



ACTS: ENDS OF THE EARTH ACTS 20:1-12

STUDY GUIDE
MICHAEL ROWNTREE

ACTS 20:1-12 ESV

1 After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. 2 When he had gone through those regions and had given them much encouragement, he came to Greece. 3 There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. 4 Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas, 6 but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days. 7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. 8 There were many lamps in the upper room where we were gathered. 9 And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead. 10 But Paul went down and bent over him, and taking him in his arms, said, "Do not be alarmed, for his life is in him." 11 And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. 12 And they took the youth away alive, and were not a little comforted.

STRUCTURE

- I. **Travel Itinerary and Agenda of Encouragement (1-6)**
 - a. Encouragement in Ephesus, departure to Macedonia (1)
 - b. Encouragement in Macedonia, departure to Greece (2)
 - c. Traveling together through shadows: of Passover and the Cross (3-6)
- II. **Passover, Temple, and Resurrection: a New Way of Worship (7-12)**
 - a. The Timing: Resurrection Day (7a)
 - b. The Practices: Word and Table (7b)
 - c. The Setting: God's "new temple" (8)
 - d. The Power: A Living Sign of Resurrection (9-12)

GENERAL COMMENTARY:

In the shadows of persecution, Passover, and the Cross, this is a story of light breaking through in the dawn of new creation, when Christ rose from the grave. The first six verses seem at first like banal travel details, but they tee us up for a mind-blowing paradigm shift. The Passover, the Temple, and our entire way of worship are made new through the resurrection of Jesus. He makes all things new.

Offering encouragement to his church plants, Paul's pit-stop in Greece is cut short by persecution. His desire to spend Passover in Jerusalem is cancelled. Passover was the most famous of all Jewish feasts, and Paul would have spent every Spring in Jerusalem for that reason. But just as Christ was persecuted over Passover, and the apostle James was murdered over Passover, now Paul's life is threatened too. The Jewish feast of worship has become a festival of Christian blood. As Paul and his companions journey in the shadow of Passover and the Cross, the scene now shifts to Troas—where light will shine in the upper room, and resurrection life will break through.

Luke stalls the narrative in Troas. He paints the picture of a new way of worship, no longer centered around Jewish feasts or a Jewish temple. After all, the Jewish nation, by and large, rejected the One to whom their feasts and temple pointed. In Troas, not Jerusalem, God's people gather. Not just Jews, but Gentiles—in a Gentile city—gather *after* Passover, but their purpose is to celebrate the *new* Passover: Communion. On the eve of crucifixion, our Lord repurposed the ancient Jewish feast. Passover reminded them of deliverance from Pharaoh; Communion reminds us of deliverance from Satan, sin, the devil, and death itself. Jesus is our Passover Lamb, whose blood rescues us from the angel of death, which includes the "second death"—hell. Christ's blood is superior to the blood of the old Passover Lamb. Our exodus is greater than Israel's exodus. Communion is our new Passover.

They celebrate this new Passover on "the first day of the week"—resurrection day. Christ's resurrection launched God's "new creation" project. In Genesis 1, God created all things in the span of a week; on "the first day of the

week”—a new week—God jump-started “Creation 2.0.” This “new creation” project began with Christ’s resurrection; it continues through every believer who becomes a “new creation” in Christ (2 Cor. 5:17); it is consummated at Christ’s return when God “declares all things new” and creates a “new heavens and new earth” at Christ’s return (Rev. 21:1-5). In the fall of man, creation was stained and subjected to death. In the redemption of Christ, creation is washed and renewed. Communion takes elements of the old creation—bread and wine—and enables them by the Spirit to give us a foretaste of new creation. In the words of Dr. John Mark Hicks, “The bread and wine of the old creation become means by which we experience the new. It is still bread and wine—created materiality is not annihilated—but it is also a participation in the reality of the new creation through the presence of Christ.” The significance of Christ’s resurrection means that we no longer celebrate the Passover once a year; we celebrate it “on the first day of the week”—the day of resurrection.

Not only does this “new creation” project include a new Passover but also a new temple. Luke has been showing this since Acts 2. Formerly, the Spirit filled the temple (Ex. 40:34-35; 1 Kgs. 8:10-11; 2 Chron. 5:13-14), but now the Spirit fills an ordinary home—an “upper room”—and also believers. This scene likewise occurs in an “upper room.” In ancient cultures, elevated places were sacred. They provided an intersection between heaven and earth, a place of divine encounter and revelation. The temple—called “Mount Zion”—no longer served that role. Now heaven and earth intersect in an “upper room” gathering in Troas, where believers meet the living Christ by the power of the Spirit. Like the temple of old, this room is lamp-lit. Only, it’s not just one lamp, as in the temple. The room contains “many” of them (Acts 20:8), which speaks of Christ’s greater presence in this new era. Our new temple no longer consists of brick-and-mortar but Jew-and-Gentile believers, with Christ as the chief cornerstone (Eph. 2:19-22). When the “new creation” project is complete, the whole cosmos will become God’s new temple. The created universe will be our new “Most Holy Place.”

