

The Church at Troas: the Sudden Death of Eutychus & His Resuscitation; Miracles; Reasons for the Resuscitation; Paul's 5-Hour Sermon & 5-Hour Q & A, 1 Tim 3:15

Acts 20:8 - There were many lamps in the upper room where we were gathered together.

v. 9 - And there was a young man [νεανίας, *neanias*: a young man between 21 and 40, or a servant] named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, [διαλέγομαι, *dialegomai*: teaching] he was overcome by sleep and fell down from the third floor and was picked up dead [νεκρός, *nekros*].

4. The many lamps indicate that the assembly occurred at night. The terms “upper room” and “third floor” confirm that the Troas church met in a private home.
5. The “upper room” was typically where large groups could gather while the lower floor contained several rooms, their interior walls designed to hold up the third floor.
6. If you have ever visited the Daniel Boone Campus at Defiance, Missouri, and toured the Daniel Boone home, this architectural design is adapted there. The third floor is one large room for family gatherings while the lower floors contain various rooms to accommodate a family.
7. Luke, who was a physician and thus qualified to offer a medical opinion regarding Eutychus's condition, pronounced him dead at the scene.

Acts 20:10 - But Paul went down and fell upon [ἐπιπίπτω, *epiptō*] him, and after embracing [συμπεριλαμβάνω, *sumperilambanō*: “to put one's arms about another and hold him close”] him, he said, “Do not be troubled [present passive imperative of θορυβέω, *thorubeō*: “stop your wailing”], for his life [ψυχή, *psuchē*: soul life] is in him.”

8. When Paul got to the boy he immediately bent down over him, lifted him up, put his arms around him, and performed a miracle.

NOTE: Miracles are the monopoly of the sovereignty of God.

- 1) No human being, including the *human nature* of Jesus Christ in hypostatic union, has ever performed a miracle.
- 2) Only the sovereignty of God, including the *deity* of Christ in hypostatic union, can perform miracles.
- 3) None of us can determine the cause or reason for any disaster or can determine the cause or reason for illness.
- 4) Intercessory prayer must be worded so as to recognize that the option for healing rests with the sovereignty of God, who has all the facts.

- 5) A miracle is an event in the physical world that surpasses all known human or natural powers and is ascribed to divine power as a supernatural phenomenon.
- 6) Conclusion: Miracles are the monopoly of God derived from His sovereignty, omniscience, and omnipotence.
9. This is the same procedure that Elijah used to resuscitate the son of the widow of Zarephath \zar'-ē-fath\ in 1 Kings 17:17-22, and Elisha used to resuscitate the son of the Shunammite woman in 2 Kings 4:32-35.
10. After Paul had resuscitated the lad of Troas he then had to quiet the emotional members of the congregation who had begun the death wail, a common reaction of the time. It was a way of not only showing grief but also alerting others that a death had occurred.
11. Micah referred to this custom as the “howl of jackals and the mourning of owls” (Micah 1:8).
12. Paul shouts an imperative of prohibition: **Μὴ θορυβεῖσθε, “Mē thorubeisthe”**: “Stop this turmoil!” He then told them that the boy’s soul life had been restored. This is a miracle.
13. PRINCIPLE: The person involved in a biblical resuscitation is never the important person in the context. God makes a sovereign decision to allow certain people to come back to life. We have seen Him use Elijah, Elisha, and Paul as conduits of His power to do so.
14. The important person in the Acts-20 context is Paul. The members of the Troas congregation were positive believers, but they did not have the confidence necessary to sustain themselves.
15. Paul sees their need for doctrine and has dutifully addressed it with a marathon sermon. But once he leaves the next day, they must rely on the recall ministry of the Holy Spirit to sustain them and as new believers they are not prepared emotionally to stay in fellowship.
16. Their fragile souls were exposed by the sudden death of Eutychus. They fell apart and assumed the mind-set common to their culture. They need to get to the level of spiritual growth where doctrine trumps culture!
17. Paul commanded them to stop their wailing. The soul life of the boy was restored by divine sovereignty in order to remove all doubt about the legitimacy of Paul’s apostleship and the authority of his message. He was confirmed as a messenger of God.
18. The authority of the spoken Word is confirmed in the minds of the believers in Troas. In order to capitalize on the opportunity granted by the resuscitation, Paul has the congregation return to the upper room where they engaged in a doctrinal discussion that lasted until dawn.

Acts 20:11 - When he had gone back up and had broken the bread and eaten, he talked [ὁμιλέω, *homileō*: informal conversation; source of the English word homiletic: the art of preaching] with them a long while until daybreak, and then left.

v. 12 - They took away the boy [παῖς, *pais*: a boy between the ages of 7 and 14] alive and were gratefully comforted [παρακαλέω, *parakaleō* encouraged by no small degree].

19. Two words that describe Eutychus apparently put him into two age groups: (1) *neanias* in verse nine which refers to a young man between ages 21 and 40 and (2) *pais* for a boy between 7 and 14. Are Luke and the Holy Spirit confused?
20. No. *Neanias* also refers to a servant. This boy was either the son of the host or of one of the visiting members. He was assigned tasks during the times the church met. As a small boy he chose to sit in the window so he could better see over the heads of the adults in the room.
21. Eutychus was possibly tired from performing his duties. The springtime's high temperature in Troas was in the 70s. The body heat from the congregation combined with the stuffy atmosphere from the burning lanterns all contributed to the young boy drifting off to sleep and falling off the window sill to his death.
22. The sovereignty of God not only enabled Paul to resuscitate Eutychus but also gave great authenticity to Paul's message. The events of the evening resulted in the congregation disbursing while greatly encouraged.
23. This brings us back to our passage in 1 Timothy 3:15 and our translation so far:

1 Timothy 3:15 - But if I am delayed, I write for the purpose that you may know how one ought to habitually conduct himself in the house of God, which is the church of the living God ...

1. By referring to the local church as the "church of the living God," the Holy Spirit classifies the local church as a divine institution.
2. This principle enables us to understand the force behind the present-day assault on the local church, the believers who gather within them for worship, the Bible they study, the principles they learn from it, and the Personalities of the Trinity they follow.
3. Luciferian assaults on a client nation are a given. But his success in destroying a client nation is determined by his success in discrediting the church, apostatizing its message, and confusing the faithful.
4. A client nation is the enclave for Christianity in the Church Age and as such will always be under satanic attack. Since Lucifer's success hinges on the failure of the local church to maintain its superiority, then the local church is the first target of his assaults.

