

The Power of Restoration

Paul Restores a Young Man's Life to Him

The Empowered Church Series – Part 36

Acts 20:1-16

November 18-19, 2023

Introduction

- **If God raises people from the dead, then what are you currently facing that He cannot handle?** – this is a beautiful reminder statement and question to ask ourselves periodically.
- **Exalting Problems & Shrinking God** – It is an unfortunate reality for human beings that **we are so impacted by what's in front of us at the time**. Since problems tend to keep coming we see them a lot and since we determine our world by how others have taught us, we over-elevate (exalt) the 'bigness' of our problems. At the same time, since we don't tend to put the proper emphasis on our relationship and study of God, He starts to shrink in our minds. Eventually He is too small to handle our problems for us and we think that we are on our own.
- **The Truth** – let me be the reminder voice that says that **God is still on the throne and is excessively larger than anything you will face in this life**. He can handle all of it and is already ahead of it with a plan. The better way to spend our time is not to assess our problems fully as much as dig into our relationship with God and connect with Him so that He's more involved in the solution. By the time you find out that you have a problem, God's already done with it. There will never be a problem that you will face that God isn't aware of or have a solution for.
- **Past Miracles are Life Lessons** – **All the miracles and Bible stories** that you have ever heard were recorded and remembered for one key reason: **so that we know what's possible**. God doesn't have to solve every problem for us in order or us to know that He cares. He solved that with the cross. He doesn't have to heal every disease to reveal His power. He doesn't have to make a miracle happen so we can have faith. Those things have been done over and over and over in history. Our job is to learn from them and apply them to our reality base today. This means that **God doesn't have to prove Himself again and again. He was mighty, is mighty and will always be mighty.**
- **If you are facing something impossible in your power** - remember Luke 18:27 – “what is impossible with man is possible with God.”

Nothing is BEYOND God's Power to RESTORE

- **Recap – Last week** – **Riot in Ephesus that almost got out of control. Paul & Co's ministry was so effective in his region that it was destabilizing the sinful foundations around them.** It particularly rocked the financial market of those who were profiting off of the demonic worship of the false goddess, Artemis, who the Ephesians believed in so strongly. In reaction, the businessmen led a mob into the city to get rid of Paul's influence. It didn't work.

Lesson

- **An Ever-Growing Mission**

- **Paul Travels Back to Jerusalem and Picks up More Team Members**

- **Ac 20:1–6** – “After the uproar ceased [in Ephesus],¹ Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia [northern Greece].² When he had gone through those regions³ [for about another year and a half] and had given them much encouragement, he came to [southern] Greece.³ There he spent three months⁴ [likely at Corinth, writing the Book of Romans], and when a plot was made against him by the Jews as he was about to set sail for Syria⁵, he decided to return through Macedonia [northern Greece again].⁴ Sopater⁶ the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus⁷ and Secundus⁸; and Gaius⁹ of Derbe¹⁰, and Timothy; and the Asians [Asia Minor/Turkey],

¹ “The riot in the Ephesian theater was one of the last—if also one of the most spectacular—of the incidents attending Paul’s ministry at Ephesus. According to 1 Cor. 16:8, written a few months before, he planned to leave Ephesus after Pentecost (probably in A.D. 55); it has been conjectured that the riot took place about the time of the Ephesian festival of the Artemisia, held annually in March/April. In the year 55 Pentecost fell on May 25. Paul may, of course, have had to change his plans because of the riot and other troubles which he experienced in the province of Asia.” NICNT, FF Bruce.

² “In the light of 2 Cor. 2:12–13, W. M. Ramsay supposes that Paul took a coasting ship from Ephesus to Troas. At Troas he hoped to meet Titus, whom he had sent to Corinth to deal with a disquieting situation in the church there. Although there was ample opportunity for gospel witness in and around Troas, he could not settle down to take full advantage of it because of his anxiety about Corinth. When Titus did not arrive, Paul bade farewell to his friends at Troas, and continued his journey into Macedonia. He may have waited at Troas until he knew that Titus could no longer be expected to arrive by sea across the Aegean and would have to travel overland.¹⁰ So he set out in hope of meeting him at some point on the road, and did in fact meet him in Macedonia. The reassuring news which Titus brought from Corinth brought Paul great relief and joy—feelings which find eloquent expression in 2 Cor. 1–9.” NICNT

³ “3109. Μακεδονία *Makedonía*; gen. *Makedonias*, fem. proper noun. Macedonia, meaning extended land. A noted country and kingdom lying north of Greece in ancient times. Today, however, it is the northern part of Greece, having been captured from the Turks who had occupied it previously. The kingdom was founded about 814 B.C. and became famous as the third great world kingdom associated with King Philip of Macedon and Alexander the Great (Dan. 8:5–8, 21). Its capital was Thessalonica, where the proconsul resided. It was important in NT history because of the labors of the Apostles. Paul was called there by the vision of the “man of Macedonia” and made a most successful missionary tour (Acts 16:9, 11; 17:1–12). He visited it once again (Act. 20:1–6), and probably for the third time (cf. Phil. 2:24; 1 Tim. 1:3). Philippi was in Macedonia. Paul’s epistles to the Thessalonians and the Philippians show that the Macedonian Christians exhibited many excellent traits. These details of Paul’s work can be studied in connection with the cities of Macedonia visited by him: Neapolis, Philippi, Apollonia, Thessalonica, Berea.” Word Study Dictionary of the New Testament (WSNTDICT)