Within this new temple, where they practice the new Passover, the power of our risen Christ is made manifest in the resurrection of Eutychus. This is not just a story about a cool miracle or church service. It is about our new way of worship and the resurrection power we experience. When God’s people gather—not just Jews, not just in the Temple, not just at appointed times—the resurrection we celebrate becomes a reality we enjoy. Jesus is alive, and He meets us in the power of the Spirit. The shadows of death and darkness still loom, as they did for Paul running from persecutors. But the dawn of resurrection has arrived, and it will fully be realized at the return of Jesus, when God announces: “Behold, I make all things new” (Rev. 21:5).

VERSE-BY-VERSE COMMENTARY:

1 After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. 2 When he had gone through those regions and had given them much encouragement, he came to Greece. 3 There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia.

—“After the uproar ceased”: The riot of Acts 19:21-40.

—“after encouraging them... [he] had given them much encouragement”: First with the disciples of Ephesus, and then with those in Macedonia, the theme of Paul’s ministry was: encouragement. We can’t just sit alone with our Bibles and persevere faithfully. We need each other. As the author of Hebrews warns us, “But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin” (Heb. 3:13). Who is actively encouraging your faith?

—Paul went from Ephesus (Turkey) to Macedonia (northern Greece) to Greece (more centered around Corinth and perhaps Athens). He had reached converts and planted churches in these areas and returned now to encourage their faith.

—“a plot was made against him by the Jews”: Paul planned to sail for Syria and then Jerusalem, which would have landed him in the holy city in time for Passover. But with his life threatened, Paul will spend his first Passover (as far as we can tell) outside of Jerusalem. Paul would have spent his entire life celebrating Passover in Jerusalem. Now the Jews have become so hostile, he must re-route. His overland journey back through Macedonia will require a slower journey and a new target date: not the feast of Passover but Pentecost, fifty days later (cf. 20:16).

4 Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas, 6 but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

—“Sopater”: This is probably the same as “Sosipater” in Rom. 16:21: “Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.” If so, he is a fellow Jewish believer who joined Paul’s team.

—“Aristarchus”: Aristarchus had been dragged by the Ephesian rioters into the theater (Acts 19:27), and he continues with Paul on his voyage to Rome (27:2). He is a “fellow prisoner” (Col. 4:10) and among Paul’s “fellow workers” (Philemon 1:24).

—“Secundus... Gaius”: only mentioned here (Gaius is different from others who go by the same name in the NT).

—“Timothy”: the spiritual son of Paul and eventual pastor in Ephesus.

—“Tychicus”:

- “So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything” (Eph. 6:21).
- “Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord” (Col. 4:7).
- “When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there” (Titus 3:12).
- “I have sent Tychicus to Ephesus” (2 Tim. 4:12).

—“Trophimus”: Paul left Trophimus sick at Miletus (2 Tim. 4:20).

—Wherever Paul went, he added to his team. God designed us to work in teams. There is no such thing as lone-ranger Christianity. Jesus is the only One who could have operated without a team, and He chose not to.

—“but we sailed away from Philippi”: Philippi was in Macedonia. “we” includes Luke, the author of the story, among Paul’s traveling companions. This portion of Acts is therefore a direct eyewitness account.

—“after the days of Unleavened Bread”:

