**Research: Paul Raises Eutychus**

Acts 20:7-12

This event took place in Troas near Troy.

“At Troas they met up with those who had sailed directly from Corinth. Troas was a major port that took its name from the ruins of ancient Troy further to the north. It was where Paul had first met Luke (Acts 16:8-10); Luke may have come here on medical business of some kind, or perhaps this, rather than Philippi, was his original home. Troas is the place where Paul spoke for so long that a young boy, seated in an upper window, fell asleep and fell to his death but was raised from the dead through Paul’s prayers. The believers then ‘broke bread’ together. Since Luke records that this was also ‘the first day of the week’ (that is, Sunday) this may be our first indication of what believers did in their weekly Sunday worship services” (Walker 142).

“The important contribution of this story (vv.7-12) is its glimpse into the community life of a primitive Christian church. The memorial Supper of the Lord was not yet made a formal sacrament. It was called *breaking bread*. It was the custom to meet on the Lord’s Day, the first of the week. The *agape* (love feast) was accompanied by a discourse, in this case preceding the breaking of bread (v.7) and also following it (v. 11b). Here the entire service was at night, no doubt because the day was a day of business and the Christian brethren met after their day’s work was done” (*Abingdon* 1124).

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

“The “first day of the week” is believed to be Sunday, an indication of the gradual movement away from the observation of Jewish Sabbath on Saturday. In the early Christian community, this day had come to be known as “the Lord’s day,” set aside to commemorate Jesus’ resurrection. The breaking of bread, or Eucharist, in remembrance of the last supper was already central to this weekly gathering.

*“The disciples came together to break bread (Acts 20:7)*

Probably not simply a meal, but the *agape* (literally “love") meal, a time of fellowship and sharing for Christians, including the sharing of bread and wine that would later become formalized as the sacrament of communion. It early became the hallmark of the Christian community. Besides being an actual supper at this period, it was an occasion for those who had known Jesus, or those who had learned from them, to share reminiscences, and for others to tell how Christianity was changing their lives. At this time, the meal was open to all interested; later, only dedicated Christians were admitted” (From the periodicals ‘Bible Insights’).

“Evidently to celebrate the Lord’s Supper, to ‘break the Eucharist’. It’s possible that the apostles and early Christians celebrated the Lord’s Supper on every Lord’s day.

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. No small part of the time might have been passed in hearing and answering questions, though Paul was the chief speaker” (Barnes 497).

“*Paul preached unto them*— With great fervency, being now to take his leave of them, and *depart on the morrow*— And his heart was so [enlarged](http://biblehub.com/commentaries/acts/20-7.htm) in love to his hearers, and concern for their salvation, that he *continued his*speech *until midnight*— Through uncommon fervour of spirit” (Benson Commentary, www.biblehub.com).

8 And there were many lights in the upper chamber, where they were gathered together.

*“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” (Barnes 497).

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

“This young man was raised to life by Paul, at Troas in Asia Minor, after falling to the ground from what Goodspeed and others translate as "the third story or the third floor.” Barclay sets the scene: “…it was only at night, when the day's work was done, that slaves could come to the Christian fellowship.... It was dark. In the low upper room it was hot. The many [clay oil] lamps made the air oppressive. Eutychus, no doubt, had done a hard day's work before ever he came and his body was tired. He was sitting by a window to get the cool night air...” Eutychus was a Greek name that meant “fortunate” (From the Periodicals, Bible Insights).

The word for “sleep” in Greek is *hypnos* (Thayer 642).

“**Fallen into a deep sleep.** A common Greek phrase for being overcome by sleep. In this verse the word is used twice: in the first instance, denoting the coming on of drowsiness—*falling* asleep; and the second time, denoting his being *completely overpowered* by sleep. The mention of the causes of Eutychus’ drowsiness—the heat and smell arising from the numerous lamps, the length of the discourse, and the lateness of the hour—are characteristic of a physician’s narrative” (Vincent 1.559).

“As Paul talked on and on during the course of the discussion, Eutychus went to sleep and fell to his death. He may simply have been bored by Paul’s long discussion. Luke’s reference to many lamps ‘many torches’ in the upstairs room suggests that lack of oxygen and the hypnotic effect of flickering flames cause Eutychus’s drowsiness—thereby clearing his hero Paul of any blame. But whatever its cause, Eutychus’s fall brought the meeting to a sudden and shocking halt. They dashed down and found him dead” (*EBC* 9.509).

“Eutychus was killed by his fall and was raised from the dead by Paul, but the miracle was told in such a quiet manner that it is not surprising that others made little of it. Paul’s conduct toward the dead boy is slightly reminiscent of Elijah’s and Elisha’s” (*AB* *Acts* 200).

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

*“His life is in him*. It has been argued both here and at Mt 9:24 that the death was only apparent; but Luke, who was a medical man, and was present, says expressly that Eutychus was dead. We have here, therefore, a miracle of resurrection” (Dummelow 846).

“Paul also ran down. In an action reminiscent of Elijah and Elisha (I Kings 17:21; II Kings 4:34-35), he ‘threw himself on the young man and put his arms around him.’ Eutychus was restored to life. Then they returned to their third-story room where they had a midnight snack (here the compound ‘broke bread and ate,’ *klasas ton arton kai geusamenos*, signifies an ordinary meal, not the Lord’s Supper) and Paul talked on till dawn” (*EBC* 9.509).

“*Trouble not yourselves*. They would doubtless be thrown into great consternation by such an event. Paul therefore endeavored to compose their minds by the assurance that he would live. He is restored to life. This has all the appearance of having been a miracle. Life was restored to him as Paul spoke” (Barnes 498).

 “The Greek verb here commands an end to uproar and loud lament. The word in the Greek can refer either to being troubled in mind or to the outward expression of grief in loud wailing. Weymouth suggests, "Cease your wailing." NEB has "Stop this commotion," and Moffatt: "Do not lament"; while Goodspeed has: "Do not be alarmed;" and RV: "Make ye no ado” (From Periodicals, Bible Insights).

12 And they brought the young man alive, and were not a little comforted.

“There is no hint that Paul took the incident as a rebuke for long-windedness. Nor were the people troubled by the meeting’s length. They were eager to learn and only had Paul with them a short time. It was an evening of great significance for the church at Troas: Paul had taught them, they had had fellowship in the Lord’s Supper, and they had witnessed a dramatic sign of God’s presence and power. No wonder Luke says that they ‘were greatly comforted’” (*EBC* 9.509).

*“Not a little comforted.* By the fact that he was alive; perhaps also strengthened by the evidence that a miracle had been wrought” (Barnes 498).

“The literal meaning of the Greek is "not moderately." NEB's phrase is "immensely comforted." This healing took place at Troas in Asia Minor, the night before Paul left on foot for the city of Assos” (From the periodicals, Bible Insights).

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