

“Come & See Christian Encouragement”

Acts 20:1-12

After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. Now when he had gone over that region and encouraged them with many words, he came to Greece and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. These men, going ahead, waited for us at Troas. But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days. Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. There were many lamps in the upper room where they were gathered together. And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. But Paul went down, fell on him, and embracing him said, “Do not trouble yourselves, for his life is in him.” Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. And they brought the young man in alive, and they were not a little comforted.

Seventh-day Adventists assemble for worship on Saturday. They hold to the conviction that the true Sabbath is that which God established in creation on the seventh day of the week. The Jewish nation has held to that throughout its history, and there are many Christians who believe that the Sabbath remains the seventh day of the week rather than the first day of the week. Those who hold to it believe that the church is in violation of the law of God by worshiping on Sunday rather than on Saturday. It would take nothing less than the Word of God to authenticate a shift in the day by which Christians assemble for worship, and that Word was delivered historically through God's prophets in the Old Testament and through His Apostles in the New Testament. Is there an apostolic sanction for changing the day of solemn assembly from Saturday to Sunday?

The term *sabbath* means "seventh," not so much "seventh in a series" but "seventh in a sequence." According to the Hebrew concept, the day could be Wednesday or Thursday just as easily. In the Old Testament the seventh day that was observed was Saturday. However, Justin Martyr noted that by the early decades of the second century, the practice of Christians meeting weekly occurred on Sunday rather than Saturday. This was virtually universal in every city and village. The question is whether this was second-century innovation, unwarranted in the departure from the biblical mandate, or whether it was established by the first-century church with apostolic warrant.

The Lord's Day

We come to this in [Acts 20](#). **Now on the first day of the week [Sunday], when the disciples came together to break bread,**

Paul, ready to depart the next day, spoke to them and continued his message until midnight (v. 7).

Throughout the New Testament we see that the early Christian church came together weekly to celebrate the breaking of bread and the sacrament of the Lord's Supper. This breaking of bread and celebration of the Lord's Supper were at the heart of the regular corporate worship of the Christian community.

The church came together on Sunday because at the heart of the new covenant was the celebration of the resurrection of Jesus.

Sunday was known from the beginning as the Lord's Day.

So here we see in apostolic time the church coming together for the preaching of the Word and the celebrating of the sacrament on the first day of the week.

This gathering on Sunday did not necessarily preclude their also observing the Jewish Sabbath on Saturday. We have observed that as Paul went from place to place to proclaim the gospel, he went first into the synagogue. There was no clear, decisive, immediate break between the Christian community and the Jewish community.

In Corinth, the magistrates gave Paul a certain amount of freedom because Judaism was protected under Roman law. Since the Christian community was seen as a subset of Judaism, certain rights and privileges were accorded to Christians.

All that had changed by the end of the first century.

The watershed moment in church history was AD 70, when the judgment of God fell upon Israel.

Jesus had warned the Jews time after time that the stone that the builders had rejected was to be the cornerstone of the new covenant. And in AD 70 Jerusalem was destroyed by the Roman armies, and the temple was destroyed as well.

The Jews fled from Jerusalem and dispersed to nations all over the world.

After that momentous occasion, the Christian community had a clearly separate identity from the Jewish religion.

Yet even before AD 70 we see the Christians coming together to worship and to celebrate the Lord's Supper on the first day of the week.

On this occasion Luke tells us that Paul had taken his leave from the Ephesian Christians and had traveled to Troas. On the first day of the week the disciples came together to break bread. Paul, being ready to depart the next day, spoke to them and continued his message until midnight. Paul's message was interrupted, and they celebrated the sacrament; then he resumed his preaching until daybreak. This was the way the church was committed to worship and to learning in the early days.

Sleepy Saints

Luke gives us this detail: **There were many lamps in the upper room where they were gathered together (v. 8).** The lamps were basically torches used to illumine the room so that people could see. The burning lamps, along with the people, used a lot of oxygen. As a result, a man named Eutychus was seated at a window, probably seeking a greater source of fresh air. The word *window* today usually refers to panes of glass that start three or four feet off the floor and then continue upward. We use windows so that we can see outside. However, **windows originally got their name because they were wind doors.** They were **a means of allowing fresh air into a building.**

Therefore, the windows of antiquity began at floor level and went up very high. Poor Eutychus was sitting on the edge of the window. The torches were sucking out the oxygen as Paul preached, and Eutychus grew sleepy. **He finally nodded off and fell out the window, and when he hit the ground three floors below, he was dead.**

When someone in the congregation falls asleep during the sermon, the preacher sees it. It is understandable when the ill or the elderly fall asleep during the service. However, if you are healthy and youthful, there are two things you should know. First, if you fall off your chair and break your neck and die, the best the preacher can do for you is call the undertaker. Preachers today do not have powers that the Apostle Paul had. Second, and more serious, is the implication of nodding off when God's Word is being proclaimed. Why does the mind begin to engage in woolgathering? **That rarely happens when we attend football games or other events attended with great excitement.**

John Calvin, in his great work on prayer, talked about how we as sinners are prone to fall asleep, even while we are praying. We fall asleep not only when we listen to the Word of God but when we speak directly to Him. Once when I was a guest at the home of some friends, I dozed off while my host was talking. Thirty-five years later I am still teased about it because it was so offensive and insulting. What are we communicating when we fall asleep when someone is speaking to us? We are saying that we really are not interested in what the other has to say. Calvin said this is our lot as sinners, that we fall asleep even while having a conversation with Almighty God.

There is something difficult about listening to someone speak for a lengthy time. It can become almost hypnotic and force us into dreamland. It happens from time to time, and surely preachers own some of the responsibility for it, but **if you are prone to fall asleep on a regular basis when the Word of God is being preached, you need to ask yourself why you are so disinterested in the things of God** that, when you hear them, they put you to sleep.

Is the Word of God so boring that your only recourse is to flee to the arms of Morpheus and enter into dreamland? **If that is the case, you need to ask yourself about the state of your soul.**

A Great Awakening

It is no accident that the greatest revival that ever came to America came to New England in the eighteenth century under the preaching of John Wesley and George Whitefield and Jonathan Edwards. That revival was called the Great Awakening. Souls that had been dormant, in slumber for years and years, were suddenly made alive. We are awakened by the power of God, and when that awakening comes to pass in our souls, the things of God can never again be boring to us because they are the stuff of which life is formed and made mature.

EXCELLENT ILLUSTRATION:

Some sit in church for a lifetime and are never awakened by the power of the Holy Spirit. They are like fetuses carried for several months in a mother's womb that afterward are stillborn.

God forbid that we should arrive at the end of our lives spiritually stillborn.

The Word of God is designed to wake us up. The Word of God is that which brings life to the soul, now and forevermore. That is why we should hunger and thirst as Christians to hear every word that comes from the mouth of God.

When Eutychus fell out the window and broke his neck and died, Paul ran downstairs and, like Elisha in the Old Testament, embraced him and raised him from the dead.

Then Paul continued to preach until dawn. **And they brought the young man in alive, and they were not a little comforted (v. 12).**

What Paul did brought great comfort to the people there.

God again authenticated His Apostle by using him as His instrument to raise this man from the dead.

- St. Andrew's Expository Commentary

CHAPTER 20 DESCRIBES Paul's ministry of encouraging the churches, most of which he had helped start. It goes through this fairly extended ministry rather quickly and then gives a sampling of one of the messages he gave on this journey. We can fill in some details from what Paul wrote in 2 Corinthians and Romans, composed during this time.

Encouraging the Churches in Macedonia and Greece (20:1-6)

AFTER ENCOURAGING THE Ephesians Paul leaves for Macedonia (v. 1). He travels through the area speaking many words of encouragement; eventually he reaches Greece (v. 2). **Luke strangely omits the fact that from Ephesus Paul first went to Troas and restlessly waited for Titus to come with news of the situation in Corinth.**

Because the latter did not arrive there, Paul "had no peace of mind"; as a result, he went to Macedonia, where he received good news of the situation in Corinth ([2 Cor. 2:12-14](#); [7:6-7](#)).

Encouragement is a key theme of this chapter.

The verb *parakaleo* ("to encourage") appears three times (vv. 1, 2, 12), and [verses 18-35](#) give a sample of the content of the encouragement Paul gave.

The wording of [verse 2](#) suggests that he spent a substantial time in Macedonia, unlike his first visit where he had to leave three Macedonian cities in a hurry. Some scholars suggest that he stayed one to two years in this area. During this time he wrote 2 Corinthians. He may have done some pioneer evangelism—for example, in Illyricum (which occupies the lands of the former Yugoslavia), the province northwest of Macedonia (see [Rom. 15:18-19](#)). By now Paul had established churches in a good portion of the Greek world. His next plan was to reach the Latin world, possibly using Rome as his base of operations.

Paul may have wanted to go to Jerusalem in time for the Passover. He was about to sail from Corinth on a ship bound for Syria, which possibly carried Jewish pilgrims on their way to Jerusalem for this feast. But **he found out about a plot against him, possibly by some of the people traveling on this ship (v. 3). As a result, he decided to take the long route on foot through Macedonia, traveling north instead of east.** He spent Passover in Philippi (v. 6), a city that had had such a small Jewish population that it did not even have a synagogue. According to his revised plan, he hoped to be in Jerusalem in time for the next feast, Pentecost (v. 16).

An important task during these days was to raise a substantial gift for the poor in the church in Jerusalem. There is only one allusion to this collection in Acts (24:17), but it was a topic Paul often brought up in his letters (Rom. 15:25-32; 1 Cor. 16:1-4; 2 Cor. 8-9).

Just as prominent representatives of the Diaspora Jewish communities took their annual temple tax to Jerusalem,

Paul was planning to take this contribution of the churches as a tangible expression of the solidarity of the Gentile Christians with the church from which the gospel first radiated.

The long list of traveling companions mentioned in verse 4 probably represented the churches that had made contributions.

