

Troas

We now proceed with the Apostle Paul as he finishes his third missionary journey. Luke has rejoined Paul, and writes in ACTS 20:5 & 6: *These going before tarried for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.*

The events from this point up to ACTS 20:13 take us once again to Troas, a city which the Apostle Paul has visited twice before. The first time Paul came to Troas was in ACTS 16:8-12, which again reads: *And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.* Note in the above portion of scripture that it was in Troas where the Apostle Paul saw the vision of a man of Macedonia praying him to *...Come over into Macedonia, and help us.* This was early on in his second missionary journey, and we also note above that immediately after seeing this vision the Apostle Paul left Troas, and went to Philippi. This means that the Apostle Paul wasn't in Troas at this point in time long enough to establish a church there.

One thing we should note here as we consider the importance of Troas in the life of the Apostle Paul, and that is the fact that Troas was the chief sea port between Roman Asia, and Macedonia during Paul's lifetime. The sea port harbor of Troas was about 200 feet by 400 feet, which we would consider rather small by today's standards, but was fairly large in Paul's day. The roads that lead to the interior of Paul's Asia from Troas were very good, and even Julius Caesar considered Troas as the place to establish his empire. Troas means "Trojan," which implies a strong, hard working, determined people.

The Apostle Paul did get to spend a little more time in Troas after he left Ephesus, and traveled north to Philippi. This information is omitted in ACTS 20:1-4, but is contained in the second letter Paul wrote from Philippi unto the Corinthians. We find this information in 2 CORINTHIANS 2:12 & 13, which we have covered in past lessons. {Review page 575 of these notes.} There we noted some of the stress Paul felt upon his arrival at Troas, because he was unable to make contact with Titus, whom he expected to rendezvous with at Troas. 2 CORINTHIANS 2:12 *Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.* Especially note here in verse 12 that Paul came to Troas after leaving Ephesus to preach Christ's gospel, and that a door was now opened unto him of the Lord to preach Christ's gospel. The fact that a door was now opened unto him of the Lord to preach Christ's gospel was truly a big deal, for that door was not opened unto Paul by the Lord the first time he visited Troas. With this door now opened unto him of the Lord to preach the gospel of Christ, the Apostle Paul also found open hearts ready to receive Christ's gospel. No doubt a small church was then established here at Troas, and certain disciples yearned after Paul's gospel message. This would explain why the Apostle Paul was now comfortable sending the "faithful seven" ahead to Troas here in ACTS 20:5. ACTS 20:5 *These going before tarried for us at Troas.* We will find that the Apostle Paul once again gets to preach in Troas as ACTS 20:7-12 notes, and that the disciples of Troas were truly "Trojan," for they were determined to get all of the information and preaching they could out of Paul concerning the Lord Jesus while he was there, even if it meant listening to him preach all night long, which in fact they did!

We now have actually given five of the six scriptures where we find the word Troas mentioned. {ACTS 16:8; 16:11; 20:5; 20:6; and 2 CORINTHIANS 2:12.} The last time we find Troas mentioned in scripture is in Paul's final letter written unto Timothy, where

he writes: 2 TIMOTHY 4:13 *The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.*

This brings us to consider Carpus for a minute. Wouldn't you just love to know more about him? Someday we will. For now here is what we know of Carpus. He was a man of Troas. No doubt he hosted the Apostle Paul during a later visit there. Perhaps he was one of the disciples that gladly received Paul's gospel of Jesus Christ when Paul first got to preach at Troas after leaving Ephesus. Perhaps even the church that Paul established at Troas met in Carpus' house. Maybe even the sermon referenced in ACTS 20:7-12 was preached at Carpus' house. Of course we don't know one way or the other if this was true, because the scripture doesn't tell us. But we do know this about Carpus from 2 TIMOTHY 4:13; he had the opportunity to pour over the parchments, and the books of the Apostle Paul, whom Paul entrusted to Carpus' care on Paul's last visit there! Carpus must have been very hungry to receive all of the word of God he could get. So he requested Paul's books. Imagine having the opportunity to pour over Paul's own books! Yet we all daily have that very same opportunity, don't we, for the books Paul had were the word of God, just like what is in your and my Bible! Think about it. Carpus name means "fruit." Carpus was one of Paul's fruits at Troas, and answers to the following scripture: ROMANS 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

