

A Study in Acts

Chapter Twenty – Third Journey of Paul Continued

ACTS 20:4-16:

In our previous lesson, Paul staying in Ephesus “**For a time**” –**Acts 19:22**; would become aware of problems in the **Body of Christ** at **Corinth** (messengers from the household of Chloe – **1 Corinthians 1:11**, and a letter composed by the brethren and sent to him – **7:1**), he would write the first letter to them and send it by Titus (**2 Corinthians 2:12-13; 7:6-7**).

We covered the events that would have caused Paul to change his plans prematurely (he wanted to stay here in Ephesus until Pentecost (**1 Corinthians 16:8**); which he believed was enough time for Titus to return with a report while he was still in Ephesus. However, as the events in Ephesus unfold and the chaos of riot ensued, Paul would be forced to leave Ephesus far sooner than he had hoped. In this lesson, we will see the route Paul takes in hope of reuniting with Titus.

Having met up with Titus, he wrote **2 Corinthians** and sent it on ahead while going into Illyricum. He then came to Corinth and spent three months. While in Corinth, he wrote the book of **Romans**. Finding out about a plot at the hands of the Jews, as he was about to sail to Syria, he decided to return through Macedonia first.

Text #1

Acts 20:4-6 “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. ⁵ These men, going ahead, waited for us at Troas. ⁶ 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.”

List of Names: To comprehend the reason for all these mentioned to travel with Paul in return, we have to notice the instructions that Paul has been giving the churches, as he has gone through all these regions, note:

1 Corinthians 16:1-4 “Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: ² On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come. ³ And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem. ⁴ But if it is fitting that I go also, they will go with me.”

See also – **2 Corinthians 8:1-7**



These would go on and wait for Paul and someone else in Troas.

Someone Else: If we stop and look at the pronouns carefully, we note a change from they, them, etc. to us, and we. If we think back to **Chapter 17:1**, we remember that Paul left Luke behind in the Philippi. It is here, many years later, that Paul goes and retrieves Luke to once again join him in his travels.

Waited Seven Days: Keep in mind that Paul is in a hurry to get to Jerusalem **Vs. 16**. Why then does he wait seven days in Troas? The answer comes to us in the next segment.

Text #2

Acts 20:7-12 *“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. ⁸ There were many lamps in the upper room where they were gathered together. ⁹ 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. ¹⁰ But Paul went down, fell on him, and embracing him said, "Do not trouble yourselves, for his life is in him." ¹¹ Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. ¹² And they brought the young man in alive, and they were not a little comforted."

When Disciples Came Together: Here we find the answer. Luke does not mention every single occasion when Paul worships on the first day of the week, instead he records it when it is pertinent to the cause of slowing down the journey, when speed is obviously sought. However, he asserts a foundational statement that cannot be refuted. The first day of the week is when disciples come together. The mention of "breaking of bread" is given to demonstrate and act of worship (different from Vs. 11).

See: Acts 2:42, Hosea 2:11; Colossians 2:16-17; Psalm 118:21-24.

The Power of God, the Assurance of the Message: An event occurs here that folks tend to spend more time on the details instead of the purpose. God alone has the power of life and death; its demonstration comes often in scripture in order to show His approval.

1 Kings 17:21 – Elijah

2 Kings 4:34 – Elisha

Luke 7:12-15; John 11:43-45 – Jesus

Acts 9:40 – Peter

Here – Paul

His Life is in Him: Luke was a physician and undoubtedly knew when someone was dead (Vs. 9). Paul's statement is not contradictory to that, instead he is simply stating that God has returned his life (very similar language to **1 Kings 17:21-23**; "*see, your son lives*").

Text #3

Acts 20:13-16 "Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot. ¹⁴ And when he met us at Assos, we took him on board and came to Mitylene. ¹⁵ We sailed from there, and the next day came opposite Chios. The following day we arrived at Samos and stayed at Trogyllium. The next day we came to Miletus. ¹⁶ For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost."

Vs 13: Paul is going to go on to Assos on foot (20 miles away), after having been up for all, or at the very least, most of the night.

This segment brings us a demonstration of the attempted speed to get back to Jerusalem by the day of Pentecost. Keep in mind that **Vs. 6** gives us a starting time of the "**Days of Unleavened Bread**". This would give them a total of 50 days to return by Pentecost.