Almost all of Paul's Gentile churches are mentioned. Corinth is not mentioned, but that may be either because Paul represented Corinth or because of strained relations between him and the Corinthian church.

Philippi is also not mentioned, but Luke, who has now joined the group, probably represents Philippi. The "we" section that came to a stop after the first visit to Philippi (16:16) starts again here (v. 6).

A Midnight Miracle in Troas (20:7-12)

FROM PHILIPPI PAUL and Luke sailed to Troas (v. 6), where there is a church that had probably not been started by Paul. There the Christians meet "on the first day of the week ... to break bread" (v. 7). **Here is the first clear reference in Scripture to the believers meeting for worship on the first day of the week.** We are not sure whether Sunday worship had already become a regular practice in the church or whether this meeting's being on a Sunday was coincidental. **By the time the Didache was written (late first or early second century) Sunday worship seems to have become commonplace.** As friends often did in those days when they met after a long absence, they talked into the night (v. 7b).

Luke may be referring here to conversation rather than a long sermon, for he uses the word *dialegomai* in [verse 7](#).

Luke adds an observation about "many lamps in the upstairs room" ([v. 8](#)), possibly to clear his hero Paul of responsibility for Eutychus's falling asleep.

Bruce explains what seems to have happened: "The hot, oily atmosphere caused by the crowd and the torches made it difficult for a youth who may have put in a hard day's work to keep awake, despite the priceless opportunity of learning truth from apostolic lips."

Doctor Luke must have been satisfied that Eutychus was indeed dead, unlike in Lystra, where Paul's opponents thought he was dead but were mistaken ([14:19](#)). Paul's comment, "Don't be alarmed, he's alive!" ([v. 10b](#)), refers to the young man's state after he was healed.

This is the last of eight occurrences of raising the dead in the Bible.

This occurrence has similarities with the two resurrections performed through Elijah and Elisha ([1 Kings 17:17-24](#); [2 Kings 4:32-37](#)). "Paul ... threw himself on the young man and put his arms around him" ([v. 10a](#)). The embrace was an extension of the more common practice of laying hands on a person during the act of healing. J. A. Alexander is probably right that "it was intended to connect a miraculous effect with the person by whom it was caused or brought about." Note how "Jesus realized that power had gone out from him" when the woman with an issue of blood was healed ([Mark 5:30](#)), suggesting a

close connection between the healing and the medium through whom the miracle was performed.

After breaking bread, Paul talked until daylight and left (v. 11), with the Christians greatly encouraged (*parakaleo* again).

WE SEE TWO significant themes that seem repeated in this section: the complex situations involving Paul and the Jews, and his encouraging the churches.

Paul and the Jewish reaction. Though it is perhaps a secondary theme to this passage, **the issue of Paul and the Jewish reaction to the gospel is an important part of the tension that Luke is building up as he moves toward the close of his book.**

Twice Luke records plots against him ([vv. 3, 19](#)), and the plots in Asia were described as severe tests to Paul ([v. 19](#)). He describes his impending visit to Jerusalem as promising hardship to him ([vv. 22-24](#)).

Paul specifically mentions his faithfulness in proclaiming the message to the Jews ([v. 21](#)).

We are also told about Paul in relation to the Jewish festivals ([vv. 6, 16](#)). We know that this trip will result in his arrest, and that a patriotic act of Paul will be interpreted as having defiled the temple.

The Jews reacted to Paul's message in the same way as they reacted to Jesus' message (see [Luke 4:16-31](#)).

In his Gospel Luke built up the tension relating to the significant final trip that Jesus made to Jerusalem. This begins as early as [9:51](#): "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem." Immediately after that he said that "the people [of Samaria] did not welcome him, because he was heading for Jerusalem" ([9:53](#)). A little later Luke mentioned that "Jesus went through the towns and villages, teaching as he made his way to Jerusalem" ([13:22](#)). Jesus himself said in connection with his journey that "surely no prophet can die outside Jerusalem!" ([13:33](#)). This prompted the lament: "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together" ([13:34](#)).

Later Luke again reported that Jesus was on his way to Jerusalem ([Luke 17:11](#)), and Jesus added that he would die and be raised up ([18:31-33](#)). As he neared Jerusalem the people thought that the kingdom of God was going to appear at once ([19:11](#)), prompting a parable.

This buildup came to climax with the events of Palm Sunday, when Jesus entered Jerusalem triumphantly, but the leaders rejected the people's welcoming cries.

Jesus wept over Jerusalem and predicted its destruction.

Then he cleared the temple of the money changers and continued to teach, while the leaders looked for a way to kill him (ch. 19).

A comment by the disciples about the grandeur of the temple prompted him to give a discourse about the coming events, particularly Jerusalem's doom (ch. 21). The next climax, of course, was the death of Jesus.

With what drama and pathos Luke has recorded how God's people rejected the Son of God!

Luke records a similar drama and pathos in his second volume in his report on the journey of one of the great sons of the Israelites to Jerusalem.

As with Jesus there are ominous signs of trouble, but Paul persists with the same assurance of impending crisis and the same resoluteness that Jesus had ([Acts 20:22-25](#)).

Rejection by his own people was not easy for Paul to take. In fact he "was severely tested by the plots of the Jews" ([v. 19](#)). It was during this period of his life that he wrote the letter to the Romans, with his sublime theological reflection on the Jewish rejection of the gospel. This theological discourse begins with an expression of his deep sorrow over this rejection ([Rom. 9:1-4a](#)).

I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel.

What principles can we derive from this for us today?

(1) It describes for us the mysterious phenomenon of Jewish rejection of the gospel. Like Paul we too should say, **"My heart's desire and prayer to God for the Israelites is that they may be saved" (Rom. 10:1). We too should, like Paul, yearn for the salvation of the Jews and support Jewish evangelism.**

(2) I believe, however, that **this biblical phenomenon of God's representatives being rejected by their own people has a wider application. It speaks a word of comfort and challenge to all those who in obedience to God are living as pilgrims, are paying the price of obedience, and are rejected by those who should know better.** Jesus "came to that which was his own, but his own did not receive him" (John 1:11). **We should not expect anything different for ourselves.** Jesus said, "No servant is greater than his master.' If they persecuted me, they will persecute you also." But **Jesus said immediately thereafter: "If they obeyed my teaching, they will obey yours also" (John 15:20).**

Along with disappointments will be a few successes that make the price paid worthwhile.

The itinerant ministry of encouragement.

Encouragement is the major theme of this chapter.

This is why Paul visits each city...

*encouragement is indicated by the
threefold repetition of the word **parakaleo**.*

**Paul's speech (vv. 18-35) gives a sampling of the
content of his "many words of encouragement"
(v. 2).**

**Note that the evangelistic preacher
is an encourager here.**

In the Bible evangelism and encouragement are often done by
the same person—a healthy combination for anyone doing
evangelism.

**There is no place in the Bible for a
specialist evangelist who concentrates
solely on his public ministry, leaving
personal ministry to others.**

Like God, Paul encouraged the people through three means.

(1) God encourages us through his presence, expressed in the incarnation of Christ and through the indwelling Holy Spirit. Similarly Christian leaders encourage other Christians through their being with people and identifying with them.

(2) Just as God encourages us through his Word, human encouragers do it through expounding the Word in teaching.

(3) As God encourages us through his actions on our behalf, we encourage others through deeds of kindness.

Let's look at these three means of encouragement in more detail.

(1) Paul encouraged people through his *presence*.

The arrival of the key leader of the Gentile mission in a city must have been an event of great encouragement to the believers there, especially since the visit was made primarily to encourage them. Paul's presence was not the detached presence of a specialist who does his public ministry and then retreats to his private world. **He really became one with the people, identifying with their hurts and aspirations. The speech to the Ephesians shows that Paul's presence was manifested in costly identification with the people (vv. 18-20, 31, 35).** Perhaps the best example of identification

through presence is the way he chatted through the night with the people ([vv. 7, 9, 11](#)); this is something friends do. **Paul's method of encouragement also included getting alongside people in their homes** ([v. 20](#)).

When Paul got alongside people, they were able to observe him. He says to them here: "You know how I lived the whole time I was with you" ([v. 18](#)). He later told Timothy, "You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings — what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured" ([2 Tim. 3:10-11](#)). **Timothy knew Paul through and through because his life was like an open book.** Therefore, he could send Timothy out on a mission as his representative and claim, **"He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church"** ([1 Cor. 4:17](#)).

In this process of identification and open friendship close ties developed, which made Paul vulnerable to being hurt.

And he was hurt, for three times in this passage we find references to tears or weeping ([vv. 19, 31, 37](#)).

But that is the cost of openhearted identification.

(2) Paul encouraged people through his *words*.

He "*traveled through that area, speaking many words of encouragement to the people*" (v. 2). [Verses 7 and 9](#) report the marathon talking session in Troas.

[Verses 18-35](#) give a sample of his message of encouragement. Teaching the Word, of course, is vital in encouragement. Thus, while Paul's first visits to most of the places mentioned in our passage were for evangelism, the second visits were primarily for teaching. Barnabas and Saul, who were outstanding evangelists, taught for a whole year in Antioch ([11:26](#)). Earlier we noted that in the evangelism in Acts, the evangelists preached and taught the gospel and also demonstrated it through their actions, especially through miracles. Now we see that this is the same for nurture. **Just as conversion takes place through faith, growth in grace also takes place through faith.** The faith awakened through the evangelist by word and deed is nurtured through the encourager by word and deed. **In the Bible the evangelist and the encourager are often the same person** (cf. [20:20-21](#)).

The above evidence should make us cautious about driving a wedge between evangelism and nurture, between preaching and teaching. While we are grateful for people like C. H. Dodd, who highlighted the importance of the *kerygma* (the proclaimed gospel) in distinction to the *didache* (the teaching), we must not draw too much of the distinction between the two.

Paul's identification with the people undoubtedly helped make his teaching concrete.