³ “How long Paul spent in Macedonia we are not told; it seems to have been a rather prolonged period. It was probably at this time that he went as far as Illyricum (Rom. 15:19); his earlier Macedonian journey through Philippi, Thessalonica, and Berea (16:12–17:10) did not bring him anywhere near the Illyrian frontier. On this occasion we must understand that he traveled west along the Egnatian Way, perhaps as far as its termination at Dyrrhachium (modern Durrës) on the Adriatic, and then turned north in the direction of Illyricum.” NICNT

⁴ “The three months that he spent in Greece were the winter months of A.D. 56–57. Most of this time was probably spent in Corinth, where he enjoyed the hospitality of his friend Gaius (plausibly identified with the Titius Justus of 18:7), and sent his letter to the Christians of Rome, preparing them for the visit which he hoped to pay them quite soon, on his way to Spain.” NICNT

⁵ “4947. Συρία *Suría*; gen. *Surias*, fem. proper noun. Syria. The Greek name for the country known to the Jews as Aram. It may signify the region of Tyre. It included, in a stricter sense, only the highlands of Lebanon and Antilebanon, but in a more extended sense it reached to the Taurus Mountains on the north and across the Euphrates, eastward to the Tigris and the great desert, and westward to Phoenicia and the Mediterranean Sea. It was about 370 miles long and 150 miles wide, and may be called a continuation of Palestine on the north. In the most extended sense, it consisted of Syria of Damascus, Syria of Zobah, and Syria of the Two Rivers (which was nearly the same as Mesopotamia).” WSNTDICT

⁶ “4986. Σώπιατρος *Sōpiatros*; gen. *Sōpiatrou*, masc. proper noun. Sopater, meaning safe father. A Berean who was Paul’s companion (Acts 20:4).” WSNTDICT

⁷ “708. Ἀρίσταρχος *Aristarchos*; gen. *Aristárchou*, masc. proper noun. Aristarchus, a native of Thessalonica who became the companion of Paul. He was seized in the tumult at Ephesus and was afterwards carried with Paul as a prisoner to Rome (Acts 19:29; 20:4; 27:2; Col. 4:10; Phile. 1:24).” WSNTDICT

⁸ “4580. Σεκοῦνδος *Sekoúndos*; gen. *Sekoúndou*, masc. proper noun. Secundus, meaning second or fortunate. A Christian of Thessalonica (Acts 20:4).” WSNTDICT

⁹ “1050. Γάϊος *Gáios*; gen. *Gáiou*, masc. proper noun. Gaius, a Macedonian (Acts 19:29) who was Paul’s host at Corinth when the Epistle to the Romans was written (Rom. 16:23) and was baptized with his household by Paul (1 Cor. 1:14). He accompanied Paul to Ephesus and was seized by the mob (Acts 19:29). The association of his name with that of *Aristarchos* (708) seems to identify him with the Gaius of Derbe (1191) (Acts 20:4). The Apostle John addresses his third Epistle to someone by that name, but we do not know whether it is the same person or not.” WSNTDICT

¹⁰ “1191. Δέρβη *Dérbē*; gen. *Dérbēs*, fem. proper noun. Derbe, a city of Lycaonia (Acts 14:6, 20; 16:1), about twenty miles from Lystra.” WSNTDICT

Tychicus and Trophimus. ⁵ *These went on ahead and were waiting for us at Troas*¹¹ [key port between Asia & Europe], ⁶ *but we sailed away from Philippi*¹² *after the days of Unleavened Bread*¹³, *and in five days we came to them at Troas, where we stayed for seven days.*”

- **After the uproar** – this is last week’s riot in Ephesus.
- **Paul sent for the disciples (encouraged them and said goodbye)** – who are they? This is likely the brothers and sisters of the church of Ephesus, or who we know as “The Ephesians” of the famous letter in the Bible (NT book).
- **Paul & Co left for Macedonia**¹⁴ **(encouraging the churches)** – where’s that? Macedonia is what we now call ‘Northern Greece’ but back in Biblical days Greece was only the southern portion and this northern portion was called Macedonia. The capital of that region was Thessalonica, and it also held the cities of Philippi, Berea, Neapolis & Apollonia. Some of those we know were important to Paul and the New Testament narrative.
 - **This was a long trip**¹⁵ – it doesn’t look like it or mention it, but it was a long trip through Macedonia. Most scholars believe that it was during this time that Paul went as far West as Illyricum. It could have been up to a year and a half.
 - **It was really a financial collection trip for Jerusalem** – we know that it was during this trip and the reason for the crew of guys that Paul collects, that Paul was gathering all the financial contributions of the churches in Macedonia and Achaia (north and south Greece). It was all to bless the Jerusalem church who was struggling financially.
- **Paul came to Greece & stayed 3 months** – what constitutes ‘Greece’ in biblical terms? This was the area now known as the Peloponnese or simply ‘southern Greece’. It’s where Corinth and Athens are.