Paul and Luke arrive in Troas in ACTS 20:6, which reads: *And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.* Once again we find a lot of information conveyed in this verse. We should first note that there is a greater accounting of the time now that Luke is once again traveling with Paul. Approximately three weeks of time are accounted for in this verse, which can be broken down like this: the sailing away from Philippi after the days of unleavened bread, a period of seven days; the sailing to Troas, a period of five days; and the time spent in Troas being a period of seven days.

Let's consider "the days of unleavened bread." We don't find any evidence of Paul or Luke observing "the days of unleavened bread" for any other reason than to give a reference to a time line for Paul's journey to Jerusalem. In ACTS 20:16 we will read that Paul was determined if at all possible *...to be at Jerusalem the day of Pentecost.* This would be (according to LEVITICUS 23:16) fifty days after Passover. "The days of unleavened bread," or the feast of unleavened bread occurred immediately after Passover. LEVITICUS 23:4-6 explains it like this: *4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. 5 In the fourteenth day of the first month at even is the LORD'S passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.*

Let's define "leaven" and "unleavened" to make better sense of what is being spoken about here. The word "leaven" is found 23 times in the King James version of the Bible. "Leaven" speaks of corruption. The number 23 is a number associated with DEATH. By contrast "unleavened" then would speak of incorruption or the incorruptible, which again points us to Christ Jesus our Lord and Saviour. The words incorruption and incorruptible point us to eternal things, which are only obtainable by belief in Christ Jesus. 1 PETER 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. ...23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

Unleavened bread then is bread that is uncorrupted by a leavening agent. Scripture tells us that we are conceived in sin, and shapen in iniquity, which figures that corrupting leavening agent (sin); that old nature we are born with. (PSALMS 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*) In other words we are born a leavened lump. To become an unleavened lump, one needs to be born

again, thus putting on the new man, which is Christ Jesus our Lord and Saviour. EPHESIANS 4:24 tells us *...that ye put on the new man, which after God is created in righteousness and true holiness.* 2 CORINTHIANS 5:17 further tells us: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* Paul puts all of these thoughts together into one statement when he writes in 1 CORINTHIANS 5:7 & 8 -- *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* Thus we see that the unleavened bread pictures Christ Jesus, a fact that Jesus Himself explained in JOHN 6. JOHN 6:32 *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

A quick side note concerning the passover. Jewish history teaches that the passover lamb was roast with a wooden spit being thrust lengthwise through the lamb, and another wooden spit was put crosswise, to which the front feet were attached. To us these wooden spits picture the wooden cross upon whom Christ our passover was sacrificed for us. COLOSSIANS 1:17 states: *And he is before all things, and by him all things consist.* The cross upon which Jesus suffered and died for my and your sins was itself held together by Him. In other words the cross was one of those all things that *...by him all things consist.*

So Paul and Luke sailed from Philippi after the seven days of unleavened bread, as noted in ACTS 20:6 *And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days;...* . Back in ACTS 16:11 we found that Paul was able to travel from Troas unto Neapolis, the sea port of Philippi, in two days! This in itself was very unusual. Under normal circumstances the trip from Troas to Neapolis would have taken a week or longer. However Paul and his company caught an unusual southeasterly wind on the ship they were on at that time, and covered the 150 miles distance in two days. Now here in ACTS 20:6 with what should have been a prevailing tail wind, the journey takes five days. The most likely explanation for this extra length of time in making this journey would be contrary winds, or even no winds. Whatever the reason, Luke wrote that it took five days to travel from Philippi to Troas. Yet they still arrived on time, because they were following the leading of the Lord, and as Brother Hill used to remind us, the Lord is seldom early, and never late.