He knew the Word and the people...

to whom he spoke, so that he was able to teach relevantly to their situation. If we live close to people, our teaching becomes relevant to them. Note too Paul's final comment to these people before leaving them: He commits them "to God *and to the word of his grace*" ([v. 32](#), italics added). God's work of keeping his children safe is done primarily through the truth of the gospel, which is now contained in the written Word, the Bible. This passage, then, challenges us to teach the Word relevantly to our people for that will help them remain close to God.

(3) Paul encouraged people through his *actions*.

The great encouragement of the people in [verse 12](#) is directly connected with the raising up of Eutychus. Paul's house-to-house visits ([v. 20](#)) can be regarded as acts of kindness, as is whatever was involved in his "[serving] the Lord with great humility and with tears" ([v. 19](#)). He also worked hard with his hands and showed them that "by this kind of hard work we must help the weak" ([v. 35](#)). These are all actions that helped encourage these Christians.

REJECTION BY OUR OWN...

We noted that just as Jesus and Paul were rejected by their own, we too may face rejection from our own people.

The day before I wrote this I was at the police station, trying to secure the release of my assistant, who is like a son to me. He is from the other major race in our country. Some from his race are trying to divide our land through civil war. He was arrested and had the humiliation of staying twelve hours in a smelly, crowded, warm, and humid cell. He felt rejected by the nation he loves, having been arrested under suspicion of belonging to a group whose activities he himself detests.

A highly qualified professional rejects many lucrative offers of jobs in order to work for the state for a much lower salary but where she can perform a great service to the most needy people in the land. Rather than being appreciated and praised for the sacrifices she makes, she encounters jealousy and a mass of red tape that takes away much pleasantness from her job.

As both Jesus and Paul found rejection emotionally difficult to take, we too will find this hard on our emotions. That is inevitable, for we have a special love for these people and rejection by them is tough to take.

Jesus wept over Jerusalem. Paul had great sorrow and unceasing anguish in his heart over the Jews.

We too should not be surprised if we struggle with bitterness over rejection by our own. But we must fight such feelings and remain obedient to God's call.

We must keep yearning for these people until the day we die... remembering that... we are pilgrims who may see the fruit of our labors only in heaven.

Evangelists who encourage.

The combination of evangelist and encourager is an important one for the health of the church.

The Bible has no place for specialist evangelists who do nothing but preach publicly. Unfortunately, with specialization growing in today's church, this is becoming more common. We have evangelists who do little more than speak at public meetings. The rest of the time they spend in their hotels, often leaving a meeting before the audience is dismissed so as not to be disturbed by the people. True, we must ensure that those in public ministry not be overtaxed, resulting in physical and

emotional exhaustion. But we must also guard against the other extreme—having them do so little personal work that they lose touch with the people. This will ultimately render their message ineffective.

Jesus, Peter, and Paul are the most prominent evangelists in the New Testament. The portrait presented of them is of people who **excelled in personal ministry**. This has been my experience with some of the famous evangelists of today. Though the Christian world knows people like Billy Graham, John Stott, and Leighton Ford through their public ministry, many of us Christian workers know them more through their encouraging words and letters to us.

My first experience of speaking at an international conference was at the Amsterdam '83 conference for itinerant evangelists. I was thirty-four years old and felt inadequate to address 4,000 evangelists. I spoke on the call for senior evangelists to disciple younger evangelists. One of my points was that evangelists should take younger people with them when they travel and so have a "traveling Bible school," as Paul did. Billy Graham was not on the platform when I spoke. But at the end of the meeting he came to the platform, thanked me for my message, and told me that he would like to travel with me some day to learn how to minister in Asia. I was stunned! His word of encouragement filled me with joy and multiplied my resolve to encourage younger Christian workers.

Open-hearted identification. We must not forget that at the heart of Paul's ministry of encouragement was his identification with people. Today identification has become a science that is

studied in technical ways by anthropologists, sociologists, and missiologists. I do not want to downplay the importance of such studies. They give people an appreciation of cultures that will help people avoid mistakes that some missionaries have made in the past. But far more important is being with the people—being friends with them and chatting with them. Often we have such busy schedules that we find this inconvenient. Consequently, we substitute it with our studies, which can be done under conditions we can control. But this way it is difficult to get to the heart of where a people are. Much of their **heart-cry comes out through friendship**, and friendship is forged through lingering, as Paul did all night in Troas. This was not an isolated exception, for Jesus did the same thing with two of John's disciples who became his disciples after a long chatting session ([John 1:38-42](#)).

Paul's ability to linger with those whom he nurtured was the key to his ability to make friends. Bruce, in a book about the friends of Paul, says, "Paul attracted friends around him as a magnet attracts iron filings. His genius for friendship has been spoken of so often that it has become proverbial—almost cliché." **The main reason why Paul was able to make such close friends was that he opened his life to them.**

Unfortunately this openhearted approach to ministry is getting less and less popular today. We value our privacy so much that we prefer to keep our private lives and our ministerial lives separate.

Even the so-called accountability groups of many Christians are not with colleagues in their ministry (who can observe them best and so help them most) but with people they don't work closely with.

We are not used to bearing the pain of being close to people. Our generation is so committed to feeling good that it fears the experience of such pain. The result is a shallow ministry.

A key to openhearted ministry is lingering in conversation, as Paul did in Troas. Lingering creates an atmosphere for openness. Things come up that would not have come up in a more formal meeting. Such elements are usually the keys to a person's heart. Again, there is a trend against this type of relationship in ministry.

I have heard people say that leaders should not get too close to those they lead for they will not be able to lead them properly because of their friendship. That may be the way secular organizations work, but it is alien to a Christian understanding of leadership.

Jesus himself told his disciples: "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my

Father I have made known to you" ([John 15:15](#)). That is the openhearted ministry we are talking about. Such ministry has great rewards.

Few earthly pleasures can match the joy of true Christian friendship.

People are often afraid of this openhearted approach to ministry because of a fear of burnout, which has reached epidemic proportions in helping professions today. This can happen, of course, and we must be careful to avoid it.

Three things implied about Paul's ministry here helped him avoid burnout.

(1) His approach left room for relaxed lingering with friends, which is a great antidote to burnout. Driven people are most prone to burnout, and many are so busy with their "mission" that they have no time or inclination to nurture deep friendships.

(2) Paul knew how to be alone, especially with God; this is an even greater antidote to burnout. His huge prayer list (which emerges from the letters) must have taken a long time to cover. **Few things refresh us more than being in God's presence interceding for people.** Paul's twenty-mile walk from Troas to Assos ([v. 13](#)) may have been just for the purpose of being alone. Having a day off (a day of Sabbath rest) is important for Christian workers, especially in today's rushed society.

We know that when Jesus tried to take time off from the crowds, it was difficult. He said to his disciples, "Come with me by yourselves to a quiet place and get some rest. So they went away by themselves in a boat to a solitary place" ([Mark 6:31-32](#)). But the people caught up with them ([v. 33](#); see also [7:24](#)). Yet he persevered, trying hard to find time to be alone, and finally he succeeded ([6:46](#); see [1:35](#)).

The importance of these two points of enrichment through friends and through aloneness with God is well expressed by the fourth-century bishop of Milan, Ambrose, who writes in his work *Duties of the Clergy*, "Am I to suppose that he is fit to give me advice who never takes it for himself, or am I to believe that he has time to give me when he has none for himself?... How can a person have time for giving counsel when one has none for quiet?"

(3) Working in a team was important to Paul. In team ministry leaders will not do everything that needs to be done and run themselves into the ground. They depend a lot on others. Thus, a good leader must give high priority to equipping others to do the work. Paul, of course, was a master at this. **This is why he called only the leaders of Ephesus to come to Miletus.**

Though he had a general concern for the entire church at Ephesus, he took on the special responsibility of equipping leaders.

When he started churches, he soon appointed leaders ([14:23](#)). He gave special instruction to these leaders, as we see here and in the Pastoral Letters. He sent them as his representatives on missionary assignments.

Paul could trust people like Timothy and Titus because he had opened himself to them and taught them comprehensively
([1 Cor. 4:17](#)).

Paul's openhearted approach to ministry is well expressed in a statement he made to the Corinthians, who had closed their hearts to him.

Without reciprocating their closure, Paul responded by persisting in his openness since that was the best way to win them back:

"We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange... open wide your hearts also"
([2 Cor. 6:11-13](#)).

The teaching ministry. On several occasions we have discussed the challenge of teaching in today's world. Two unique points about teaching are mentioned in our passage.

(1) As a result of Paul's identification with the people, his teaching was relevant to their needs. **We must know the Scriptures and know our people. The best way to know the people is to get close to them.**

(2) Paul believed in the keeping power of the Word, which caused him to commit them "to God and to the word of his grace" ([v. 32](#)). I am reminded of what **Susanna Wesley told her son John: *"This book will keep you from sin or sin will keep you from this book."***

- NIV Application Commentary

Acts Chapter 20

Verse 1. *The uproar.* The tumult excited by Demetrius and the workmen. After it had been quieted by the town-clerk, [Acts 19:40,40](#).

Embraced them. Saluted them; **gave them parting expressions of kindness.** Comp. [Luke 7:45](#), [Romans 16:16](#), [1 Corinthians 16:20](#), [2 Corinthians 13:12](#); [1 Thessalonians 5:26](#), [1 Peter 5:14](#). The Syriac translates this, "Paul called the disciples, and consoled them, and kissed them."

To go into Macedonia. On his way to Jerusalem, agreeably to his purpose-recorded in [Acts 19:21](#).

(* "uproar was ceased" [Acts 19:40](#))

(* "go into Macedonia" [1 Corinthians 16:5](#), [1 Timothy 1:3](#))

Verse 2. *Over those parts.* The parts of country in and near Macedonia. **He probably went to Macedonia by Troas, where he expected to find Titus,** [2 Corinthians 2:12](#); **but not finding him there, he went by himself to Philippi, Thessalonica, etc., and then returned to Greece Proper.**

Into Greece. Into Greece Proper, of **which Athens was the capital.** While in Macedonia, he had great anxiety and trouble, but was at length comforted by the coming of Titus, who brought him intelligence of the liberal disposition of the churches of Greece in regard to the collection for the poor saints at Jerusalem, [2 Corinthians 7:5-7](#).