¹¹ “5174. Τρωάς *Trōás*; gen. *Trōádos*, fem. proper noun. Troas, a city of Lesser Mysia in the northeastern part of Asia Minor on the seacoast, six miles south of the entrance to the Homeric Troy. Alexandria Troas, as its name implies, owed its origin to Alexander the Great. He chose the site with his usual tasteful discernment, but did not live to cover it with buildings. It had an excellent port and for many centuries was the key port of commerce between Asia and Europe. Paul visited Troas twice, perhaps three times. The first visit was on his second missionary journey. It was from Troas that he sailed to carry the gospel into Europe after the vision of the man of Macedonia occurred (Act. 16:8–11). On his return journey he stopped at Troas for eight days and restored Eutychus to life (Act. 20:5–10). On one visit, he left his cloak and some books there (2 Tim. 4:13).” WSNTDICT

¹² “5375. Φίλιπποι *Philippoi*; gen. *Philíppōn*, pl. masc. proper noun. Philippi, a city in Macedonia. Paul and Silas were imprisoned in Philippi on Paul’s second missionary journey (Act. 16:9–40; [cf. 1 Thess. 2:2]). The Philippian Church was especially generous to, and beloved by, the Apostle Paul (Phil. 4:16; see 2 Cor. 8:1–6; 11:9). Paul wrote an epistle to the Philippians (Phil. 1:1). From Philippi he wrote his epistles of 1 and 2 Corinthians.” WSNTDICT

¹³ “The days of unleavened bread began with the day of the Passover and lasted for one week, during which the Jews ate unleavened bread in memory of their deliverance from Egypt. The time of the Passover was the middle of April.” William Barclay

¹⁴ “We have already seen how Paul had set his heart on making a collection from all his churches for the church of Jerusalem. It was to receive contributions to that fund that he went into Macedonia.” William Barclay commentary

¹⁵ “How long Paul spent in Macedonia we are not told; it seems to have been a rather prolonged period. It was probably at this time that he went as far as Illyricum (Rom. 15:19); his earlier Macedonian journey through Philippi, Thessalonica, and Beroea (16:12–17:10) did not bring him anywhere near the Illyrian frontier. On this occasion we must understand that he traveled west along the Egnatian Way, perhaps as far as its termination at Dyrrhachium (modern Durrës) on the Adriatic, and then turned north in the direction of Illyricum. The period between his departure from Ephesus and his leaving Macedonia for “Greece” (i.e., the province of Achaia), including his stay at Troas and his missionary and pastoral activity in Macedonia, may well have covered about a year and a half—say, from the summer of A.D. 55 to the late part of 56.” NICNT

- **A plot to kill him arose (“Jews” – same group)¹⁶** – there are two notable things about this comment: 1.) this group has been hounding Paul for years. They don’t give up. They want this guy dead. It’s fascinating to me how people can plot murder in the name of religion and feel good about it. 2.) The commentary William Barclay believes that all over that part of the world, different seaports would be filled with Jews wanting to sail back to Jerusalem for the special festivals (like Paul was doing). He believes they would have just laid wait in one of those ships and killed Paul by throwing him overboard on the journey. That’s very possible.
- **He was about to sail to Syria, but they ruined that** – where would he have gone? Although it doesn’t say we can assume that Paul wanted to go to Antioch in Syria which was the Gentile outpost of Christianity. Paul’s ministry was really strong there. Syria is really just the region north of Israel.
- **He went back through Macedonia (again)** – at the end of this travel he apparently ended up at Philippi. What do we know about that city? Philippi was the first city in Europe that Paul did ministry and the first convert was Lydia. Paul and Silas were imprisoned there on his second missionary journey. It was in this city that Paul wrote 1st & 2nd Corinthians. Also, we know that the Book of Philippians is written to the church here.
- **Why back through Macedonia specifically?** – according to FF Bruce, the scholar and commentator a lot of these travels are centered around an incident that is recorded in 2nd Corinthians. The Corinthian church was not doing great and Paul had sent Titus to help resolve it and find out more. Paul was supposed to reconnect with Titus in Troas but he didn’t show. It seems that Paul kept trying to find a way to connect with him and finally did in Macedonia, which was likely this detour.
- **He picked up 5 more guys¹⁷** – why are these guys accompanying Paul? This is a group of church representatives who have been taking up an offering in their region to help out the struggling Jerusalem church. They are going to accompany Paul to hand deliver it with a personal touch.
 1. **Sopater the Berean (son of Pyrrhus¹⁸)** – he’s new. We don’t know anything about him but his name means ‘fiery red.’
 2. **Aristarchus the Thessalonian** – we met this guy before in our last story. He, along with Gaius, were grabbed during the Ephesus riot and dragged

¹⁶ “Verse 3 tells us that when Paul was about to set sail from Greece to Syria a Jewish plot was uncovered and he changed his route to an overland way. Most probably, what happened was this. Often, Jewish pilgrim ships left from foreign ports for Syria to take pilgrims to the Passover—and Paul must have intended to sail on one. On such a ship, it would have been the easiest thing in the world for the Jews who opposed Paul to arrange that he should disappear overboard and never be heard of again. Paul was a man who always walked with his life in his hands.” William Barclay commentary