Once arriving safely at Troas we find in ACTS 20:6 that Paul and his company stayed at Troas seven days, or as we would say today, one week. Paul must have arrived in Troas on a Monday, for ACTS 20:7 indicates that Paul intended to leave the day after the first day of the week. ACTS 20:7 *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.*

A great deal of information is also found in this verse. Let's note "*the first day of the week*" statement found in verse 7. The phrase "*the first day of the week*" is found in eight scriptures, and six of them reference the day Jesus arose from the dead. "*The first day of the week*" of course is Sunday.

Since eight scriptures use the phrase "*the first day of the week,*" let's once again quickly review the meanings of the number eight. Eight is the number that has to do with NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION; and the BRIDE. Obviously the emphasis for the phrase "*the first day of the week*" is RESURRECTION, since Jesus arose from the dead on "*the first day of the week.*" We learned in our meaning of the numbers study that the eighth day of the week is the same as "*the first day of the week,*" for the eighth day of the week is the NEW BEGINNING of a new week. Because Jesus Christ came to this world, and died for our sins, and arose from the dead on "*the first day of the week,*" those of us who believe on Christ as our own personal Lord

and Saviour are a NEW CREATION in Christ Jesus, as we read above in 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* This NEW BIRTH gives us a NEW BEGINNING, and perhaps in the end we too can achieve God's best and be numbered in that small rib portion group of full overcomers from this church age known as the BRIDE of Christ.

Back to ACTS 20:7 where we read: *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,...* . The disciples here referenced weren't just the faithful seven of verse 4, and Luke, and Paul, though each of these men were present at this service. The disciples included especially those of Troas who had embraced the teaching of Paul's gospel from his previous visit there, and those who had had recently become followers of Paul's doctrine. There are only two people we know of mentioned in scripture from Troas; Carpus, whom we talked about above, and a young man named Eutychus, who became famous in scripture for falling asleep during this sermon of Paul's. Recall from 2 CORINTHIANS 2:12 that Paul had written about the open door he had experienced during his previous visit to Troas: *Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,...* .

We now find these very same disciples coming together on the first day of the week to "break bread." To "break bread" has a double meaning in scripture, but the context will explain whether it is a meal, or the Lord's supper that is being spoken of. Here the disciples gathered together for a church service desiring the Apostle Paul to preach unto them. No doubt the Apostle Paul had already taught these disciples of Troas the same principles that he had taught the Corinthians. In 1 CORINTHIANS 11 we find this teaching: *23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.* We term this a communion service. Since Paul was planning on leaving the next day, it would have been more than appropriate to have a communion service on this particular Sunday "in remembrance of our precious Lord and Saviour Jesus Christ" who shed His precious life's blood at Calvary.

Paul preached unto them,... . The Greek word translated "preached" here in verse 7, and "preaching" in verse 9 is *dialogomai* {dee-al-eg'-om-ahee}, number 1256 in the Strong's Greek Concordance, and is a word we have come across before. {Review pages 502 & 503 of these notes.} These two usage's of *dialogomai* {dee-al-eg'-om-ahee} are the only two that translate into our English with the thought of preaching, and Vine's New Testament word Dictionary renders the thought here as not being so much a sermon that was being preached, but rather a long discourse of a more conversational character. No matter the delivery, the Apostle Paul was expounding unto them the word of God, and the disciples of Troas were taking it in. ACTS 20:9 *...Paul was long preaching...* .

In our meaning of the numbers study we found that there was a number for THE PREACHING OF THE GOSPEL, and it was the number 27. When studying about the number 27 we found that the word "preaching" is found 27 times in scripture, twelve times in association with the Apostle Paul. 27 times in scripture we read the phrase "seek the Lord." Each preacher of the gospel can only be effective if he first "seeks the Lord." The word "miracles" is also found 27 times in scripture. Each of these items found 27 times in scripture came into play here at Troas.

These Saints of Troas did not want Paul to stop talking as the last part of verse 7 explains: *...Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.* We have talked at length about "midnight" in this study before. {Review these notes starting on page 338.} Here is some of what we noted before.