It is probable that the Second Epistle to the Corinthians was written during this time in Macedonia, and sent to them by Titus. See Note of Doddridge.

(*) "exhortation" [1 Thessalonians 2:3,11](#)

Verse 3. *And there abode.* Why he remained here is unknown. It is probable, that while in Greece he wrote the Epistle to the Romans. Comp. [Romans 15:25-27](#).

Laid wait. There was a design formed against him by the Jews, which they sought to execute. Why they formed this purpose, the historian has not informed us.

As he was about to sail. It would seem from this, that **the design of the Jews was to attack the ship in which he was about, to sail, or to arrest him on ship-board.** This fact determined him to take a much more circuitous route by land, so that the churches Of Macedonia were favoured with another visit from him.

Into Syria. On his way to Jerusalem...

He purposed, etc. **He resolved to avoid the snare which they had laid for him**, and to return by the same way in which he had come into Greece.

(*) "wait" [Acts 23:12](#), [25:3](#), [2 Corinthians 11:26](#)

(*) "purposed" "determined"

Verse 4. And there accompanied him. It was usual for some of the disciples to attend the apostles in their journeys.

Into Asia. It is not meant that they attended him from Greece through Macedonia; but that they went with him to Asia, having gone before him, and joined him at Troas.

Sopater of Berea. Perhaps the same person who, in [Romans 16:21](#), is called Sosipater, and who is there said to have been a kinsman of Paul.

Aristarthus, [Acts 19:29](#).

Gaius of Derbe. [Acts 19:29](#).

Tychicus. This man was high in the confidence and affection of Paul. In [Ephesians 6:21,22](#), he styles him **"a beloved brother, and faithful minister in the Lord."**

And Trophimus. Trophimus was from Ephesus, [Acts 20:29](#).
When Paul wrote his Second Epistle to Timothy, he was at
Miletum, sick, [2 Timothy 4:20](#).

(*) "Aristarchus" [Acts 19:29](#)

(*) "Timotheus" [Acts 16:1](#)

(*) "Tychius" [Ephesians 6:21](#)

(*) "Trophimus" [Acts 21:29](#), [2 Timothy 4:20](#)

Verse 5. *These going before.* Going before Paul and Luke. Dr.
Doddridge supposes that only Tychicus and Trophimus went
before the others. Perhaps the Greek most naturally demands
this interpretation.

Tarried for us. **The word "us" here shows that
Luke had again joined Paul as his companion.** In
[Acts 16:12](#), it appears that Luke was in Philippi, in the house of
Lydia. Why he remained there, or why he did not attend Paul in
his journey to Athens, Corinth, Ephesus, etc., is not known. It is
evident, however, that he here joined him again.

At Troas. [Acts 16:8](#).

(++) "tarried" "waited"

Verse 6. *After the days of unleavened bread.* **After the seven days of the passover, during which they ate only unleavened bread.** See [Exodus 12](#).

In five days. They crossed the Aegean Sea. Paul, when he crossed it on a former occasion, did it in two days, [Acts 16:11,12](#); but the navigation of the sea is uncertain, and they were now probably hindered by contrary winds.

(*) "unleavened bread" [Exodus 23:15](#)

(*) "Troas" [2 Timothy 4:13](#)

Verse 7. *And upon the first day of the week.* **Showing thus that this day was then observed buy Christians as holy time.** Comp. [1 Corinthians 16:2](#); [Revelation 1:10](#).

To break bread. Evidently to celebrate the Lord's Supper. Comp. [Acts 2:46](#). So the Syriac understands it, by translating it, "to break the Eucharist," i.e. the eucharistic bread. It is probable that the apostles and early Christians celebrated the Lord's Supper on every Lord's-day.

And continued his speech until midnight. The discourse of Paul continued until the breaking of day, [Acts 20:11](#). But it was interrupted about midnight by the accident that occurred to Eutychus.

The fact that Paul was about to leave them on the next day, probably to see them no more, was the principal reason why his discourse was so long continued. We are not to suppose, however, that it was one continued or set discourse. No small part of the time might have been passed in hearing and answering questions, though Paul was the chief speaker. The case proves that such seasons of extraordinary devotion may, in peculiar circumstances, be proper. **Occasions may arise where it will be proper for Christians to spend a much longer time than usual in public worship.** It is evident, however, that such seasons do not often occur.

(*) "first day" [1 Corinthians 16:2](#), [Revelation 1:10](#)

(*) "break bread" [Acts 2:42,46](#), [1 Corinthians 10:16](#), [11:20-34](#)

(++) "speech" "discourse"

Verse 8. *And there were many lights.* Why this circumstance is mentioned is not apparent. It, however, meets one of the slanders of the early enemies of Christianity, that Christians in their assemblies were accustomed to extinguish all the lights, and to commit every kind of abomination. Perhaps the mention of many lights here is designed to intimate that it was a place of public worship, as not only the Jews, but the Gentiles were accustomed to have many lights burning in such places.

In the upper chamber. [Acts 1:13](#).

[Acts 1:13](#) "upper" "room"

(*) "together" "Assembled"

Verse 9. *And there sat in a window.* The window was left open, probably to avoid the malice of their enemies, who might be disposed otherwise to charge them with holding their assemblies in darkness for purposes of iniquity. **The window was a mere opening in the wall** to let in light, as there was no *glass* known at that time; and as the shutters of the window were not closed, there was nothing to prevent Eutychus from falling down.

The third loft. The third story.

And was taken up dead. Some have supposed that he was merely stunned with the fall, and that he was still alive. But **the obvious and therefore the safest interpretation is, that he was actually killed by the fall, and was miraculously restored to life.** This is an instance of sleeping in public worship that has some apology. The late hour of the night, and the length of the services, were the excuse. But, though the thing is often done now, yet how seldom is a sleeper in a church furnished with an excuse for it.

No practice is more shameful, disrespectful, and abominable, than that so common of sleeping in the house of God.

Verse 10. *And fell on him*, etc. Probably stretching himself on him **as Elisha did on the Shunammite's son**, [2 Kings 4:33-35](#). It was an act of tenderness and compassion, evincing a strong desire to restore him to life.

Trouble not yourselves. They would doubtless be thrown into great consternation by such an event. Paul therefore endeavoured to compose their minds by the assurance that he would live.

For his life is in him. He is restored to life.

This has all the appearance of having been a miracle. Life was restored to him as Paul spoke.

(*): "fell on him" [1 Kings 17:21](#), [2 Kings 4:34](#)

Verse 11. *Come up again.* To the upper room, [Acts 20:8](#).

And had broken bread, and eaten, Had taken refreshment. As this is spoken of Paul only, it is evidently distinguished from the celebration of the Lord's Supper.

Verse 12. *Not a little comforted.* By the fact that he was alive; perhaps also strengthened by the evidence that a miracle had been wrought.

- Barnes' Notes on the New Testament.

Paul's Journeys (20:1-6)

Tumults or opposition may constrain a Christian to remove from his station or alter his purpose, but his work and his pleasure will be the same, wherever he goes. Paul thought it worth while to bestow five days in going to Troas, though it was but for seven days' stay there; but **he knew, and so should we, how to redeem even journeying time, and to make it turn to some good account.**

Eutychus Restored to Life (20:7-12)

Though the disciples read, and meditated, and prayed, and sung apart, and thereby kept up communion with God, yet they came together to worship God, and so kept up their communion with one another.

They came together on the first day of the week, the Lord's day. It is to be religiously observed by all disciples of Christ.

In the breaking of the bread, not only the breaking of Christ's body for us, to be a sacrifice for our sins, is remembered, but the breaking of Christ's body to us, to be food and a feast for our souls, is signified.

In the early times it was the custom to receive the Lord's supper every Lord's day, thus celebrating the memorial of Christ's death. In this assembly Paul preached. The preaching of the gospel ought to go with the sacraments. They were willing to hear, he saw they were so, and continued his speech till midnight. Sleeping when hearing the word, is an evil thing, a sign of low esteem of the word of God. We must do what we can to prevent being sleepy; not put ourselves to sleep, but get our hearts affected with the word we hear, so as to drive sleep far away. **Infirmity requires tenderness; but contempt requires severity.** It interrupted the apostle's preaching; but was made to confirm his preaching. Eutychus was brought to life again. And as they knew not when they should have Paul's company again, they made the best use of it they could, and reckoned a night's sleep well lost for that purpose. **How seldom are hours of repose broken for the purposes of devotion! but how often for mere amusement or sinful revelry! So hard is it for spiritual life to thrive in the heart of man! so naturally do carnal practices flourish there!** - Matthew Henry

Chapter 20

20:1-3 While in Greece, Paul spent much of his time in Corinth. From there he wrote the letter to the Romans. Although Paul had not yet been to Rome, believers had already started a church there ([2:10](#); [18:2](#)). Paul wrote to tell the church that he planned to visit the Roman believers. The letter to the Romans is a theological essay on the meaning of faith and salvation, an explanation of the relation between Jews and Gentiles in Christ, and a list of practical guidelines for the church.

20:4 These men who were traveling with Paul represented churches that Paul had started in Asia. Each man was carrying an offering from his home church to be given to the believers in Jerusalem.

Having each man deliver the gift gave the gifts a personal touch and strengthened the unity of the believers.

This was also an effective way to teach the church about giving, because the men were able to report back to their churches the way God was working through their giving. Paul discussed this gift in one of his letters to the Corinthian church (see [2 Corinthians 8:1-21](#)).

20:5, 6 The use of *us* and *we* shows that this is where Luke again joined the group. The last *we* occurred in [chapter 16](#).