¹⁷ “Among his concerns in Macedonia and Achaia at this time must be included the completion of arrangements for delivering the collected gifts from the churches of those provinces to Jerusalem. Toward the end of winter the delegates from the contributing churches gathered at Corinth to be ready to sail with Paul to Judaea when navigation started again. It may have been their first intention to take a pilgrim ship from Cenchreae (cf. 18:18), which picked up at the principal ports those who wished to be in Jerusalem for the forthcoming festival. But Paul got wind of a plot to kill him, when once he was on board this ship, so he changed his plan, and decided to go back to Macedonia and sail from there. The delegates set sail as arranged, disembarked at Troas, and waited there until Paul should catch up with them.” NICNT

¹⁸ “4450. πυρρός *purros*; fem. *purra*, neut. *purron*, adj. from *pur* (4442), fire. Flame-colored, fiery red (Rev. 6:4; 12:3; Sept.: Num. 19:2; Zech. 1:8).” WSNTECT

into the theater. We find out later that he ended up being a prisoner with Paul in Rome.

3. **Secundus the Thessalonian** – he’s new. We don’t know anything about him.
 4. **Tychicus¹⁹ the Asian** – he’s new. We don’t know a ton about him but he shows up a lot with Paul in his future travels. He seems to be a **very reliable partner**. Likely he’s from the Ephesian church too.
 5. **Trophimus²⁰ the Asian** – he’s new. He likely got saved through Paul’s ministry. He’s originally from Ephesus. His name means ‘**foster child**’. He is a **significant partner** of Paul’s through his entire ministry.
- **The original 2 that were with him prior:**
 1. **Gaius of Derbe** – we met this guy before. He was from Corinth and hosted Paul earlier. It was actually **at his house that the Book of Romans was likely written** (Rom 16:23). He was saved and baptized through Paul’s ministry (1 Cor 1:14). He was also one of the two guys that were **seized in the Ephesian mob** and dragged into the theater. It’s possible (but maybe not) that the Apostle John wrote his 3rd letter to this man.
 2. **Timothy²¹** – this is Paul’s protégé that traveled a lot with him. We know him. There’s too much to say about him to put here. He’s amazing.
 - **Luke is back with the team for certain** – in verse 6 he uses the term ‘us’ again. So perhaps they picked him up on the second travel through Macedonia. Sometimes he talks about ‘them’ doing things and sometimes it’s ‘us.’ That seems to suggest that in the 3 years of travel on this 3rd mission trip he was on and off again with the crew depending on ministry needs and locations.

¹⁹ “5190. Τυχικός *Tuchikós*; gen. *Tuchikou*, masc. proper noun. Tychicus, a companion of Paul (Acts 20:4) and evidently a devoted and faithful disciple (Acts 20:14; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12).” WSNTDICT

²⁰ 5161. Τρόφιμος *Tróphimos*; gen. *Trophímou*, masc. proper noun. Trophimus, meaning foster child. A native of Ephesus (Acts 21:29) and a convert to the faith, probably under Paul’s ministry (Acts 20:4). He became one of the apostle’s companions and helpers in missionary travels and labors (2 Tim. 4:20).” WSNTDICT

²¹ “5095. Τιμόθεος *Timótheos*; gen. *Timothéou*. Timotheus or Timothy, meaning honoring God; an evangelist and pupil of St. Paul. He was a Lycaonian, a native of either Derbe or Lystra. His father was a Greek Gentile. His mother Eunice was a Jewess of distinguished piety as was also his grandmother Lois (2 Tim. 1:5), and by them he was educated early in the Holy Scriptures of the OT (2 Tim. 3:15). Paul found him in one of the cities named above, and, being informed of his good standing among the Christians there, selected him as an assistant in his labors. To avoid the complicity of the Jews, he had Timothy undergo the rite of circumcision (Act. 16:1–3). He afterward became the companion of Paul, and it is evident from Paul’s epistles that he held him in high esteem. Timothy was left in charge of the church at Ephesus, and that probably when he was quite young, about thirty–five years old (1 Tim. 4:12). Paul wrote two epistles to Timothy, which, along with the one to Titus, are commonly known as the Pastoral Epistles because they predominantly contain directions regarding church work. The first is supposed to have been written about A.D. 64 and contains special instructions concerning the qualifications and duties of different church officers and other persons, and the most affectionate and poignant exhortations to faithfulness. The second epistle was written a year or two later when Paul was in constant expectation of martyrdom (2 Tim. 4:6–8) and contains the fatherly counsel of Paul to his son in the Lord. It consists of a variety of injunctions to, and duties of, Christians under trials and temptations and concludes with expressions of a full and triumphant faith in the Lord Jesus Christ and in all the glorious promises made to His true followers. Timothy was chosen by Paul to be his companion in his journeys and labors in preaching the gospel (Acts 16:1, 3). He appears to have been with Paul at Rome (Heb. 13:23), but his later history is unknown. See Acts 16:1; 17:14, 15; 18:5; 19:22; 20:4; 1 Cor. 16:10; 2 Cor. 1:19; Phil. 1:1; 2:19; 1 Thess. 1:1; 3:6; 2 Thess. 1:1; 1 Tim. 6:20; 2 Tim. 1:2. In Rom. 16:21 Paul calls him his fellow worker; in 2 Cor. 1:1; Col. 1:1; 1 Thess. 3:2; Phile. 1:1; Heb. 13:23 he is called the brother; in 1 Cor. 4:17; 1 Tim. 1:18; 2 Tim. 1:2 he is called my child.” WSNTDICT