"The word "midnight" is found fourteen times in the Bible with two basic meanings. One expresses the thought that midnight occurs in the middle of the night, and the other expresses the darkness of gloom found at midnight. Let's consider "midnight" as expressing the darkest hour of the night; half way between daylight and daylight if you will. "Midnight" can be expressed in literal terms, in figurative terms, and in spiritual terms. The full overcomer will face many "midnight's" in spiritual

terms throughout his or her life time. I know the Apostle Paul did. I know all the Old Testament worthies of faith did too." We find a lot of "midnight" miracles in scripture, and the same would be true here at Troas.

Recently I went through just the book of ACTS and came across over a dozen "midnight" situations recorded that involved both Peter and Paul. We will see several more "midnight" situations as we continue to study the book of ACTS. Out of all of them applies what we read in PSALMS 34:19 *Many are the afflictions of the righteous: but the LORD delivereth him out of them all.*

It is no accident that the word "midnight" is found fourteen times in Scripture, for the number fourteen is the number that has to do with DELIVERANCE or SALVATION. Here in ACTS 20 we will find that a young man is about to be DELIVERED from death!

ACTS 20:7 *...Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 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. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted.*

This whole account of Paul preaching all night long seems unusual, and that is part of the reason Luke included this story in his recollection of the events that took place on Paul's third missionary journey. We note that Paul preached a sermon here at Troas, but the subject of his sermon is not discussed. Yet we know that the subject of his sermon was the same as it always has been ever since he met the Lord Jesus Christ on the road to Damascus. ACTS 9:20 records that Paul *...preached Christ in the synagogues, that he is the Son of God.* And even though Paul is not preaching in a synagogue here at Troas, his message was still the same, that Jesus Christ is the Son of God. This is the message that Paul preached boldly at Damascus, ACTS 9:27 tells us. Look up the word "preached" concerning Paul, and you will find that not only did he preach boldly, but that he preached the word of God, he preached the word of the Lord, he preached the gospel, he preached unto them Jesus, and the resurrection; he preached the kingdom of God, and taught those things which concern the Lord Jesus Christ, he preached the cross, he preached the way of salvation, he preached with confidence the gospel of Christ, he preached that Jesus Christ rose from the dead, he preached the truth, and he preached the gospel of God freely. Paul preached that Jesus Christ is the Son of God in synagogues, in prisons, in schools, in houses, he preached out in the open, he preached while in bonds, and while free. He didn't let his surroundings take away from his message. He preached to Jews, and to the Gentiles. He preached to crowds, he preached to small gatherings, and he preached and taught one on one. And as we see in this account, Paul also preached all night long if need be! And he preached unto them Jesus!

Note in our account that Paul was with them at Troas seven days, yet it was the last day, in fact the last night, that he was with them when we find that he preached unto them. I am sure that he had talked to many at Troas about the Lord during this week, but we find that he finally got to preach unto them on Sunday night! And he preached until midnight, and even continued to talk unto them until the break of day!

The number of people to whom Paul preached is not noted here, nor was the size of the audience important to note. We get some idea of how many came to hear him by the size of the room where in he was allowed to preach. It was an upper chamber, and upper room, and yet this upper room seemed to be packed, for there were those, like Eutychus, who only found room to sit in the window. And consider the atmosphere in this packed upper room, for verse 8 notes that *...there were many lights in the upper chamber, where they were gathered together.* It already had to be hot in that upper room, for it was getting on towards summer, and there were many lanterns lighting the upper room making it even hotter. Plus there were many warm bodies in this room making it even hotter still. No wonder Eutychus fell asleep. The falling asleep of Eutychus made this whole night even more memorable to say the least. More on Eutychus shortly.

For a moment consider the "many lights" spoken of in verse 8 from a spiritual perspective. These "many lights" speak to us of those whose lives are lightened by that one true luminary, Jesus Christ Himself, the one true Light of this world. There were "many lights" in this upper room, starting with the Apostle Paul himself, who had first witnessed the light greater than the noonday sun on the road to Damascus. {Study ACTS 26:13.} Ever since that day he had wholly followed the One True Light. In other words he had wholeheartedly followed the Lord Jesus Christ with the aid of the Holy Ghost to direct his everyday steps. So too were those mentioned in ACTS 20:4, the faithful seven, who were also present at this upper room in Troas, just a part of the "many lights" in attendance that night. Then there were the disciples of Troas, an unknown number of the "many lights" present in this upper room in Troas. Truly ...*there were many lights in the upper chamber, where they were gathered together.* In MATTHEW 5 Jesus stated: *14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Such were those in the upper room in Troas. Eutychus was among them.