20:6 Jewish believers celebrated the Passover (which was immediately followed by the Festival of Unleavened Bread) according to Moses' instructions (see [Exodus 12:43-51](#)) even if they couldn't be at Jerusalem for the occasion.

20:8, 9 The "flickering lamps" were candles in lanterns. **The combination of the heat from the candles and the number of people gathered in the upstairs room probably made the room very warm.** This no doubt helped Eutychus fall asleep, as well as the fact that Paul spoke for a long time.

Eutychus was probably between the ages of 8 to 14 years old (the age of a "young man").

- Life Application Study Bible.

20:1 *departed*. Paul left on his trip to Jerusalem via Greece (see note on [19:21](#)). *Macedonia*. See note on [16:9](#).

20:2 *he had gone over that region*. Macedonia and Achaia (see note on [19:21](#)).

20:3 *three months*. Most or all of it were likely spent in Corinth.

Jews plotted against him.

See 9:20, 23; 13:45; 14:2, 19; 17:5-9, 13; 18:6, 12, 13; 19:9; 21:27-36; 23:12-15. Tragically, most of the opposition to Paul's ministry stemmed from his fellow countrymen (cf. 2 Cor. 11:26).

The Jewish community of Corinth hated Paul because of its humiliating debacle before Gallio (18:12-17), and the stunning conversions of two of its most prominent leaders, Crispus (18:8), and Sosthenes (18:17; 1 Cor. 1:1).

Luke does not record the details of the Jews' plot, but it undoubtedly involved murdering Paul during the voyage to Palestine. The apostle would have been an easy target on a small ship packed with Jewish pilgrims. Because of that danger, Paul canceled his plans to sail from Greece to Syria. Instead, he decided to go north into Macedonia, cross the Aegean Sea to Asia Minor, and catch another ship from there. That delay cost Paul his opportunity to reach Palestine in time for Passover; but he hurried to be there in time for Pentecost (v. 16).

20:4 *Sopater of Berea... Trophimus of Asia*. Paul's traveling companions came from the various provinces in which he had ministered. **These men were likely the official representatives of their churches, chosen to accompany Paul as he took the offering to Jerusalem** (see note on [19:21](#); cf. [1 Cor. 16:3, 4](#)).

20:5 *for us*. **The first person plural pronoun reveals that Luke rejoined Paul in Philippi (v. 6)**. Being a Gentile, he was able to remain there to minister after Paul and Silas were forced to leave ([16:20, 39, 40](#)). This verse begins the second of the three "we passages" in which Luke accompanied Paul on his travels (see [Introduction: Author and Date](#)). *Troas*. See note on [16:7, 8](#).

20:6 *from Philippi*. **Paul, along with Luke, and possibly Titus, crossed the Aegean Sea from Philippi to Troas**. That crossing, due to unfavorable winds, took five days; Paul's earlier crossing from Troas to Neapolis (Philippi's port) had taken only two days ([16:11](#)). In Troas, they were reunited with the rest of their party. *Days of Unleavened Bread*. I.e., Passover ([Ex. 12:17](#)).

20:7 *first day of the week*. Sunday, the day the church gathered for worship, because it was the day of Christ's Resurrection. Cf. [Matthew 28:1](#); [Mark 16:2, 9](#); [Luke 24:1](#); [John 20:1, 19](#); [1 Corinthians 16:2](#). The writings of the early church Fathers confirm that the church continued to meet on Sunday after the close of the NT period.

Scripture does not require Christians to observe the Saturday Sabbath:

- (1) the Sabbath was the sign of the Mosaic covenant ([Ex. 31:16, 17](#); [Neh. 9:14](#); [Ezek. 20:12](#)), whereas Christians are under the New Covenant ([2 Cor. 3](#); [Heb. 8](#));
- (2) there is no NT command to keep the Sabbath;
- (3) the first command to keep the Sabbath was not until the time of Moses ([Ex. 20:8](#));
- (4) the Jerusalem Council (ch. 15) did not order Gentile believers to keep the Sabbath;
- (5) Paul never cautioned Christians about breaking the Sabbath; and
- (6) the NT explicitly teaches that Sabbath-keeping was not a requirement (*see notes on* [Rom. 14:5](#); [Gal. 4:10, 11](#); [Col. 2:16, 17](#)). *to break bread*. The common meal associated with the communion service ([1 Cor. 11:20-22](#)).

20:8 lamps. The fumes given off by these oil-burning lamps help explain why Eutychus fell asleep ([v. 9](#)). *upper room*. See note on [1:13](#).

The early church met in homes ([Rom. 16:5](#); [1 Cor. 16:19](#); [Col. 4:15](#); [Philem. 2](#)); the first church buildings date from the third century.

20:9 *young man*. **The Greek word suggests he was between seven and fourteen years old.** His youth, the fumes from the lamps, and the lateness of the hour ([v. 7](#)) gradually overcame his resistance. He dozed off, fell out of the open window, and was killed.

20:10 *his life is in him*. **This does not mean that he had not died, but that his life had been restored.**

As a physician, Luke knew whether someone had died, as he plainly states ([v. 9](#)) was the case with Eutychus.

- The MacArthur Bible Commentary.

Chapter 20

Verse 1

1 tn Or “exhorting.”

2 tn Or “and taking leave of them.”

3 sn *Macedonia* was the Roman province of Macedonia in Greece.

Verse 2

4 tn BDAG 633 s.v. μέρος 1.b.γ gives the meanings “*the parts* (of a geographical area), *region, district*,” but the use of “district” in this context probably implies too much specificity.

5 tn *Grk* “and encouraging them with many words.” The participle παρακαλέσας (*parakalesas*, “**encouraging**”) **has been translated by the phrase “spoken... words of encouragement”** because the formal equivalent is awkward in contemporary English.

6 tn *Grk* “[to] them”; the referent (the believers there) has been specified in the translation for clarity.

7 tn In popular usage the term translated “Greece” here could also refer to the Roman province officially known as Achaia (BDAG 318 s.v. Ἑλλάς).

Verse 3

8 tn BDAG 841 s.v. ποιέω 5.c, “w. an acc. of time *spend, stay*.”

9 tn The participle βενομένης (*benomenēs*) has been translated as a causal adverbial participle. L&N 30.71 has “ἐπιβουλής αὐτῷ ὑπὸ τῶν Ἰουδαίων ‘because the Jews had made a plot against him’ [Ac 20:3](#).”

10 sn **This plot is one of several noted by Luke ([Acts 9:20](#); [20:19](#); [23:30](#)).**

11 tn BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: *intend, propose, have in mind...* [Ac 17:31](#); [20:3](#), [7](#), 13ab; [23:15](#); [26:2](#); [27:30](#).”

12 tn BDAG 62 s.v. ἀνάγω 4 gives “*put out to sea*” here (as a nautical technical term). However, since the English expression “put out to sea” could be understood to mean Paul was already aboard the ship (which is not clear from the context), the simpler expression “sail” is used at this point in the translation.

13 tn BDAG 199 s.v. γίνομαι 7 has “ἐγένετο γνώμης *he decided* [Ac 20:3](#).”

14 sn *Macedonia* was the Roman province of Macedonia in Greece.

Verse 4

15 tn *Grk* “He”; the referent (Paul) has been specified in the translation for clarity.

16 sn *Berea* (alternate spelling in NRSV *Beroea*; Greek *Beroia*) was a very old city in Macedonia on the river Astraeus about 45 mi (75 km) from Thessalonica.

map For location see [JP1-C1](#); [JP2-C1](#); [JP3-C1](#); [JP4-C1](#).

17 tn *Grk* “of the Thessalonians.”

map For location see [JP1-C1](#); [JP2-C1](#); [JP3-C1](#); [JP4-C1](#).

18 tn *Grk* “and Gaius,” but this καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

19 sn *Derbe* was a city in Lycaonia about 30 mi (50 km) southeast of Lystra.

map For location see [JP1-E2](#); [JP2-E2](#); [JP3-E2](#).

20 tn *Grk* “the Asians Tychicus and Trophimus.” In the NT “Asia” always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

Verse 5

21 tn *Grk* “These, having gone on ahead, were waiting.” The participle προελθόντες (*proelthontes*) has been translated as a finite verb due to requirements of contemporary English style.

22 sn ***Troas was a port city (and surrounding region) on the northwest coast of Asia Minor.***

Verse 6

23 sn This marks the beginning of another “we” section in Acts. These have been traditionally understood to mean that Luke was in the company of Paul for this part of the journey.

24 map For location see [JP1-C1](#); [JP2-C1](#); [JP3-C1](#); [JP4-C1](#).

25 sn ***The days of Unleavened Bread refer to the week following Passover.*** Originally an agricultural festival commemorating the beginning of harvest, it was celebrated for seven days beginning on the fifteenth day of the

month Nisan (March-April). **It was later combined with Passover** ([Exod 12:1-20](#); [Ezek 45:21-24](#); [Matt 26:17](#); [Luke 22:1](#)).

26 tn BDAG 160 s.v. ἄχρι 1.a.α has “ἄ. ἡμερῶν πέντε *within five days* [Ac 20:6](#).”

27 tn *Grk* “to them”; the referent (the others mentioned in [v. 4](#)) has been specified in the translation for clarity.

28 sn *Troas* was a port city (and surrounding region) on the northwest coast of Asia Minor. **From Philippi to Troas was about 125 mi** (200 km).

Verse 7

29 sn *On the first day*. This is the first mention of a Sunday gathering ([1 Cor 16:2](#)).

30 tn Or “assembled.”

31 tn The verb διαλέγομαι (*dialegomai*) is frequently used of Paul addressing Jews in the synagogue. As G. Schrenk (*TDNT* 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in [Matt 4:23](#) and [Mark 1:21](#). In the context of a Christian gathering, it is preferable to translate διελέγετο (*dielegeto*) simply as “speak” here. The imperfect verb διελέγετο has been translated as an ingressive imperfect.

32 tn BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: *intend, propose, have in mind*... [Ac 17:31](#); [20:3](#), [7](#), [13ab](#); [23:15](#); [26:2](#); [27:30](#).”