- **Who's missing?**²² – the Corinthian church. They are notably silent here. It's likely that their gift is with Titus and being sent separately (they actually link later).
- **Paul sends the majority of the crew ahead to Troas to wait for him** (and likely Luke & Timothy) – where is Troas? Troas is where the whole missionary launch into Europe began. It's on the Western most edge of Turkey and a key seaport that links Europe with Asia Minor. It was here that Paul had the vision from the Lord about going to Europe (Macedonia) with the gospel.
- **Paul sails away from Philippi after the Feast of Unleavened Bread**²³ – what is this feast and when does it happen? It's a week-long celebration that was kind of a continuance of Passover (the Bible tends to intertwine them here and there). It required daily offerings. No leaven/yeast was to be eaten during those times and fully cleaned out of their houses. It's a highlight to the exodus of Egypt and the rushing that happened when God set them free. It was not a technical 'pilgrimage feast' (that demands Jewish men go back to Jerusalem). It tended to end with a hint toward a dedication of the coming growing season of harvest.
 - **5 day trip got them back with the crew at Troas** – why did it take that long?²⁴ Last time he sailed this it took half as long. That's the difference with the direction of the wind.
 - **They all stayed in Troas for a week (7 days)** – this was the rendezvous point for the whole team to travel together toward Jerusalem.
- **A Church Tragedy**
 - **A Kid Falls Out a 3-Story Window While Paul Preaches**
 - **Ac 20:7–12** – *“On the first day of the week (April 24th, AD 57), when we were gathered together to break bread [for church],²⁵ Paul talked with them, intending to*

²² “No mention is made of a delegate from the Corinthian church. The absence of any such reference may have something to do with the strained relations between Paul and that church. But Paul had recently told the Christians of Rome that contributions were coming from Achaia (Rom. 15:26). One possibility is that the church of Corinth had entrusted its contribution to Titus (cf. 2 Cor. 8:6–23; 12:18); if so, the failure to mention Titus here is part of the problem of his absence from the whole record of Acts. Another possibility is bound up with the tradition that Luke is “the brother whose praise in the gospel is among all the churches” and who was appointed by the churches to travel with Paul and the others “in this gracious work which we are carrying on” (2 Cor. 8:18–19). He went to Corinth along with Titus, and may have been commissioned by the church there to convey its contribution. If that “brother” is to be identified with Luke, and Luke is the narrator here, that would explain the lack of any allusion to a delegate from Corinth. But all this lies in the realm of speculation.” NICNT

²³ “Feast of Unleavened Bread. The Feast of Unleavened Bread was a week-long remembrance that consecrated the coming season. It may be considered an extension of the Passover feast rather than an independent holiday. The biblical texts intertwine the two feasts, with the Passover celebrated on the first day of the feast—the 14th of Abib—and the Feast of Unleavened Bread celebrated on the following day (Exod 13:3–10; Lev 23:4–8). The Feast of Unleavened Bread continued for seven days and required daily offerings. The feast demanded a rejection of leavened bread from the Israelites’ meals, households, and storage places (Deut 16:4). It concluded with a convocation and rest from laborious activity (Lev 23:8). While the Feast of Unleavened Bread was not a pilgrimage feast, it was often celebrated in Jerusalem, since Passover’s pilgrimage would have already occurred. This feast likely included the waving of the firstfruits, signaling the dedication of the coming growing season (Exod 34:26; Lev 23:10–14).” Lexham Bible Dictionary

²⁴ “Their five days’ journey to Troas was over twice as long as the journey from Troas to Neapolis had been a few years before; the prevalent wind, which had helped them on the earlier occasion, was contrary this time.” NICNT

²⁵ “The reference to the meeting for the breaking of the bread on “the first day of the week” is the earliest text we have from which it may be inferred with reasonable certainty that Christians regularly came together for worship on that day. The breaking of the bread was probably a fellowship meal in the course of which the Eucharist was celebrated (cf. 2:42). It is plain from the narrative that members of the church at Troas (“they”) were present as well as the travelers of Paul’s company (“we”); the occasion was probably the church’s weekly meeting for worship. Paul’s ministry in Troas a year or two previously had evidently been more fruitful than he realized at the time (2 Cor. 2:12–13). This Sunday (perhaps April 24, A.D. 57) was the travelers’ last full day at Troas; they were to continue their journey the next day. The meeting was held in the

depart on the next day, and he prolonged his speech until midnight. ⁸ There were many lamps²⁶ in the upper room where we were gathered. ⁹ And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead. ¹⁰ But Paul went down and bent over him²⁷, and taking him in his arms, said, “Do not be alarmed, for his life is in him.” ¹¹ And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. ¹² And they²⁸ took the youth away alive, and were not a little comforted.”