Eutychus is a Greek name signifying one of good fortune, or by some dictionaries, fortunate. Eutychus is the only other person we know by name from Troas, besides Carpus. Eutychus becomes famous for falling asleep during one of Paul's sermons. Because of Eutychus we have this story of Paul preaching all night here at Troas.

This story is also rich with typical teaching. Eutychus pictures those who through this church age have ignored Paul's message, felt that it was too hard to be understood, and because of unbelief have become drowsy, and have even fallen into a deep sleep concerning the things of God. Most mega churches today are like Eutychus, well to do, but asleep to the truth of Paul's gospel. Their message is not Pauline teaching, rather a message of prosper and be in health. They get this message by improperly applying this quote from 3 John 1:2, which reads: *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.* Their interest is seldom in one's soul, but rather in one's wallet. Like the church of Laodicea in REVELATION 3:14-19 these Eutychus types are neither hot nor cold; they are rich and increased with goods, and really have need of nothing, except they are asleep to the fact that in reality they are wretched, and miserable, and poor, and blind, and naked, mainly because they have ignored Paul's gospel message to this church age.

Eutychus fell from a lofty height, the third loft, and was taken up dead. The third loft, speaks to us of the third heaven; the heavenlies in Christ Jesus, spoken of in EPHESIANS 1:3, 10, and 20. Brother Hill used to often quote to us EPHESIANS 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ...* Try asking most Christians today how much they are blessed, and see if they really know EPHESIANS 1:3. Their answer will show you if they too, like Eutychus, are asleep to Paul's preaching about the heavenly places in Christ Jesus. It is Paul's gospel message that will take one to the loftiest of heights. Those of the church of Ephesus in REVELATION 2:1-7 also became drowsy to Paul's gospel, and in a short period of time (relatively speaking) they too left their first love.

Brother Copley notes in his study book on ACTS that this brief ministry of Paul's "...in Troas is a beautiful pen-picture of his whole ministry thru-out this church age." Brother Copley noted that Paul "...yearned to give them as much truth as possible in the limited time allotted to him. That was all typical of the perpetuation of his message, which came down to the midnight of his age, the beginning of "the dark ages," 500 to 1500 A.D. The age began in the upper room -- ACTS 2:1-4. Paul live in the higher upper room, "the heavenlies in Christ." Eutychus, meaning fortunate, well to do, sat in a window and was borne down with deep sleep. Yes, as Peter declared, this Pauline Gospel is "hard to be understood." People become drowsy when reading, or hearing it, because they do not believe it. If they believed with all the heart that it is God's Word, they would keep wide awake. While asleep Eutychus fell from the third loft. ...The church fell from her exalted position in the heavenlies in Christ. Ephesus "left her first love." Four movements downward from Paul's doctrine -- drowsiness, sleep, a fall, then death (fellowship severed). But Paul was not asleep. He seized the opportunity of displaying God's mighty grace. ...Grace is never ambitious for numbers. Grace never pronounces

men unsaved, or on the way to perdition in order to swell her report. Grace falls in pity over them and embraces them in mercy. Grace recognizes life, if there is any; or seeks to impart life to those dead in trespasses and sins. Grace greatly blesses, but boasts not in the least."

"As the Apostle presented the fallen lad alive to the joy of the Saints in Troas; just so his message of grace aroused the slumbering life in the Church about 1400 A.D. In 1500, Martin Luther began to proclaim justification by faith alone, wholly independent of works. Eutychus was alive. The real Church was "not a little comforted." The very message, whose rejection brought a sleepy condition, descends to the deepest need of the lowest, and weakest, and presents them alive. Truly, the fruits of divine grace are "alive." What men hope, and vainly hope to do by their own efforts, the announcement of wondrous grace actually does." (End of quoting from Brother Copley.)

