

## Near Tragedy at Troas

Text: Acts 20:7-12

### **Introduction:**

Having just journeyed through Macedonia and Greece, Paul has crossed back over the Aegean Sea, where he meets several of his companions in the port city of Troas, which is located at the northwestern tip of Asia. He is heading back to Jerusalem, where he will face great opposition and persecution from the Jews, but he will spend seven days here in Troas first, before pressing on in his journey (vs. 6).

This morning, Luke records for us a significant event that takes place at Troas; a near tragedy, which turns out being a further means of glorifying Christ in the ministry of the Apostle Paul.

### **I. Near Tragedy at Troas**

"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" (vs. 7).

Question #1: Here, we are told that Paul was ready to depart the next day. Obviously then, Paul has already spent six days here at Troas, and is now completing his seventh and final day. Considering that Saturday has already past, what can we see taking place here at Troas, which might offer some support to our view of the Lord's Day? What are some other texts, which coincide with this view? [Jn. 20:1, 19, 26; 1 Cor. 16:1-2; Rev. 1:10; Historically; though the Apostles would have done both during the transition, evidence of Sunday as well, comes out here]

Question #2: Why did Paul speak to them for so long? What does this further teach us about the heart of the Apostle?

"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" (vs. 8-12).

Question #3: This happened right in the middle of Paul's preaching. God would be good no matter what happened, but suppose the young Eutychus remained dead. What might that look like for the church there, and for Paul, who was on his way to Jerusalem?

Question #4: In what way might the raising up of Eutychus have helped (edified) the church there at Troas? How might it have helped (edified/sanctified) Eutychus? How might it have helped (edified) Paul, who was on his way to Jerusalem? How might it help (edify) us today? Any further thoughts in what the Lord might have been seeking to accomplish through this? Again, what if Eutychus had died?

Question #5: Do Paul's actions remind us of anyone else in Scripture, who faced a similar situation? [1 Kings 17:21, 2 Kings 4:34, Mk 5:39]. Is there a "message" connection here. [God authenticating the words of His prophet/apostle]

Question #6: What happened to the brethren, when Eutychus was brought in alive?

Question #7: Overall, how was Christ glorified by this event?



**when the disciples came together to break bread;**

not to eat a common meal, or to make a feast, or grand entertainment for the apostle and his company, before they departed; but, as the Syriac version renders it, "to break the eucharist", by which the Lord's supper was called in the primitive times; or as the Arabic version, "to distribute the body of Christ", which is symbolically and emblematically held forth in the bread at the Lord's table. Now on the first day of the week, the disciples, or the members of the church at Troas, met together on this occasion, and the apostle, and those that were with him, assembled with them for the same purpose; the Alexandrian copy, the Vulgate Latin, Syriac, and Ethiopic versions read, "when we were come together"; Paul and his company, together with the church at Troas; for it is plain from hence that there was a church in this place, not only by disciples being here, but by the administration of the Lord's supper to them; and so there was in after ages. Who was the first pastor or bishop of this church, is not certain; perhaps Carpus, of whom mention is made in ( [2 Timothy 4:13](#) ) though he is said to be bishop of other places; (See Gill on [2 Timothy 4:13](#)). In the "second" century, in the times of Ignatius, there were brethren at Troas, from whence he wrote his epistles to the churches at Smyrna, and Philadelphia, and who are saluted in them by the brethren at Troas <sup>F11</sup>: in the third century, several martyrs suffered here, as Andreas, Paulus, Nicomachus, and Dionysia a virgin: in the "fifth" century, Pionius, bishop of Troas, was present at Constantinople at the condemnation of Eutyches, and afterwards he was in the council at Chalcedon; and even in the "eighth" century mention is made of Eustathius, bishop of Troas, in the Nicene council <sup>F12</sup>