- The Feast of Unleavened Bread was one of three major Jewish Feasts, with Pentecost and the Feast of Trumpets being the other two.
- The Feast of Unleavened Bread began with Passover.
- This travel narrative thus tees up a story in Troas about the Christian version of Passover: Communion. That story (which includes Eutychus being raised from the dead) is bookended with mention of breaking bread (20:7, 11).
- Context indicates that Luke is doing more than just telling us about a powerful church service in vv. 7-12. He is communicating a fundamental shift in God’s program on the earth. No longer would believers travel to Jerusalem to celebrate Passover once/year; now they would be spread across the entire earth to celebrate our Greater Passover... not once/year, but once/week, on the first day of the week—the Lord’s Day—to remember His resurrection. Eutychus’ raising from the dead symbolically speaks of and points to Jesus’ raising from the dead. Through the gospel, celebrated at Communion, God raises the dead. The power of Pentecost visits us.
- The last time the Passover was mentioned in the Book of Acts, it was in the context of James’ martyrdom. The Jewish nation insists on driving this Apostle of the Gentiles away from Jerusalem, and insodoing, they expand the reach of the gospel to the ends of the earth. Now, this second time in which Passover is mentioned, it is once again marked by Jewish hostility. The Apostle Paul can’t even share this holy meal in the holy land. The Lord’s Supper has replaced the Passover as the true religious meal of the present age, but this only happens after the Passover is past (v. 6). Spiritually, it remains until the advent of the Kingdom (Lk. 22:15-16).
- Paul and Luke meet up with the rest of the team—7 of them—in Troas. These team members come from the churches Paul planted throughout the region. Thus, as Paul preaches in Troas, it is a truly global church. The church at Troas becomes a symbol of the church throughout the Gentile world—gathering on the first day of the week, breaking bread, listening to the Word, and watching God’s resurrection power on display.

7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. 8 There were many lamps in the upper room where we were gathered.

—“On the first day of the week”:

- Here, we have early evidence that the church gathered on Sunday, the first day of the week, rather than Saturday, the seventh day. See also 1 Cor. 16:2, where Paul encourages the church to set aside funds “on the first day of the week”—implicitly, at their church gatherings.

- Some have argued that the “first day of the week” by Jewish reckoning could have been Saturday night, since Jews considered sundown the beginning of a new day (whereas Romans considered dawn as the beginning of a new day, just like we do). However, verse 7 says that Paul intended “to depart on the next day”, and verse 11 identifies “daybreak” as the next day. Therefore, Luke is writing in accordance with a Roman reckoning, not a Jewish one. Christians met on Sundays as early as the first century. This was not a subsequent development in church history.
- Why did Christians meet on “the first day of the week”?
 - Matthew 28:1: “Now after the Sabbath, toward the dawn of **the first day of the week**, Mary Magdalene and the other Mary went to see the tomb.”
 - Mark 16:2: “And very early on **the first day of the week**, when the sun had risen, they went to the tomb.”
 - Mark 16:9: “Now when he rose early on **the first day of the week**, he appeared first to Mary Magdalene...”
 - Luke 24:1: “But on **the first day of the week**, at early dawn, they went to the tomb, taking the spices they had prepared.”
 - John 20:1: “Now on **the first day of the week**, Mary Magdalene came to the tomb early, while it was still dark...”
 - John 20:19: “On the evening of that day, **the first day of the week**, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them...”
 - Although we can refer to Christ’s resurrection as being on “the third day,” every Gospel writer labels it “resurrection day” as “the first day of the week.” They have theological reasons for doing so, going back to Genesis 1. God created the heavens and the earth in one week. The first day of a new week represents God’s work of *new creation*. The first creation was poisoned by sin—the subjecting the cosmos to “futility” (Rom. 8) and death. Pain and suffering. Darkness and gloom. Rather than abandoning His first creation, however, God chose to enter it—through Jesus—and redeem it. Christ’s resurrection is the first work of new creation, begun on the first day of a new week. That “new creation project” continues as people place their faith in Jesus, becoming a new creation in Christ Jesus (2 Cor. 5:17). When Christ returns, the entire cosmos will be remade—no longer stained by sin.
 - Therefore, when Christians gather on the first day of the week, we are proclaiming through this rhythm that new creation has begun in Christ. We live in a world that God is redeeming through the resurrection of Jesus Christ. The “first day” is resurrection day.
 - Note: I am not suggesting that Christians didn’t meet on other days also. In Acts 2, they met every day. But everyday meetings were not the norm throughout the church.

—“when we gathered together to break bread”:

- This was not just a normal meal; it was Communion. We know this because: (1) Passover is in the nearby context; (2) “breaking bread” is Luke’s normal language for Communion, see Acts 2:42; (3) it is defined as the central purpose of their gathering and accompanied by teaching.
- The centrality of Communion in the early church is reflected is not well reflected in many “low church” traditions—Baptist, non-denominational, charismatic, etc. In church history, Communion has been called the “visible sermon.” We hear the gospel with our ears; we consume it with our mouths.