We have mentioned that this story of Paul preaching at Troas is rich with typical teaching, and we have noted some of what Brother Copley stated in his commentary on this portion of scripture. Let's look a little closer at this word "sleep" found twice in verse 9. ACTS 20:9 *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.* The Greek word *hupnos* {hoop'-nos} (number 5258 in the Strong's Greek Concordance) translated "sleep" here is a seldom used noun that is never used of death, but usually references physical "sleep," which is how it is used in this verse. In ROMANS 13:11 the Apostle Paul has already used this same Greek word with a metaphorically different meaning, and that referencing a slumbering state of the soul, a kind of "sleep" that the believers are warned to awake. ROMANS 13:11 *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

Eutychus should have heeded Paul's gospel advice that he previously wrote unto the Thessalonians. 1 THESSALONIANS 5:6 *Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.* Paul is warning in this portion of scripture to spiritually be awake, ...*knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed....* (ROMANS 13:11). EPHESIANS 5:14 *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Eutychus got to experience this literally.

Back to verse 9 note that Eutychus ...*was taken up dead.* Eutychus didn't just have the wind knocked out of him, like some suggest, but rather the scripture plainly tells us that Eutychus ...*was taken up dead.* This word "dead" means: the death of the body; one that has breathed his last, lifeless; deceased, departed, destitute of life. Eutychus was dead.

The Holy Ghost was about to teach a lesson here to those of Troas that even reaches down to us today. They came to hear Paul preach, and at midnight Eutychus ...*was taken up dead.* This midnight tragedy was God's opportunity to teach a lesson about faith, and putting ones faith and trust totally in God. I imagine the Apostle Paul had already expounded these very same thoughts to these disciples of Troas. No doubt Paul could have made the very same statement to the Troas Saints as he had already written to the Corinthian Saints. 1 CORINTHIANS 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.* The power of God was about to be emphasized to these precious Saints of Troas.

Eutychus fell from the third loft and was taken up dead. Paul then went down to where Eutychus had fallen, and fell upon him, ...*and embracing him said, Trouble not yourselves; for his life is in him.* Was this not a ...*demonstration of the Spirit and of power... ...the power of God?* Sure it was. This was the one lesson from Troas that stood

out in the mind of Luke as he wrote about the events of Troas. The lesson is this: Paul was a man full of faith and the Holy Ghost, who knew, and wrote in HEBREWS 11:6 this thought: without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. In that midnight hour in Troas the Apostle Paul diligently sought God, with all of the disciples of Troas as his witness, and immediately Eutychus was delivered from the pangs of death, and his life was once again found in him. Who in attendance that night could ever forget the *...demonstration of the Spirit and of ...the power of God?* This event became the highlight of Paul's visit to Troas. Luke has written that they were in Troas for seven days, yet he only mentions one man of Troas by name, Eutychus. Eutychus becomes famous because God raised him from the dead by the *...demonstration of the Spirit and of ...the power of God...* by the hands of Paul.

Jesus told his disciples several things at the last supper, and one of the statements He made is found in JOHN 14:12 that emphasizes this *...demonstration of the Spirit and of ...the power of God...* that was manifest here at Troas by the hands of Paul. JOHN 14:12 reads: *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.* We have noted many works, and many miracles here in the book of ACTS, some performed by Peter, some performed by Paul. Recall once again these words found in ACTS 5. ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people;... ..15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.* {Review pages 16, 56, 110, 227, 236, 286, 346, 494, 517, and 520 of these notes.} Recall also from ACTS 19 that the following statements were written about the Apostle Paul while at Ephesus. ACTS 19:11 *And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. ...20 So mightily grew the word of God and prevailed.* {Review pages 56, 110, 477, 500, 512, 516-520, and 525 of these notes.} Paul may have never heard the Lord Jesus say these exact words: *...He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father...* but he never the less believed this statement to be true. No wonder then that some of the Jews of Thessalonica made this statement about Paul in ACTS 17:6 *...These that have turned the world upside down are come hither also.* Truly as Jesus said in JOHN 14:12 *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.* These of Troas also got to witness this fact!