- **On Sunday (1st day of the week)** – it’s important to remember that the Jewish calendar starts with Sunday and ends with Saturday. Therefore the 1st day of the week is Sunday and they are referring to the day they would gather for church.
- **When we were “at church” (gathered together to break bread)** – all of the comments here suggest that it was church time. The breaking of bread was like communion for us and also possibly the love feast (a more significant potluck).
- **Paul talked with them (preached/taught)** – Paul always has a lot to say. He is one of the greatest Christian theologians that ever lived. He was helping the church know more about God and about the kingdom of God (new reality in Christ). There’s so much to say. It was a question and answer, discussion, not just him preaching the whole time.
 - **Intending to depart the next day** – it was a short trip, and they were at the end of it so Paul was going to cram in as much information as he could.
 - **He spoke until midnight** – they were all into it and this was a very special opportunity to have the traveling evangelist in town. Everyone gladly stayed around for it.
 - **There were a lot of lamps** – why did Luke highlight that? (remember he’s a doctor). These are lamps that are lit with oil. They would put off not just an odor which would make the room a bit hazy (if there were enough) but it would also create, if I’m accurate, a bunch of carbon monoxide that would make people sleepy and could kill someone if there was no ventilation.
 - **It was in an upper room²⁹** – what would this look like? It says later that they were on the 3rd story. What is that layout? It seems to be a stacking brick

evening—a convenient time for many members of the Gentile churches, who were not their own masters and were not free in the daytime—and Paul conversed with them. Church meetings were not regulated by the clock in those days, and the opportunity of listening to Paul was not one to be cut short; what did it matter if his conversation went on until midnight?” NICNT

²⁶ “2985. λαμπάς *lampás*; gen. *lampádos*, fem. noun from *lámpō* (2989), to light, shine. A torch, lamp, lantern (John 18:3; Acts 20:8; Rev. 4:5; 8:10; Sept.: Gen. 15:17; Ex. 20:18; Judg. 15:4, 5). A lamp fed with oil (Matt. 25:1, 3, 4, 7, 8; Sept.: Judg. 7:16, 20). There are two Gr. words in the gospels translated “lamp”: *lampás* and *lúchnos* (3088) which sometimes is translated “candle.” See Matt. 5:15; Mark 4:21; Luke 8:16. These were the usual means of lighting a house. In Matt. 6:22, the eye, as the source of light or the organ by which light is received, is called the “lamp [*lúchnos*] of the body” (a.t.). In John 5:35, the same word is applied to John the Baptist who is not the eternal Light (*phōs* [5457], ascribed to Christ [John 1:4]) as we have in John 1:8, but the burning and shining lamp, kindled by the eternal Light and bearing witness to it. The word *lampás* occurs in John 18:3 where it is rendered “torch.” It is also used in the parable of the ten virgins (Matt. 25:1–13), where it would be better translated “torch.” In eastern countries, the torch, like the lamp, is fed with oil which is carried in small vessels constructed for the purpose and called *aggeía* (30) as in Matt. 25:4.” WSNTDICT

²⁷ “Lit., “fell on him” (ἐπέπεσεν αὐτῷ).” NICNT

²⁸ “The Western text reads “And as they were saying farewell, he [Paul] brought the young man alive ...” NICNT

²⁹ “The building was evidently a tenement block like the one in Rome where Martial lived: “I live up three flights of stairs, high ones at that” (*Epigrams* 1.118.7).” NICNT

type building that went straight up. On the top would be a floor and on it's ceiling was a flat roof that was also used. It's about 25-30 feet up.

- **A young man named Eutychus** – how young is ‘young?’ Do we know anything else about this kid? We don’t know anything beyond this story. However, the word ‘young’ is really just a general classification of any man that is not yet ‘old’. It can be young as in young-adult or late teen, all the way **up to 40 years old**.
 - **Sitting at the window (seemingly on the window sill)** – why would he sit there? Honestly it's a pretty good seat since you had access to the fresh air from outside and not stuck in the inner room with all the thick of the smoke.
 - **Sank into a deep sleep**³⁰ – this is notable for a doctor to say this. What is he meaning? It seems that Luke is noting that this kid was affected not only by sleep issues but the lamps and it knocked him out.
 - **“as Paul talked still longer”** – this seems to be Luke teasing Paul. It's factual but already implied prior. He's adding it to make a point...Paul talked for way too long that night.
 - **He fell down from the 3rd story to the ground**³¹ – That's a long way down and it was likely that he would die from the fall. He was also in a deep sleep so there wasn't going to be an attempt to break his fall with his legs or arms even if that would help.
 - **He was ‘taken up dead’** – does this mean that he was dead or they thought he was dead? Most scholars and commentators talk about this incident like the child was dead. Luke would have known and perhaps he was saying that this kid was badly messed up, even to the point of death, but he didn't personally assess deep enough to know for sure. Everyone assumed he was dead.
 - **Blaming God for the things that we set ourselves up for. Sitting by the proverbial window.**
- **Paul went down to help** – why is Paul doing this? He's not the parent. He's a traveling evangelist. Yes, he's a big deal but why would he be the primary one to grab the kid first? It seems like of anyone Luke should be handling this or a parent. I think that because he is such a big deal, everyone parted ways for him to do his thing. He was known as a miracle worker so that made him helpful here.
 - **Paul bent over him** – Paul stooped down to get close, likely kneeling on the ground.
 - **Took him up in his arms** – it's unlikely that this guy was small enough for Paul (not a huge guy himself) to pick up. We can assume that Paul was on the ground next to him and scooped him up like a hug to bring his upper torso into his lap.