33 tn Or “prolonged.”

Verse 8

34 tn More commonly λαμπάς (*lampas*) means “torch,” but here according to BDAG 585 s.v. λαμπάς 2, “*lamp*... w. a wick and space for oil.”

35 sn This is best taken as a parenthetical note by the author.

Verse 9

36 tn This window was probably a simple opening in the wall (see also BDAG 462 s.v. θυρίς).

37 tn *Grk* “sinking into a deep sleep.” BDAG 529 s.v. καταφέρω 3 has “ὕπνω βαθεῖ *sink into a deep sleep*... [Ac 20:9a](#).” The participle καταφερόμενος (*katapheromenos*) has been translated as a finite verb due to requirements of contemporary English style.

38 tn The participle διαλεγόμενου (*dialegomenou*) has been taken temporally.

39 tn BDAG 529 s.v. καταφέρω 3 has “κατενεχθεῖς ἀπὸ τοῦ ὕπνου *overwhelmed by sleep* [vs. 9b](#),” but this expression is less common in contemporary English than phrases like “fast asleep” or “sound asleep.”

Verse 10

40 tn *Grk* “going down.” The participle καταβάς (*katabas*) has been translated as a finite verb due to requirements of contemporary English style.

41 tn BDAG 377 s.v. ἐπιπίπτω 1.b has “ἐπέπεσεν αὐτῷ *he threw himself upon him* [Ac 20:10](#).”

42 tn *Grk* “on him”; the referent (the young man) has been specified in the translation for clarity.

43 tn BDAG 959 s.v. συμπεριλαμβάνω has “to throw one's arms around, *embrace* w. acc. to be supplied [Ac 20:10](#).” However, “embraced the young man” might be taken (out of context) to have erotic implications, while “threw his arms around him” would be somewhat redundant since “threw” has been used in the previous phrase.

44 tn *Grk* “for his life is in him” (an idiom).

Verse 11

45 tn *Grk* “he”; the referent (Paul) has been specified in the translation for clarity.

46 tn *Grk* “going back upstairs.” The participle ἀναβάς (*anabas*) has been translated as a finite verb due to requirements of contemporary English style.

47 tn *Grk* “talking with them.” The participle ὁμιλήσας (*homilēsas*) has been translated as a finite verb due to requirements of contemporary English style.

Verse 12

48 tn *Grk* “were not to a moderate degree” (an idiom). L&N 78.11 states: “μετρίως: a moderate degree of some activity or state - ‘moderately, to a moderate extent.’ ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως ‘they took the young man home alive and were greatly comforted’ [Ac 20:12](#). In [Ac 20:12](#) the phrase οὐ μετρίως, literally ‘not to a moderate degree,’ is equivalent to a strong positive statement, namely, ‘greatly’ or ‘to a great extent.’”

- NET Bible.

Chapter 20

[20:3, 6](#) This plot by Jewish opponents prompted Paul to change travel plans from taking a ship from Greece (Achaia) to Syria to traveling overland from Greece to Macedonia, where he got a boat in Philippi.

[20:5](#) The "we" narrative resumes (to [v. 15](#)).

Twisted Scripture: Acts 20:7

The Churches of Christ believe that this verse sets the pattern for partaking of the Lord's Supper every Sunday. [Acts 2:46](#) indicates, however, that the first Christians came together daily to break bread. We cannot conclude from [Ac 20:7](#) alone that believers must break bread weekly.

[20:9-10](#) Like Peter ([9:36-41](#)), Paul apparently raised a person from the dead.

- The Apologetics Study Bible

XX: 1. (1) *“After the tumult had ceased, Paul called to him the disciples, and bade them farewell, and departed to go into Macedonia.”*

Thus ended the long-continued labors of the apostle in Ephesus. The “great and effectual door,” which he saw open before him but a few weeks previous, had now been suddenly closed; and the “many adversaries,” for the noble purpose of resisting whom he had resolved to remain in Ephesus till Pentecost, had prevailed against him. He had accomplished much in the city and province, but there seemed now a terrible reaction among the people in favor of their time-honored idolatry, threatening to crush out the results of his long and arduous labors.

When the disciples, whom he had taught and warned with tears, both publicly and from house to house, for the space of three years, were gathered around him for the last time, and he was about to leave them in a great furnace of affliction, no tongue can tell the bitterness of the final farewell.

All was dark behind him, and all forbidding before him; for he turns his face toward the shore across the Ægean, where he had been welcomed before with stripes and imprisonment. No attempt is made, either by Luke or himself, to describe his feelings, until he reached Troas, where he was to embark for Macedonia, and where he expected to meet Titus returning from Corinth.

At this point, a remark of his own gives us a clear insight to the pent-up sorrows of his heart. He writes to the Corinthians: “When I came to Troas for the gospel of Christ, and a door was opened to me by the Lord, I had *no rest* in my spirit, because I found not my brother Titus; but took leave of them, and came away into Macedonia.”

We have followed this suffering apostle through many disheartening scenes, and will yet follow him through many more; but only on this occasion do we find his heart so sink within him that he can not preach the gospel, though the door is opened to him by the Lord.

He had hoped that the weight of sorrow which was pressing him down above his strength to bear, would be relieved by the sympathy of the beloved Titus, and the good news that he might bring from Corinth; but the pang of disappointment added the last ounce to the weight which crushed his spirit, and he rushed on, blinded with tears, in the course by which Titus was coming.

A heart so strong to endure, when once crushed, can not readily resume its wonted buoyancy. Even after the sea was between him and Ephesus, and he was once more among the disciples of Macedonia, **he is still constrained to confess, “When we had come into Macedonia, our flesh had no rest, but we were afflicted on every side; without were fightings; within were fears.”**

Finally, however, the long-expected Titus arrived with good news from Corinth,

and thus the Lord, who never forgets his servants in affliction, brought comfort to the overburdened heart of Paul, and enabled him to change the tone of the second letter to the Corinthians, and express himself in these words:

“Nevertheless, God, who is the comforter of those who are lowly, comforted us by the coming of Titus, and not by his coming only, but by the consolation with which he was comforted in you, telling us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more.”

But the news brought by Titus was not all of a cheering kind.

He told of the good effects of the former epistle; that the majority of the Church had repented of their evil practices; that they had excluded the incestuous man; and that they were forward in their preparation for a large contribution to the poor saints in Judea.

But he also brought word that Paul had some bitter personal enemies in the Church, who were endeavoring to injure his reputation, and subvert his apostolic authority.

For the purpose of counteracting the influence of these ministers of Satan, encouraging the faithful brethren in their renewed zeal,

and presenting to them many solemn and touching reflections suggested by his own afflictions, he addressed them the epistle known as the Second to the Corinthians, and dispatched it by the hand of Titus and two other brethren, whose names are not mentioned.

That we are right in assuming this as the date of this epistle, is easily established. For *First*, He refers, in the epistle, to having recently come from Asia into Macedonia, which he had now done according to the history. *Second*, He wrote from Macedonia, when about to start from that province to Corinth. But he was never in Macedonia previous to this, except when there was as yet no Church in Corinth, and he was never here afterward on his way from Asia to Corinth.

vv.2-3. The career of the apostle for the next few months is not given in detail, but the whole is condensed into this brief statement: (2) “*And when he had gone through those parts, and had given them much exhortation, he went into Greece; (3) and having spent three months there, he resolved to return through Macedonia, because a plot was laid against him by the Jews as he was about to set sail for Syria.*” **Several events transpired in the interval thus hurriedly passed over, a knowledge of which is accessible through epistles written at the time, and which we shall briefly consider.**

When Paul and Barnabas were in Jerusalem on the mission from the Church in Antioch, as recorded in the fifteenth chapter of Acts, it was formally agreed, among the apostles then present,

that Peter, James, and John should labor chiefly among the Jews, and Paul and Barnabas among the Gentiles. It was stipulated, however, that the latter should assist in providing for the poor in Judea. “This,” says Paul, “I was also forward to do.” In accordance with this agreement, we find that **he was now urging a general collection in the Churches of Macedonia and Achaia** for this purpose. The Churches in Achaia, indeed, were ready for the contribution a whole year before this, and Paul had written to them in the First Epistle to the Corinthians, “Upon the first day of the week, let each of you lay by him in store, as God has prospered him, that there be no collections when I come.” For prudential considerations, such as prompted him so often to labor without remuneration from the Churches, he was not willing to be himself the bearer of this gift, although the Churches in Macedonia had entreated him to do so. He at first, indeed, had not fully intended to go to Jerusalem in connection with it, but had said to the Churches, “Whomsoever you will approve by letters, them will I *send* to take your gift to Jerusalem; and if it be proper that I should go also, they shall go with me.” The importance of the mission, however, grew more momentous as time advanced, so that he resolved to go himself, and the enterprise became a subject of most absorbing interest.

The circumstance which led to this result was the increasing alienation between the Jews and the Gentiles within the Church. The decree of the apostles and inspired brethren in Jerusalem, though it had given comfort to the Church in Antioch, where the controversy first became rife, and had done good everywhere that it was carried, had not succeeded in entirely quelling the pride and arrogance of the judaizing teachers. They had

persisted in their schismatical efforts, until there was not a widespread disaffection between the parties, threatening to rend the whole Church into two hostile bodies. By this influence the Churches in Galatia had become almost entirely alienated from Paul, for whom they once would have been willing to pluck out their own eyes, and were rapidly led back under bondage to the law of Moses. The Church in Rome, at the opposite extremity of the territory which had been evangelized, was also disturbed by factions, the Jews insisting that justification was by works of law, and that the distinctions of meats and holy days should be perpetuated. Such danger to the cause could but be to Paul a source of inexpressible anxiety; and while it was imminent he concentrated all his energies to its aversions.