Since we are studying the life of the Apostle Paul, let's pay particular attention to the everyday life that this New Testament full overcomer lived, and learn from his example. The raising of Eutychus from the dead, was this an unusual miracle in the every day life of a race course runner? Sure it was. The Apostle Paul didn't go around raising people from the dead. But on the other hand he knew beyond the shadow of a doubt that our Lord and Saviour Jesus Christ was in the business of raising people from the dead, and the opportunity presented itself here at Troas to put such faith into action. This was the will of the Lord here. The Apostle Paul later wrote in HEBREWS 11 about the heroes of faith, men and women *....Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again:...* (HEBREWS 11:33-35). Do you suppose Eutychus' mother gladly received her son raised to life again? If she was there at Troas that night she did.

So what we need to note here is how the New Testament full overcomer lives a life fully in tune with the leading of the Holy Ghost. How to expect the Lord to bring us to impossible situations, and then deliver us from these circumstances. The Apostle Paul didn't go to Troas with the expectation of preaching to a group of Saints, and having one of them fall dead in his midst, but that is what happened. Yet the Apostle Paul full of

faith and the Holy Ghost knew just what to do, as ACTS 20:10 describes it: *And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.* I imagine that the Apostle Paul felt short of words to say at this particular moment, and yet he knew just what to do, for he describes it for us in 1 CORINTHIANS 14:18 when he writes: *I thank my God, I speak with tongues more than ye all.* The words of the Holy Ghost no doubt rolled out of his mouth as he embraced Eutychus, and immediately Paul realized and stated: *Trouble not yourselves; for his life is in him.*

Certainly this was an unusual circumstance that came upon the Apostle Paul here at Troas, and yet it was part of the obstacles that the Lord placed upon his particular race course. The Apostle Paul was very aware of this, and had recently written the following statement in ROMANS 15. ROMANS 15:13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.* 14 *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.* 15 *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,* 16 *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* 17 *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.* 18 *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,* 19 *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.* For sure a mighty sign and wonder through the power of the Holy Ghost was done this midnight hour at Troas in raising Eutychus from the dead.

We have just studied about Eutychus being raised from the dead here at Troas. This should make us also think about several other people in scripture who were raised from the dead. Of course first on our list of those raised from the dead would be Jesus Christ Himself! Several scriptures give account of this story; study MATTHEW 28; MARK 16; LUKE 24; and JOHN 20 for starters.

Luke himself recorded these words in ACTS 1:3 concerning Jesus Christ after he arose from the dead: *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:...* . Saul of Tarsus also got to witness the resurrected Lord and Saviour Jesus Christ on the road to Damascus; study also ACTS 9; ACTS 22; and ACTS 26.

Luke also records the Apostle Paul, no doubt, being raised from the dead in ACTS 14:19 & 20, which reads: *...And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.* 20 *Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.*

Luke also has noted in ACTS 9:36-42 of Peter praying for a woman named Tabitha, who then was raised from the dead. ACTS 9:36 *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.* 37 *And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.* 38 *And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.* 39 *Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.* 40 *But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.* 41 *And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.* 42 *And it was known throughout all Joppa; and many believed in the Lord.*

There are three examples of people being raised from the dead in Old Testament scripture. The first occurs during the ministry of Elijah. 1 KINGS 17:17 *And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.* 18 *And she said unto*

Elijah, What have I to do with thee, C thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the LORD, and said, C LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 21 And he stretched himself upon the child three times, and cried unto the LORD, and said, C LORD my God, I pray thee, let this child's soul come into him again. 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. 24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

The second two examples from the Old Testament of people being raised from the dead surrounds the ministry of Elisha. As we look at these two examples recall that Elisha and Elijah had a conversation before Elijah was translated, which is recorded like this in 2 KINGS 2:9 *And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.* So Elisha requested a double portion of the spirit that was upon Elijah, thus we find two people being raised from the dead because of the ministry of Elisha. They are recorded in the following scriptures. 2 KINGS 4:18 *And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. ...32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. 36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. 37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. ...2 KINGS 13:20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. 21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.*