³⁰ “It was dark. In the low-ceilinged upper room, it was hot. The many lamps made the air oppressive. Eutychus, no doubt, had already done a hard day's work, and his body was tired. He was sitting by a window to get the cool night air.” William Barclay

³¹ “The windows were not made of glass. They were either lattice or solid wood and opened like doors, coming right down almost to the floor and projecting over the courtyard below. Eutychus, overpowered by the stuffy atmosphere, succumbed to sleep and fell to the courtyard below.” William Barclay

- The sweetness of Paul’s response – even when Eutychus was dumb.
- God restored through Paul’s embrace. Consider that God gives us the power of restoration to flow through us to the broken, dying and dead people around us. Too often we believe that our wounds are too bad to come back from (especially church wounds), but God is able and willing.
- **Said, ‘don’t be alarmed, for his life is in him.’** – what does this mean? Does it mean that although they thought he was dead Paul’s closer inspection revealed that he wasn’t? Or does it mean in a Jewish sense that the spirit of the body was still near and there was a chance at resurrection? It’s not explained or clear. It only means, at this point, he’s not dead. Not dead anymore, or not dead? We don’t know.
 - **Did Paul do anything about it?**³² - There’s no conversation about Paul doing anything to heal or resurrect yet we find out at the end that the child is alive. Is the child simply recovering naturally from the fall or is it implied that Paul healed/resurrected this kid and he was fine from that moment on? It’s very vague. Again, most **scholars treat this as a miraculous situation so we can assume that there was healing or resurrection. It should have gone one way and it went another either due to the interaction of Paul personally or the grace of God regardless.**
 - **The Power of Resurrection**
- **Paul goes back upstairs, grabs a meal** – is this ‘breaking bread’ a meal in celebration of the kid being alive, is it a church meal like communion, or is it simply a meal for them to talk more about the gospel? It’s not clear to me. It seems rather funny to follow the falling death story with this, but maybe it makes sense in the original language.
 - **Paul conversed with them A LONG WHILE (until daybreak)** – here we go again, Paul being long-winded and Luke highlighting it. Paul talked through the whole night! That’s soooo long.
 - **Paul leaves in the morning** – Paul’s got to go but the rest of the team was moving on and he wanted to make sure the kiddo was good to go.
 - **The people were ‘no little comforted’ because they ‘took the youth away alive’** – this is really an awkward way to say all of this and doesn’t really help us understand what is happening. What does it all mean? It simply means they were overjoyed and stunned at what happened. They were thankful for the mercy and healing of God.
- **Haste, No Waste**
 - **Paul & Co Sail Back to Jerusalem for Pentecost**

³² “Suddenly he overbalanced, and fell through the window (a mere opening in the wall) to the ground beneath—and the room was three floors up. No wonder then that he was “picked up dead,” as Luke says, “implying apparently that, as a physician, he had satisfied himself on the point.”²⁹ It is impossible to be sure whether Eutychus was clinically dead or not; Luke’s statement that he was “picked up dead” has to be weighed against Paul’s reassuring words: “his life is in him.” Luke may intend his readers to understand that the young man’s life returned to him when Paul embraced him. Paul’s treatment, similar to that given in other circumstances by Elijah and Elisha (1 Kings 17:21; 2 Kings 4:34–35), suggests artificial respiration. It may have been a few hours before Eutychus regained consciousness.” NICNT

- **Ac 20:13–16** – “But going ahead to the ship, we set sail for Assos³³, intending to take Paul aboard there, for so he had arranged, intending himself to go [the 16 miles] by land.¹⁴ And when he met us at Assos, we took him on board and went to Mitylene³⁴.¹⁵ And sailing from there we came the following day opposite [the Greek island of] Chios³⁵; the next day we touched at [the island of] Samos³⁶; and the day after that we went to Miletus³⁷.¹⁶ For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia, for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.³⁸”
- **Paul’s crew set sail for Assos** – they were going ahead of him (he wanted to walk there alone) to pick him up and sail out from there together.
 - **Where’s Assos?** – it’s just 16 miles southeast of Troas on the coast of Turkey.
 - **Paul walks on his own to Assos³⁹** – not sure why he was doing this alone when there’s such a big group to travel with but perhaps he was needing time to recharge, or time to be with the Lord, or had a personal stop on the way. It’s not clear.
 - **Paul’s delay⁴⁰** – Many scholars believe it’s possible and likely that Paul delayed his leave to make sure that Eutychus was okay. But that would indicate that Paul hadn’t healed him fully. I don’t know what to think about that.
- **They all sailed to Mitylene** – where is that? It’s the capital of the Greek island of Lesbos.
- **The next day they sailed opposite Chios** – does this mean they sailed that way or that they stopped there and why not just say the location instead of what it was ‘opposite of’? It’s simply another Greek island.