—“prolonged his speech until midnight”:

- The first-century church did not have Sundays off. They worked. Therefore, the service would have begun after a long workday in the evening. Paul preached through most of the evening.
- This presents a contrast to modern “Ted Talk” sermons, intended to shuffle people in-and-out. Paul aimed to teach and admonish everyone so he “might present everyone mature in Christ” (Col. 1:28-29). The goal of sermons is not efficiency, but formation. (Although, I might add, there is still some truth in the adage, “A short-winded preacher will be invited back again!”)

—“many lamps”: Why does Luke add this detail? It seems that he is symbolically portraying the church as a new temple. He’s been making this point since Acts 2. Like the tabernacle had a seven-pronged lampstand, there are lamps all over this gathering of saints. The lamp of the temple pointed us to Jesus, the light of the world. The lamps throughout this midnight gathering remind us of the same.

—There seem to be more temple-symbols as well. They break bread in Communion, which reminds us of the showbread of the temple. Both remind us of the Bread of Life. Paul’s many words remind us of Moses’s words, placed inside the Ark of the Covenant, within the temple’s inner sanctum. Both point us to the Word-made-flesh. The meeting in the upper room reminds us of Moses ascending Sinai; they similarly

remind us of the temple mount. The temple mount was on Mount Moriah, where Abraham offered his son, just like the Father offered Christ on Calvary.

—“upper room where they were gathered”:

- Throughout Scripture (not to mention the Ancient Near East), elevated places were sacred space—sites for revelation and divine encounter—intersections between heaven and earth. Eden, where Adam and Eve fellowshiped freely with God, was actually a mountain (Ezek. 28:13–14). Abraham ascended the mountains of Moriah to offer his son (Genesis 22:2); Solomon built the temple on Moriah (2 Chronicles 3:1); Christ was sacrificed on Calvary, which was walking distance from the temple mount. Luke often references “upper rooms” to depict this same imagery, but these sacred spaces are no longer restricted to Eden or Jerusalem. They can be anywhere—in this case, in Troas. Now, God meets with His people all across the world. The new temple is anywhere that God’s people gather.
- Here are the mentions of “upper room” in Luke-Acts:
 - The last supper / first Communion (Luke 22:12)
 - Pentecost gathering (Acts 1:13)
 - Raising of Dorcas (Acts 9:37, 39)
 - Raising of Eutychus / Communion (Acts 20:8)
- Two of the upper room narratives relate to Communion. Three relate the power of the Spirit, and two of those, to resurrection. It seems like there’s a common thread: when God’s people gather (upper room) with hearts centered on Christ (Communion), the Spirit breaks out in power (Pentecost, resurrection).
- Schreiner: “Though this might seem simply like a factual marker, Luke likely intends a deeper meaning for a few reasons. First, the context is littered with spatial connotations. Jesus just ascended (1:9–11), they were on the Mount of Olives... and Jerusalem was on Mount Zion. Second, they wait for the Spirit who will be poured out on high, so they go to a ‘high room.’ In ancient cosmology mountains and high places were the meeting places between heaven and earth—the place of temples (Isa. 2:2–3; Mic. 4:1–2). God’s presence will be dispersed on his people in homes and not be confined by temple walls... As Matson says, ‘The mission of the church begins in a house (1:13; 2:2) and ends in a house (28:30).’”
- The gathering of the saints is our “upper room.” Heaven and earth intersect in our assemblies, turning any space into sacred space: a new Eden, a new Sinai, a new temple, where the Spirit manifests His powerful presence.
- He especially manifests His presence through the ordinary means of grace, like teaching and Communion. Put differently, Jesus meets us by the Spirit, through Scripture and Sacrament, Word and Table.

9 And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead. 10 But Paul went down and bent over him, and taking him in his arms, said, “Do not be alarmed, for his life is in him.” 11 And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. 12 And they took the youth away alive, and were not a little comforted.

—“young man”: The term “young man” normally refers to those aged 18–30. However, in verse 12, he is called a “youth,” which is younger: typically 8–14. As with our culture, such vocabulary is flexible. We really don’t know his exact age.

—“Eutychus”: means “fortunate” or “lucky.” This might be random, but it’s also possible that Luke wants us to see just how lucky he was.