In the three examples we have of people being raised from the dead in the Old Testament we have (1) a widows son; (2) a rich persons child; and (3) a dead man at the time of burial. During Jesus ministry He raised from the dead; (1) a widows son; (2) a rich persons child; and (3) a dead man at the time of burial. The following New Testament scriptures show this fact. (1) LUKE 7:11 *And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.* (2) LUKE 8:41 *And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. ...49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save*

Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done. (3) JOHN 11:14 Then said Jesus unto them plainly, Lazarus is dead. ...17 Then when Jesus came, he found that he had lain in the grave four days already. ...20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. ...32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. ...38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

Back here at Troas we read the following account after Eutychus was raised from the dead. ACTS 20:11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted. Here you will notice that the Apostle Paul returned again to the upper room from whence Eutychus had fallen out of the window. Certainly everyone there marveled that Eutychus was alive, and in fact verse 12 shows that they ...were not a little comforted. What a worship service they then must of had. Verse 11 also notes that the Apostle Paul didn't preach to them anymore that night, but rather he "talked" to them until the break of day. This was a conversational "talk;" a lengthy discussion that lasted the rest of the night. No doubt questions were asked to the apostle Paul, and answers were given by the Apostle Paul. It was the Apostle Paul who was doing the majority of the talking here.

Wouldn't we like to know what the Apostle Paul had to say to these disciples of Troas, especially after Eutychus was raised from the dead? I am sure he had everybody's undivided attention, especially after midnight. I am sure they listened to every word he said also, even though it was very late. On a similar note, even though it is very late in the night of this church age, what does the Apostle Paul have to say unto us? Let us not be like Eutychus, asleep to the preaching and teaching of the Apostle Paul. But rather ...let us not sleep, as do others; but let us watch and be sober... (1 THESSALONIANS 5:6). We need to know Paul's gospel, Paul's doctrine, for after all he is our Apostle, the Apostle sent unto the Gentiles. {ROMANS 11:13.} We need to know, and to listen to every word the Apostle Paul wrote unto us in the fourteen epistles we have from him in the New

Testament. Thank God we have spent so much time here at Living Waters Tabernacle studying Paul's epistles. And having done so, I think we do know just what it was the Apostle Paul had to say unto the precious disciples here at Troas. No doubt he used similar words that we will later read again in ACTS 20:32, which reads: *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

We would like to know what became of Eutychus after this most eventful night of his life, but the scripture doesn't reveal any of this unto us. Eutychus was a young man with the rest of his life before him, and yet he now knew just exactly how short life really is, and how precious life is. I doubt if Eutychus wasted his second chance opportunity to live his life to the fullest in Christ Jesus. He was after all a walking testimony to the fact that Jesus does indeed raise the dead! I imagine that the testimony of Eutychus went along these lines: EPHESIANS 2:1 *And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Perhaps this was the very same message that Paul left them at Troas with.

Assos to Miletus

ACTS 20:13 *And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.*

As we continue to study the life of the Apostle Paul we note once again that the writer here, Luke, goes into greater detail in the everyday life of the Apostle Paul during this period of time. This is because Luke is traveling with Paul from here through the end of the book of ACTS. Thus we find in this portion of scripture a chronicle of six more places that Paul either visited or passed close by as he continued his journey toward Jerusalem. Brother Copley notes that "the meanings of the six points touched from Troas to Ephesus may be of profit to the Bible student." So we will examine this portion of scripture a little closer and see if we too can glean the treasures contained herein.

In verse 13 we find Luke telling us that "...we went before to ship,..." but as you read on in this verse we find that the "we" Luke references here doesn't include the Apostle Paul, for the Apostle Paul went on foot to Assos. The "we" Luke references then would include the faithful seven of ACTS 20:4, and Luke himself. Which brings us to ask this question: Why didn't the Apostle Paul want to go with them by ship at this point? We are not given a specific answer to this question here in scripture. Coneybear and Howson note that the distance by land from Troas to Assos is nineteen miles. Nineteen is the number of FAITH, and certainly the Apostle Paul was a New Testament hero of faith! Nineteen miles is a considerable distance to walk by foot also. At least a six hour journey at a brisk walking pace. The distance by sea from Troas to Assos was about forty miles