

Acts 20:1-12

Third Missionary Journey, continued Paul in Macedonia, Greece, and Troas

1 ¶ After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. 2 When he had gone through those regions and had given them much encouragement, he came to Greece. 3 **There he spent three months**, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. 4 Sopater of Berea, the son of Pyrrhus from Berea, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas, 6 but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, **where we stayed for seven days.** --ESV

7 ¶ **On the first day of the week**, when we were gathered together to **break bread**, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. 8 There were many lamps 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 him, 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 **they took the youth away alive**, and were not a little comforted. --ESV

Outline

- Review
- Travel from Ephesus->Thessalonica->Berea->Corinth->Thessalonica->Philippi->Neapolis (most of this comes from Paul's epistles)->Troas
- Travel and ministry companions
- Sunday/Sabbath
- Breaking bread
- Miracles
- Restoring Eutychus from the dead

v3 Three months in Greece

v6 Five days in Troas

Eight people are mentioned in these twelve verses, seven of whom accompanied Paul into Asia and Macedonia

1. Sopater- the son of Pyrrhus of Berea, a companion and possibly related to Paul (Rom 16:21). 1x
2. Aristarchus- a certain Christian of Thessalonica, and accompanied Paul on his third missionary journey. A fellow prisoner with Paul in Rome (Act 19:29; 20:4; 27:2; Col 4:10; Phm 24). 5x
3. Secundus- a Thessalonian Christian. 1x
4. Gaius- a man from Derbe who went with Paul from Corinth in his last journey to Jerusalem. 1x
5. Timothy- a resident of Lystra, apparently, whose father was a Greek and mother a Jewess; he was Paul's travelling companion and fellow laborer. 28x
6. Tychicus- an Asiatic Christian, friend, and companion of the apostle Paul. Wrote (as a scribe) Ephesians and Colossians as dictated by Paul. 7x
7. Trophimus- an Ephesian Christian and friend of the apostle Paul. Got sick on the way to Rome and was left at Miletus (2Tim 4:20). 3x
8. Eutychus- a youth restored to life by Paul. 1x

Sunday: “The Lord’s Day” (κυριακη- relating to the Lord) and “The first day of the week”.

The above phrases are used in the NT, only after the Lord Jesus' resurrection.

G2960 κυριακός kuriakos *koo-ree-ak-os'*

AV-Lord's 2x

1) belonging to the Lord

2) related to the Lord

Mt 28:1 Now **after the Sabbath**, toward the dawn of the **first day of the week**, Mary Magdalene and the other Mary went to see the tomb.

Mk 16:2 And very early on the **first day of the week**, when the sun had risen, they went to the tomb.

Mk 16:9 Now when he rose early on the **first day of the week**, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

Lk 24:1 But on the **first day of the week**, at early dawn, they went to the tomb, taking the spices they had prepared.

Jn 20:1 Now on the **first day of the week** Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

Jn 20:19 On the evening of that day, the **first day of the week**, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, *“Peace be with you.”*

Act 20:7 On the **first day of the week**, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech

1Cor 16:2 On the **first day of every week**, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

1Cor 11:20 When ye come together therefore into one place, *this* is not to eat the **Lord’s <G2960> supper**.

Rev 1:10 I was in the Spirit on the **Lord’s <G2960> day**, and heard behind me a great voice, as of a trumpet,

“Sabbath” in the NT

After the Four Gospels, the term sabbath is used in Acts through Revelations ten times in the AV and eleven times in the ESV and NIV (1984). With the exception of two verses, it is used exclusively in Acts where the apostles went to synagogue to witness the Gospel to the Jews. These two exceptions are:

1. Col 2:16 Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a **Sabbath**.
2. Heb 4:8 For if Joshua had given them rest, God would not have spoken of another day later on. 9 So then, there remains a **Sabbath** rest for the people of God, 10 for whoever has entered God’s rest has also rested from his works as God did from his.

Breaking bread

In one form or another break(ing) and bread are used some seventeen times in the NT from Acts through Hebrews to connote communion with God and/or the Body of Christ, i.e. the Church. We are told that the purpose of communion is to commemorate/proclaim Jesus’ sacrifice until he comes back (1Cor 11:26-26). The terms are not used to denote a meal.

1. Transubstantiation (mostly Roman Catholics)
2. Consubstantiation (mostly Lutherans)
4. Symbolic/memorialist view (mostly everyone else)

Miracles⁶

Taking into account Eutychus in v10 and comparing that with Trophimus in 2Tim 4:20, it appears that the power of the Holy Spirit was given to perform miracles (to validate the

message/messenger) when no natural phenomenon would have accomplished the same thing. This was the 15th of 16 miracles recorded in Acts.

“In general terms, miracles may be defined as supernatural manifestations of divine power in the external world, in themselves special revelations of the presence and power of God; and in connection with other special revelations to which they are subservient, as aiding in their attestation, establishment, and preservation.”⁷

Biblical terms for miracles include: signs, wonders, powers, works, mighty works, wonderful works, etc.

Miracles are recorded well over one-hundred times (somewhere between 120 and 160) in the Bible, with references to many more. There are simply mysteries in God’s creation and within God himself that we simply cannot understand, this side of heaven.

“It is important to remember that the craving for miracles manifest in some directions at the present day may spring not from faith but from the lack of it and from failure to recognize the great spiritual works that God is constantly accomplishing.”⁷

Gen 1:1 ¶ In the beginning, God created the heavens and the earth.

Jn 1:1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made.

Rom 8:11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Observations and takeaways

- Paul did not go into the mission field alone.
- It would appear that the early church met on Sundays to break bread/communion, because Jesus rose from the dead Sunday morning.
- Miracles do happen and are God’s providence

Key:

1. AV is KJV
2. Hxxx is a reference to Strong’s Hebrew key
3. Gxxx is a reference to Strong’s Greek key
4. A number with an “x” is the number of times that a Greek or Hebrew word is translated into a particular English word in the AV, e.g. 10x is ten times.
5. [Brackets my insertions]
6. R.C. Trench, “Notes on the Miracles of Our Lord”, Baker Book House, Grand Rapids, Michigan, 1979
7. Merrill F. Unger, “The New Unger’s Bible Dictionary”, Moody Press, Chicago, 1988