Already engaged in a general collection among Churches composed chiefly of Gentiles, for the benefit of Jewish saints in Judea, and knowing the tendency of a kind action to win back alienated affections, he pushes the work forward with renewed industry, for the accomplishment of this good end. He presents this motive to the Corinthians, in the following words: “For the ministration of this service not only supplies the *wants* of the saints, but also *superabounds* to God, by means of many *thanksgivings* (they *glorifying* God, through the proof supplied by this ministration of your subjection to the gospel of Jesus Christ which you have confessed, and of the liberality of your fellowship for them and for all,) and by their *prayers* in your behalf, having a *great affection* for you on account of the exceeding favor of God which is in you.” He here expresses as great confidence in the good result of the enterprise, as if it were already accomplished, and the Jews were already overflowing

with affection to the Gentiles, and offering many thanksgivings and prayers to God in their behalf.

Thus he felt while stimulating the liberality of the brethren; but when the collections were all made in the Churches, and he was about to start from Corinth to Jerusalem with it, his anxiety was most intense, and he began to fear the alienation of the Jews was so great that they would not accept the gift, and thus the breach he was trying to close would be opened wider. We know this by the almost painful earnestness with which he calls upon the brethren at Rome to pray with him for the success of his efforts. He says: “Now I *beseech* you, brethren, for the *Lord Jesus Christ's sake*, and for the *love of the Spirit*, that you *strive* together with me in *prayer* to God for me, that I may be *delivered* from the *disobedient* in Judea, and that my service which I have for Jerusalem may be *accepted by the saints*.” If he called thus earnestly for the prayers of the distant Church at Rome, how much more must he have enlisted those of the Churches in Achaia and Macedonia, who were immediately concerned in the enterprise itself!

We have here the spectacle of a man who was regarded with suspicion, if not with positive dislike, by a large portion of his brethren, securing from others who were involved with him in the same reproach, a self-denying contribution for the temporal wants of the disaffected party; and, then, fearing lest their disaffection was so great as to lead them to reject the gift—a fear which would cause most men to withhold it entirely—he calls upon all the donors to unite in persistent prayer that it might not be rejected.

The object of it all, too, was to gain no selfish ends, but to win back the alienated affections of brethren, and to preserve the unity of the body of Christ. No nobler instance of disinterested benevolence can be found in the history of men.

The prosecution of the enterprise as we will hereafter see, was in keeping with the magnanimity of its inception. But before we consider it further, we must briefly notice some kindred facts.

For the same grand purpose which prompted the great collection, Paul wrote, during his three months' stay in Corinth, the two epistles to the Galatians and the Romans. This we have already assumed in our references to them as cotemporaneous with the collection. The most conclusive evidence for assigning to them this date may be briefly stated as follows: In the epistle to the Romans, Paul expressly states that he was about to start for Jerusalem with the contribution which had been collected. But this could have been said only toward the close of his present stay in Corinth. Moreover, Gaius, who lived in Corinth, was his host at the time of writing to the Romans; and Phoebe, of the Corinthian seaport Cenchrea, was the bearer of the epistle. As for Galatians, it contains a reference to Paul's *first* visit to them, implying that he had been there a second time. His words are: "You know that it was on account of sickness that I preached the gospel to you at the first." It was written, then, after his second visit. But this leaves the date very indefinite, and there are no other notes of time within the epistle itself to fix it more definitely. There is, however, a close correspondence in subject-matter between it and the epistle to the Romans,

indicating that they were written under the same condition of affairs, and about the same time. This, in the absence of conflicting evidence, is considered conclusive. It is not certain which of the two was written first, but, as in Romans, Paul speaks of his departure for Jerusalem as about to take place, it is more probable that Galatians was written previous to this. In both, the apostle contends by authority and by argument against the destructive teaching of the judaizing party, striving, by this means, to put them to silence at the same time that he was aiming, by a noble act of self-denial, to win back their goodwill, both to himself and to the Gentiles, whose cause he had espoused.

Having dispatched these two epistles, and collected about him the messengers of the various Churches, the apostle was about to start for Syria by water, when, as the text last quoted affirms, he learned that a plot was laid against him by the Jews, which determined him to change his course.

This plot was probably an arrangement to waylay him on the road to Cenchrea, and perhaps both rob and murder him. Having timely notice of the danger, “he determined to return through Macedonia,” and started by another road.

vv.4-5. (4) *“And there accompanied him, as far as Asia, Sopater of Berea; Aristarchus and Secundus of Thessalonica; Gaius of Derbe, and Timothy; and Tychicus and Trophimus of*

Asia. (5) These, going before, waited for us at Troas.” This sentence brings us again into company with two familiar companions of Paul, from whom we have been parted for some time. The name of Timothy has not occurred in the history before, since he was dispatched with Erastus from Ephesus into Macedonia. He had, however, joined company again with Paul while the latter was in Macedonia, as we learn from the fact that his name appears in the salutation of the Second Epistle to the Corinthians. Luke, the other party here introduced, has not been an eye-witness of the scenes he was describing since the scouring of Paul and Silas in Philippi. His significant *we* and *us* were discontinued then, and are not resumed until he says, in this verse, “These, going before, waited for *us* in Troas.” The probability is, that he had resided in that city during the whole of this period, and now, as Paul was passing through on his way to Jerusalem, he once more joined the company. During his absence the narrative has been very hurried and elliptical. We shall now, for a time, find it circumstantial in the extreme.

v.6. The delay of Paul at Philippi may be well accounted for by the strong affection which he bore toward the congregation there, and his present expectation that he would see their faces in the flesh no more. (6) “*And we, after the days of unleavened bread, sailed away from Philippi, and came to them in Troas in five days, where we remained seven days.*”

The “days of unleavened bread” here mentioned remind us that it had been nearly one year since the close of Paul's labors in Ephesus;

for he was awaiting the approach of Pentecost when the mob was aroused by Demetrius. He probably left there between the Passover and Pentecost, and as the Passover had now returned again, **the time he had spent in his tour through Macedonia and Achaia and back to Philippi must have occupied ten or eleven months.**

The voyage from Philippi to Troas occupied, as here stated, five days, though, on a former occasion, they had sailed from Troas and reached Philippi in two days. The delay on this trip is suggestive of adverse winds.

The brethren who had preceded Paul and Luke to Troas had already spent there the five days occupied by the latter on the journey, and a portion of the seven days of unleavened bread which they spent in Philippi. The seven additional days now spent there by the whole company, making an aggregate of more than two weeks, gave sufficient time to accomplish much in a community where a door was already opened by the Lord.

v.7. The last period of seven days included and was terminated by the Lord's day. (7) *“And on the first day of the week, when the disciples came together to break the loaf, Paul discoursed to them, about to depart on the next day, and continued his discourse till midnight.”* This passage indicates both the day of the week in which the disciples broke the loaf, and the prime object of their meeting on that day. It shows that the loaf was broken on the first day of the week; and we have no apostolic precedent for breaking it on any other day.

The disciples came together on that day, even though Paul and Luke and Timothy, and all the brethren who had come from Greece, were present, not primarily to hear one or more of them discourse, but “to *break the loaf*.” Such is the distinct statement of the historian. That such was an established custom in the Churches is implied in a rebuke administered by Paul to the Church at Corinth, in which he says: “When you come together in one place, it is not to eat the Lord's supper.” Now, for this they would not have deserved censure, had it not been that to eat the Lord's supper was the proper object of their assemblage. These facts are sufficient to establish the conclusion that the main object of the Lord's-day meeting was to break the loaf.

This conclusion will be of service to us in seeking to determine the frequency with which the loaf was broken. If the prime object of the Lord's-day meeting was to celebrate the Lord's supper, then all the evidence we have of the custom of meeting every Lord's day is equally conclusive in reference to the weekly observance of the Lord's supper. But the former custom is universally admitted by Christians of the present day, and therefore there should be no dispute in reference to the latter.

It must, in candor, be admitted, that there is no express statement in the New Testament that the disciples broke the loaf every Lord's day; neither is it stated that they *met every Lord's day*. Yet the question, how often shall the congregation meet together to break the loaf, is one which can not be avoided, but must be settled practically in some way. The different religious parties have hitherto agreed upon a common principle of action, which is, that each may settle the question according to its own judgment of what is

most profitable and expedient. This principle, if applied by congregations instead of parties, is a safe one in reference to matters upon which we have no means of knowing the divine will, or the apostolic custom. **But when we can determine, with even a good degree of probability, an apostolic custom, our own judgment should yield to it.** So all parties have reasoned in reference to the Lord's day. The intimations contained in the New Testament, together with the universal custom known to have existed in the Churches during the age succeeding that of the apostles, has been decided by them all as sufficient to establish the divine authority of the religious observance of the Lord's day; and yet they have not consented to the weekly observance of the Lord's supper, the proof of which is precisely the same.

As a practical issue between the advocates of weekly communion and their opponents, the questions really has reference to the *comparative weight* of evidence in favor of this practice, and of monthly, quarterly, or yearly communion. When it is thus presented, no one can long hesitate as to the conclusion; for in favor of either of the intervals last mentioned there is not the least evidence, either in the New Testament, or in the uninspired history of the Churches. On the other hand, it is the universal testimony of antiquity that the Churches of the second century broke the loaf every Lord's day, and considered it a custom of apostolic appointment. Now it can not be doubted that the apostolic Churches had some regular interval at which to celebrate this institution, and seeing that all the evidence there is in the case is in favor of a weekly celebration, there is no room for a reasonable doubt that this was the interval which they adopted.

It is very generally admitted, even among parties who do not observe the practice themselves, that the apostolic Churches broke the loaf weekly; but it is still made a question whether, in the absence of an express commandment, this example is binding upon us. This question is likely to be determined differently by two different classes of men. Those who are disposed to follow chiefly the guide of their own judgment, or of their denominational customs, will feel little influenced by such a precedent. But to those who are determined that the very slightest indication of the divine will shall govern them, the question must present itself in this way: "We are commanded to do this in memory of Jesus. We are not told, in definite terms, how often it shall be done; but we find that the apostles established the custom of meeting every Lord's day for this purpose. This is an inspired precedent, and with it we must comply. We can come to no other conclusion without assuming an ability to judge of this matter with more wisdom than did the apostle."

