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Paul Raised Eutychus from the Dead at Troas 20: 1-12

56 AD

Paul raised Eutychus from the dead at Troas DIG: One reason for this trip was to collect money for believers in Judea (Romans 15:25-29). Why then might Paul want companions for this task (First Corinthians 16:1-4 and 2 Corinthians 8:16:23)? Why else might Paul want these Gentiles along for the presentation in Jerusalem (Chapter 15)? What can you learn about Paul and the church in Troas from this lengthy meeting? Peter raised a dead person in 9:40. Why would Luke tell a similar story about Paul? How many people did Yeshua raise from the dead?

REFLECT: Paul's companions protect him from anyone accusing him of misusing the funds. How might Messianic communities, churches, and independent ministries of all sorts be helped by such accountability? How would this enhance unbeliever's view of Christian integrity? Are you at all related to Eutychus? Do sermons put you to sleep? Or are you wide-awake spiritually? How can keep from falling flat on your face? Another interesting side of Paul, huh? After all the time we've spent studying his life, what do you find most inspiring about him? Most puzzling? Most interesting? Most refreshing?

Paul was ready for another journey. **He** wanted to make at least one more visit to the churches **the Lord** had helped **him** to found, because **Paul** was a man with a concerned heart. **The care of all the churches** was **his** great joy as well as **his** heaviest burden (**Second Corinthians 11:23-28**). **After the uproar ended (to see link click [Ch - Idol-Makers Start a Riot in Ephesus](#)), Paul** left **Ephesus** and headed toward **Macedonia and Achaia (19:21)**. **He** expected to meet **Titus** at **Troas** and get a report on the problems at **Corinth**, but **Titus** did not come (**Second Corinthians 2:12-13**). **The men** finally met in **Macedonia** where **Paul** wrote **Second Corinthians (Second Corinthians 7:5-7)**. **Paul** had originally planned to make two visits to **Corinth (Second Corinthians 1:15-16)**, but instead

he made one visit that lasted three months (**Acts 20:3; First Corinthians 16:5-6**). During that visit, **he** wrote **his** letter to the **Romans**.

The collection for the Messianic community in Jerusalem: **Paul** had two goals in mind as **he** visited the various churches. **His** main purpose was to encourage and strengthen the Gentile believers so that they might stand true to **the Lord** and be effective witnesses. **His** second purpose was to finish **Jerusalem** collection (**Romans 15:25-27; First Corinthians 16:1-9; Second Corinthians 8 and 9**). **Paul** had spent close to ten years soliciting those funds. This was a collection **he** took up among the Gentile churches to help **Judean** believers who were facing harder than usual economic times as a result of a famine during the late 40s. **Paul and Barnabas** made an initial famine-relief visit to **Jerusalem** in 46 AD and delivered a monetary gift from the church at Antioch (**Acts 11:29-30**). At that time the **Judean** believers expressed the hope that the Gentile believers associated with **Paul** would continue to remember them, which **Paul** was more than eager to do (**Galatians 2:10**). The collection effort was successfully completed in 57 AD (see **Ck - Paul Went on to Jerusalem Despite Warnings**). **Paul** viewed this as a symbol of unity that would help **his** Gentile converts realize **their** debt to the Messianic community in **Jerusalem**. **The men** who accompanied **him** (see below **20:4**) were representatives of the churches, appointed to travel with **Paul** and help **him** handle the funds and provide security (**Second Corinthians 8:18-24**).⁴⁷⁵

Paul leaves Ephesus and stays three months in Greece: Then, **Paul sent for the disciples** at **Ephesus**; and when he had encouraged them to stand fast in the faith and said farewell. He informed them of his plan to leave, and then **he departed to go to Macedonia**. This summarizes about a year of ministry. **When he had passed through those parts of Macedonia and given them a great word of encouragement, he came to Greece. There he spent three months**, the winter months of 56-57 AD, while **he** wrote the book of **Romans**. At this point **he** became aware of a group of unbelieving **Jewish leaders** from **Corinth** who had been thwarted in **their** earlier attack on **Paul (18:12-17)**. **They** had **formed a plot** to assassinate **him as he was about to sail** directly back to Syria (where **Paul's** mother church at Antioch was). But this **plot** changed **his** mind and **he decided to** set off in the opposite direction and **return** to Syria on the overland route **via Macedonia (20:1-3)**. That meant that **he** wouldn't be able to celebrate **the Passover** in **Jerusalem**, but **he** did so in **Philippi** with **Luke** where the "team" agreed to rendezvous.