³³ “789. Ἄσσοις Ἄσσοις; gen. Ἄσσου, proper noun. Assos, a city of Mysia in Asia Minor, 19 miles southeast of Troas and on the Mediterranean Sea. Extensive ruins of buildings, citadels, tombs, and a gateway still exist there. Paul visited it (Acts 20:13, 14). It was also called *Apollonia*.” WSNTDICT

³⁴ “3412. Μιτυλήνη *Mitulénē*; gen. *Mitulénēs*, fem. proper noun. Mitylene, meaning hornless. The chief town and capital of the isle of Lesbos, situated on the east coast of the Aegean Sea. Mitylene is the intermediate place where Paul stopped for the night between Assos and Chios (Acts 20:14).” WSNTDICT

³⁵ “5508. Χίος *Chios*; gen. *Chiou*, fem. proper noun. Chios, a Greek island west of Smyrna, between Samos and Lesbos (Acts 20:15).” WSNTDICT

³⁶ “4544. Σάμος *Sámos*; gen. *Sámou*, fem. proper noun. Samos, meaning a height. An island in the Aegean Sea, a few miles from the mainland and forty-two miles southwest of Smyrna (4667). The island is twenty-seven miles long, ten miles wide, and has an area of 165 square miles. It was the seat of Juno worship, the birthplace of Pythagoras, and was noted for its valuable pottery. Paul visited the island on his third missionary journey (Acts 20:15).” WSNTDICT

³⁷ “3399. Μίλητος *Milētos*; gen. *Milētou*, fem. proper noun. Miletus, a city and seaport of Ionia in Asia Minor. Situated thirty-six miles south of Ephesus, it stood on the southwestern side of the Latmian Gulf, directly opposite the mouth of the river Meander. The sediment from the river gradually filled up the gulf and the site is now about ten miles inland. However, in Paul’s time it had four docks and much commerce. Paul stopped here on his voyage from Greece to Jerusalem returning from his third missionary journey and met the elders from Ephesus (Act. 20:15–38). 2 Tim. 4:20 states that Paul left Trophimus sick in Miletus (cf. Acts 21:29).” WSNTDICT

³⁸ “4005. πεντηκοστή *pentēkostē*; gen. *pentēkostēs*, fem. of *pentēkostós* (n.f.), fiftieth, which is from *pénte* (4002), five. A fiftieth part. In the NT, Pentecost, the day of Pentecost (Acts 2:1; 20:16; 1 Cor. 16:8), one of the three great Jewish festivals in which all the males were required to appear before God; so-called because it was celebrated on the fiftieth day, counting from the second day of the Festival of Unleavened Bread or Passover, i.e., seven weeks after the sixteenth day of Nisan (cf. Lev. 23:15ff.; Deut. 16:9ff.). In the Sept. it is called the Feast of Weeks or the Festival of Weeks (Deut. 16:10). It was a festival of thanks for the harvest, which began directly after the Passover (Deut. 16:9ff.) and was hence also called Day of the Firstfruits (Num. 28:26). Josephus tells us that in his day great numbers of Jews came from every quarter to Jerusalem to keep this festival.” WSNTDICT

³⁹ “When it left Troas, the ship had to round Cape Lectum (modern Baba-burun) to get to Assos. Paul waited a little longer, and then, taking the direct road by land to Assos (a distance of twenty miles), got there in time to join his companions on board their ship.” NICNT

⁴⁰ “From the next verses, we learn that Paul did not go with the main company; no doubt he stayed behind to make sure that Eutychus was completely recovered from his fall.” William Barclay

- **The next day they landed at Samos** – it was a short visit. Where was that? Just another island. Interestingly it's the birthplace of Pythagoras the Pythagorean theorem guy.
- **The next day they sailed to Miletus** – this is a seaport on the coast of modern-day Turkey (Ionia in that day) of Asia Minor. It's 36 miles south of Ephesus.
 - **They sailed past Ephesus on purpose**⁴¹ – he had already spent a lot of time there and didn't need to stop. He was in a hurry.
 - **He didn't want to spend time in Asia** – again it's a sign of him wanting to hurry. I think Ephesus reference and Asia are similar comments talking about the same thing.
 - **Paul was hurrying to get to Jerusalem** – where is Jerusalem? Jerusalem was the capital of Israel for a long time. Now it's Tel Aviv as a business center and Jerusalem is a historic old town. Back then it was the center of where Christianity really took root. It was where the apostles were. It was filled with persecution and struggles.
 - **To get there for Pentecost** – this is the reason for the rush. There was a very special holy day that Paul wanted to arrive in time for. What is Pentecost and why was it so important to get there by that event? Pentecost means 50th and it's **one of the 3 big holidays that Jewish men are called to go to the temple in Jerusalem**. It is also called the Festival/Feast of Weeks/Firstfruits. It's on the 50th day after Passover.

Conclusion

- **God's Power to Restore His People** – there is nothing that our God cannot do. Will He? That is His prerogative, but we must never doubt that He can.
- **Pray for Restoration**

⁴¹ "In spite of his natural desire to see Ephesus again, Paul had decided that this was out of the question if he was to be sure of reaching Jerusalem in time for Pentecost (which in A.D. 57 fell on May 29); he therefore chose a ship which was to make the straight run from Chios to Samos. But the ship was due to spend several days in harbor at Miletus; this gave him an opportunity to see some of his Ephesian friends." NICNT