We return to the meeting in Troas.

The extreme length of Paul's discourse on this occasion is in striking contrast with the brevity of his other speeches, as reported by Luke.

It is to be accounted for by the anxiety of the apostle, in bidding them a final farewell, to leave the brethren as well guarded as possible against the temptations which awaited them.

vv.8–10. The long and solemn discourse was interrupted at midnight, by an incident which caused great alarm, and some confusion, in the audience. (8) *“Now there were many lamps in the upper chamber where we were assembled; (9) and there sat in the window a certain young man named Eutychus, who was borne down by deep sleep: and as Paul was discoursing a very long time, borne down with sleep, he fell from the third story down, and was taken up dead. (10) But Paul went down, and fell upon him, and embraced him, and said, Be not troubled, for his life is in him.”* **It is assumed by some writers, that the young man was not really dead,** and Paul's remark, “his life is in him,” is adduced in proof of the assumption. **If this remark had been made when Paul first saw him, it might, with propriety, be so understood, but as it was made after he had fallen upon him, and embraced him, action evidently designed to restore him,** it should be understood as only a modest way of declaring that he had restored him to life.

v.11. The alarm produced by the death of Eutychus, the astonishing display of divine power in his restoration to life, and the stillness of the midnight hour in which it all transpired, could but add greatly to the solemnity which already pervaded the audience. Their feelings were too deeply wrought upon to think of sleep, and the meeting was still protracted. They returned to the upper chamber, where the lights were still burning, and the elements of the Lord's supper remained as yet undistributed. Paul, notwithstanding the length and earnestness of his discourse, was still unexhausted.

(11) “*And having gone up, and broken the loaf, and eaten it, he conversed yet a long time, even till daybreak, and so he departed.*”

QUOTE:

Thus the whole night was spent in religious discourse and conversation, interrupted, at midnight, by a death and a resurrection, and this followed by the celebration of the Lord's death, which brings the hope of a better resurrection.

The whole scene concluded at daybreak, in one of those touching farewells, in which the pain of parting and the hope of meeting to part no more, struggle so tearfully for the mastery of the soul.

It was a night long to be remembered by those who were there, and will yet be a theme of much conversation in eternity.

It is a question of some curiosity whether it was at daybreak on Sunday morning or Monday morning, that this assembly was dismissed. They were assembled in the early part of the night, yet the time of their assembling was included in the “first day of the week.” If the brethren in Troas were accustomed to begin and close the day at midnight, according to the Greek custom, it

must have been Sunday night when they met. But if they reckoned according to the Jewish method, which began and closed the day with sunset, then they must have met on what we call *Saturday* night; for in this case the whole of that night would belong to the first day of the week, and *Sunday* night to the second day. It is supposed, by many commentators, that the Greek method prevailed, and that they met Sunday night; but, with Mr. Howson, I am constrained to the other opinion; a conclusive proof of which I find in the fact, that if the meeting was on Sunday night, then the loaf was broken on Monday morning; for it was broken after midnight. There can be no doubt of this fact, unless we understand the breaking of the loaf, mentioned in the eleventh verse, as referring to a common meal. But this is inadmissible; for, having stated, ([verse 7](#),) that they came together to break the loaf and now stating, for the first time, that Paul did break the loaf, we must conclude that by the same expression, Luke means the same thing. To this objection that Paul alone is said to have broken and eaten the bread, I answer, that this would be a very natural expression to indicate that Paul officiated at the table; but, on the other hand, if it is a common meal, it would be strange that he alone should eat, especially to the exclusion of his traveling companions, who were going to start as early in the morning as he did. I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days. His example does not justify traveling on the

Lord's day, except under similar constraint, and upon a mission as purely religious as that which was taking him to Jerusalem.

v.12. Recurring again to the incident concerning Eutychus, in order to state more particularly the gratification which the brethren felt at his recovery, Luke here remarks: (12) “*And they brought the young man alive, and were not a little comforted.*” The close connection of this remark with the departure of Paul and his company, and its disconnection from the statement concerning the resumption of the meeting, indicate that it refers to their bringing him away from the meeting.

- **Commentary on Acts of Apostles**

Strong's Number: [<G3870>](#)

Original Word: [παρακαλέω](#), *parakaleō*

Usage Notes: lit. denotes "to call to one's side," hence, "to call to one's aid." **It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as "comfort, exhort, desire, call for," in addition to its significance "to beseech," which has a stronger force than *aiteō* (see [ASK](#)).** See, e.g., the RV "besought" in [Mark 5:18](#); [Acts 8:31](#); [Acts 19:31](#); [1 Cor. 16:12](#). See [CALL](#), No. 6, Note (2), [COMFORT](#), [DESIRE](#), [EXHORT](#), [INTREAT](#), [PRAY](#).

- **Vine's Expository Dictionary**

Greek NASB Number: 3870

Greek Word: παρακαλέω

Transliterated Word: *parakaleô*

Root: from [3844](#) and [2564](#);

Definition: to call to or *for*, to *exhort*, to *encourage*:--

List of English Words and Number of Times Used

appeal (4),
appealed (1),
appealing (2),
beg (1),
begging (2),
beseeching (1),
comfort (5),
comforted (11),
comforts (2),
conciliate (1),
encourage (6),
encouraged (4),
encouraging (3),
entreat (1),
exhort (8),
exhortation* (1),
exhortations (1),
exhorted (2),
exhorting (3),
exhorts (1),
given (1),

implore (4),
implored (9),
imploring (5),
invited (2),
making an appeal (1),
plead (1),
pleaded (1),
pleading (1),
preach (1),
requested (1),
urge (17),
urged (5),
urging (1).

An asterisk () indicates that at least one other original language word was also translated as this English word. Look up this word in the English NASB concordance for the additional original language word(s).*

- New American Standard Exhaustive Concordance

Webster's 1828 Dictionary

ENCOUR'AGE, *verb transitive* enkur'rage. **To give courage to; to give or increase confidence of success; to inspire with courage, spirit, or strength of mind; to embolden; to animate; to incite; to inspirit.**

*But charge Joshua, and encourage him. **Deuteronomy 3:28.***

“Come & See Christian Encouragement”

Acts 20:1-12

January 24, 2016

INTRO: ***What do you want?*** (Jesus to 1st followers)

How would YOU answer that question today?

What’s the difference between want & need?

What if want & need are in conflict?

What if want & need are in perfect alignment?

How can we help wants & needs to unify?

Answer: ***Truth in Love*** (“encouragement”)

T/S: Today we’re going to see a beautiful portrait of true, biblical encouragement...

BIG IDEA

***Christian “encouragement”
is need-based & gospel-applying,
(vs. want-driven & sin-enabling!)***

The Challenge

(v.1a)

After the uproar ceased,

- **Spiritual warfare is REAL & ever-present**
- **Live worthy of a Gospel uproar!**
- **Jesus I know, Paul too... but who are you?**

The Commandments

(v.1b – v.1c)

Paul sent for the disciples, and after encouraging them, he said farewell

- **Love God, Love People = send & serve**
- **Love your neighbor as yourself...**
- **Christ-like love encourages!**

Webster's 1828 Dictionary

ENCOUR'AGE: To give courage; to give or increase confidence; to inspire with courage, spirit, or strength of mind; to embolden; to animate (to action)

The Commission

(v.1d – v.3a)

and (Paul) 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,

The Consistency

(v.3b)

and when a plot was made against him by the
Jews

The Clarity

(v.3c)

as he (Paul) was about to set sail for Syria, he decided to return through Macedonia.

The Church

(v.4-6)

Sopater the Berean, son of Pyrrhus, accompanied Paul; 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.

The Koinonia

(v.7a)

On the first day of the week, when we were gathered together to break bread, Paul talked with them

1 Faith... 1 Family... 1 Focus...

The Clock...

(v.7b - 8)

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.

The Crash/Casualty

(v.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.

The Cross!

(v.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.”

The Communion

(v.11a)

And when Paul had gone up and had broken
bread and eaten,

COMMUNION

QUOTE: *Thus the whole night was spent in religious discourse and conversation, interrupted, at midnight, by a death and a resurrection, and this followed by the celebration of the Lord's death, which brings the hope of a better resurrection.*

The Continuation

(v.11b)

he conversed with them a long while, until
daybreak,

The Comforting

(v.11c - 12)

and so departed. ¹²And they took the youth
away alive, and were not a little comforted.

Original Word: *para-ka-leō*

It is used for every kind of calling to a person... which is meant to produce a particular effect, hence, its various meanings, such as "comfort, exhort, desire, call for, urge or to beseech" - Vine's Expository Dictionary

Deliver the Word

Disciple the People

Deploy the Ambassadors

Need for Encouragement = Need for Ambassadors

Cowards...	need courage
Lies....	need the Truth
Haters...	need Love
Timid...	need boldness
Weary...	need perseverance
Weak...	need strength
Lukewarm...	need passion
Ignorant...	need learning
Immature...	need maturity
Blinded...	need sight
Deceived...	need discernment
Lazy...	need work
Political...	need surrender
Religious...	need relationship
Hurting...	need comfort

Uncertain...	need revelation
Cold...	need warmth
Hungry...	need food
Orphans...	need adoption
Widows...	need support
Elderly...	need respect
Confused...	need clarity
Idolatrous...	need Jesus
Hopeless...	need hope
Joyless...	need joy
Depressed...	need perspective
Impatient...	need patience
Chaotic...	need order
Harsh...	need gentleness
Fools...	need wisdom
Prideful...	need humility
Arrogant...	need brokenness
Indifferent...	need empathy
Bitter...	need forgiveness
Dark...	need Light

Lost... need to be "found"

Found... need to be "grown"

- What do you want?
- Come and see.
- Truth in Love!

Invite

Inform

Include

Inspect

Inspire

Let's Pray!