entirety:

KJV-New Sentence

Acts 28:20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

6. And now for the phrase "to see you."

TO SEE YOU, ὄραω

1. **Horao** is better translated "I might speak to you face to face ..."
2. **Horao** is a verb parsed as aorist active infinitive.

3. **Horao** is one of two basic Greek words for seeing. It is from **Horao** we get our English word horizon. **Horao** is used both metaphorically and literally. It would seem to be used both literally and metaphorically in our verse. Let me give you several other uses found elsewhere.

1Co 9:1 Am I not an apostle? am I not free? have I not "**seen**" Jesus Christ our Lord? are not ye my work in the Lord?

1Co 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

1Co 9:3 Mine answer to them that do examine me is this,

1Co 9:4 Have we not power to eat and to drink?

1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

1Co 9:6 Or I only and Barnabas, have not we power to forbear working?

1Co 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Col 2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not "**seen**" my face in the flesh;

Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

1Th 5:15 "**See**" that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

1Th 5:16 Rejoice evermore.

1Th 5:17 Pray without ceasing.

1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Heb 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we "**see**" not yet all things put under him.

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, "**See**," saith he, that thou make all things according to the pattern shewed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

4. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Acts 28:20 For this reason therefore I invited you to my home away from home in order that I might speak with you face to face ...

AND TO SPEAK WITH YOU: **και προσλαλεω**

1. **Kai Proslaleo** is better translated "and to explain why I have been placed under house arrest ..."
2. **Kai** is a conjunction followed by the verb **Proslaleo**, parsed as an aorist active infinitive.
3. **Proslaleo** is a compound verb consisting of **Pros** meaning face to face or before and **Laleo** meaning to speak, usually in categories. **Laleo** is often used to describe teaching or at least communicating a certain category. **Proslaleo** is found one other place in the New Testament.

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, "**speaking**" to them, persuaded them to continue in the grace of God.

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

BECAUSE THAT FOR THE HOPE **γαρ ενεκα ο ελπισ**

1. **Gar Heneka Ho Elpis** is better translated "for you see it was because of the hope ..." or "for it was on account of my expectations ..."
2. **Gar** is an explanatory particle followed by the preposition **Heneka** and the monadic noun **Elpis**, declined as a genitive singular.
3. **Heneka** is a preposition translated "for, because, wherefore" or "on account of." Several uses found elsewhere in Scripture will illustrate.

Luk 4:18 The Spirit of the Lord is upon me, "**because**" he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of the Lord.

Acts 19:32 Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not "**wherefore**" they were come together.

Acts 19:33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

Acts 19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

2Co 3:7 Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses

because of its glory, fading though it was,

2Co 3:8 will not the ministry of the Spirit be even more glorious?

2Co 3:9 If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness!

2Co 3:10 For what was glorious has no glory now in comparison "**because**" of the surpassing glory.

2Co 3:11 And if what was fading away came with glory, how much greater is the glory of that which lasts!

Rom 8:36 As it is written: "For your sake we face death all day long; we are "**considered**" as sheep to be slaughtered."

Rom 8:37 No, in all these things we are more than conquerors through him who loved us.

Rom 8:38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

Rom 8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

4. Let me give you several points about **Elpis**.

4.1 In AD 1606 the word hope meant confidence. When in the KJV we find hope we should keep in mind its meaning at the time. To do otherwise is to infer stupidity on the part of those early translators.

4.2 For example in Romans 5:5 we have: "And hope maketh not ashamed for the love of God is shed abroad in our hearts by the Holy Spirit."

4.3 Hope at the time of the translation of the KJV was not an indefinite expectation but a definite and confident expectation of that which will happen.

4.4 Hope, as it relates to a believer anticipates the integrity of God.

Rom 4:17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

Rom 4:18 Against all **hope**, Abraham in **hope** believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

Rom 4:19 Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead.

Rom 4:20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

Rom 4:21 being fully persuaded that God had power to do what he had promised.

Col 1:27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the "**hope**" of glory.

End Lesson Taught 7-25-10