Paul did not travel alone to **Yerushalayim** for the collection to **the Jews**. It is

noteworthy that **Paul** hardly ever travelled alone, and that when **he** was alone, **he** expressed his longing for human companionship, for example in Athens (**17:15-16**) and in **his** final Roman imprisonment (**Second Timothy 4:9** and **21**). That **he** favored teamwork is especially clear during **his** missionary journeys.⁴⁷⁶ The use of teamwork in ministry is a good example for us today. **He** was **accompanied by** Hellenistic representatives of the various Gentile churches **he** had founded to help **him** handle the funds and provide security. **They** were **Sopater of Berea, son of Pyrrhus; as well as Aristarchus and Secundus of Thessalonica; Gaius of Derbe, and Timothy of Lystra; Tychicus and Trophimus (20:4)**. **Sopater** accompanied **Paul** only as far as **Asia**, and left the group for reasons unknown. But some of the others went with **Paul** much further. **Trophimus** went as far as **Jerusalem (21:29)** and **Aristarchus** followed **Paul** as far as Rome (**Acts 27:2; Colossians 4:10**).

The seven-man security detail **went on ahead and were waiting for Paul and Luke at Troas. But we sailed from Philippi** (where **Luke** joined **him** again) **after the Days of Matzah**, that is, **after Pesach** (see **Bx - Paul's Vision of the Man of Macedonia: A closer look at the "us" or "we" passages and sea passages**). It is important to note that **Paul**, continuing to be **the** observant **Jew (13:9)**, kept **the Passover. In five days**, no doubt due to the direction of the head winds, **we came to them in Troas, where we stayed for seven days (20:5-6)**. **Troas** was another strategically placed city, where the congregation there seems to have been founded by **Paul. He was in a hurry to reach Yerushalayim, if possible, for Shavu'ot (20:16)**.

Motza'ei-Shabbat in Hebrew means **departure of the Sabbath** and refers to Saturday after sundown. **Now on the first day of the week, we gathered to break bread**. By sharing and eating together, the church enjoyed fellowship and also gave witness of their oneness in **Christ**. Slaves would actually eat at the same table with their masters, something unheard of in that day.⁴⁷⁷ **Sunday** is never referred to as "The Lord's day." It is always referred to as **the first day of the week**. The context of these verses show it was nighttime and in **Jewish** reckoning, because the night precedes the day, **the first day of the week** was Saturday evening after sunset when it gets dark enough to see three stars. It would be natural for **Jewish** believers who had rested on **Shabbat** with the rest of the **Jewish** community to assemble afterwards to celebrate their common faith in **Yeshua the Messiah**. The Gentile believers who came later would join in the already established practice since many of them would have been **God-fearers**

(10:2) already accustomed to following the lead of **the Jews** in whose company **they** had chosen to associate.⁴⁷⁸



Paul Raised Eutychus From the Dead: Paul was talking with them at length, intending to leave the next day (Sunday morning), so he prolonged his speech, going on and on till midnight. There were many torches in the large upper chamber where we were meeting, which would tend to stifle the air, depleting the oxygen. Now a young man (Greek: *pais*, he would likely have been between eight and fourteen years old) named **Eutychus**, meaning *fortunate*, was sitting in an open windowsill, gradually sinking into a deep sleep as Paul kept on talking. He probably had taken refuge in the window to catch a breath of fresh air, fighting drowsiness. That effort, however, brought disastrous results. Overcome by sleep, he fell from the third story and was picked up - dead (20:7-9). Luke was there, and being a medical doctor, and he would know.



Then Paul went down from the third floor, and like **Elijah** in **First Kings 17:21** and **Elisha** in **Second Kings 4:32-37**, he fell on him and then threw his arms around him. He said, “Don’t be upset, for his life is within him” (20:10).

This does not mean **he** only appeared to be **dead**, it means **he was dead**, but **his life** had returned only *after* **Paul** had ministered to **him**. Compare **Peter's** raising **Tabitha** from the **dead (9:40)**, and **Yeshua**. Our **Lord** raised four people from the **dead**. **He** raised **Jairus' daughter (Mark 5:22-43)**, **a widow's son in the town of Nain (Luke 7:11-15)**, **His friend Lazarus (John 11:1-44)**, and **Jesus** raised **Himself** from the **dead (John 2:21 and 10:18)**. Anyone claiming to have the gift of healing today, should be able to do the same. And one final thought, if we go to sleep during the sermon and die, there is no apostle to bring us back to life!

After he went back up to the third floor, resumed **his** teaching **and broke the bread and ate** the agape meal, then **he talked with them a long while until daybreak**. This was a second sermon that lasted even longer than the first one. **And then he left** only after finishing what **he** wanted to say. **So they took the boy away alive, greatly relieved (20:11-12)**. **They** were more than relieved, **they** were more than comforted. **They** were encouraged and strengthened in **their** faith by what **they** had witnessed that night.

The Torah of ADONAI is perfect, restoring the soul. The testimony of ADONAI is trustworthy, making the simple wise (Psalm 19:8). Your Word, Lord, is a constant source of delight and renewal. So, today I thank You for filling me from the abundance of Your house and letting me drink from Your refreshing stream, for You are life's fountain. In Your light I see light (Psalm 36:9-10). In Your Word, I find all I ever need, right when I need it.⁴⁷⁹