—“But Paul went down and bent over him, and taking him in his arms”:

- “Paul went down, fell on him, and embracing him...” (NKJV).
- “Paul went down, threw himself on the young man, and put his arms around him” (NIV).
- “But Paul went down and fell upon him, and after embracing him...” (NASB).
- Any time someone falls from a window, it is dramatic. If it involves death, especially of a young person, it is peak drama. Paul’s response matches the moment. He dramatically hurls his body onto the boy.
- Paul probably took his cues from Elijah and Elisha, who raised the dead in similar fashion:
 - Elijah in 1 Kgs. 17:21: “Then he stretched himself upon the child three times and cried to the LORD, ‘O LORD my God, let this child’s life come into him again.’”
 - Elisha in 2 Kgs. 4:34–35: “Then he went up and lay on the child, putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands. Then the child sneezed seven times and opened his eyes.”
 - Interestingly, both resurrections occurred in an upper room (1 Kgs. 17:19; 2 Kgs. 4:10, 21, 32).
- Paul was not just embracing the boy like a grieving relative, mourning a loss. He was embracing the boy like Elijah and Elisha, in faith and prayer, believing for resurrection.

—"Do not be alarmed, for his life is in him":

- There are two ways of reading this. The most common interpretation is that Paul spoke observationally: that is, after praying for the boy, he observed signs of life and announced this to the people. Another way of understanding the verse, however, is that Paul spoke prophetically: that is, after praying for the boy, he believed in faith that God would soon raise him up. Justification for this second interpretation can be found in how prophets sometimes operated. For instance, Elijah claims to hear the "sound of heavy rain", even though the sky is cloudless (1 Kgs. 18:41)—he prophetically "heard" the rain and foretold it. Many of the prophecies about Christ come about this way, predicting the future by stating it as a past or present reality. For example, "Unto us a child is born, to us a son is given..." (Isa. 9:6). This sounds like it's already happened, but it in fact did not happen for 700 more years. In the same way, it is possible that Paul was speaking about the future (Eutychus coming back to life) as though it was present ("his life is in him").
- Further evidence for the second interpretation (although it remains uncertain) is that we don't read that "they took the youth away alive" until two verses later. Why the delay? If the boy had already come back to life, why not explain the comforting outcome right away? Although I haven't read any scholar who holds this interpretation—that Paul was prophesying resurrection in this verse—none even entertain the possibility. They seem to assume that "his life is in him" is an observation, not a prophecy.
- I lean toward this being a prophecy for because: (1) prophets often spoke about the future in the present/past tense, so Paul would be aligning with that pattern; (2) Luke waits until two verses later before celebrating the resurrection of Eutychus; (3) if the boy was *clearly* alive, he would not have needed to say, "his life is in him"; (4) the delay reinforces a point Luke wants to make: the risen Jesus meets us with resurrection power when we gather around the means of grace: Scripture and Sacrament; (5) Luke has already made this same point in Luke 24, when the risen Jesus proclaims Jesus from the OT Scriptures and reveals Himself in the breaking of bread.

—"And when Paul had gone up and had broken bread and eaten, he conversed with them a long while":

- Scripture and Sacrament; Word and Table. Luke often emphasizes these in tandem, for they complement one another. For example, after the risen Christ proclaims Himself from the Scriptures, the disciples invite Him to remain over a meal, where He reveals Himself to them in the breaking of bread. Preaching is an audible sermon; Communion is a visible sermon.
- This reinforces the paradigm-shift that began in verse 6, with mention of the Feast of Unleavened Bread, which began with Passover. Jerusalem has become too dangerous for believers to fellowship openly, but this only expedites the expansion of God's "new temple"—us. Built on the foundation of the risen Christ, God's new temple includes the Roman city of Troas, where Jews and Gentiles gather as one to celebrate the "new Passover" on the "first day of the week"—the day of new creation, the day of resurrection—where Christ meets us by the Spirit in resurrection power, displayed in Eutychus rising from the dead.
- The story of Eutychus is more than just a story about a cool church service; it's a story that shows us a fundamental shift in the way God's people worship. In verse 6, Paul misses the Jewish Passover, but in verse 7, he practices the "Christian version of Passover"—not in Jerusalem, but in Troas. Not with Jews, but with Gentiles from around the globe. Not on an actual Passover, but on the first day of the week, a Sunday, the day Jesus rose from the grave. The reason for this is that Jesus is not a Dead Passover Lamb; He's a Resurrected Savior. In fact, the rising of Eutychus from the dead during this meal points to the resurrection power of Jesus that's present any time we remember Him through the act of Communion.
- It is no accident that Jesus instituted the Lord's Supper during Passover. Unlike the empty ritual of Passover practiced by unbelieving Jews, for the Apostle Paul, Communion was an act of faith. It didn't JUST look backwards to what Jesus did; it looked forward to what Jesus will do. The blood on the wooden doorpost that saved Israel from judgment pointed forward to the blood on a wooden cross that saves us from an even greater judgment. Jesus instituted the first Communion over a Passover Meal, died on a Passover, and now Scripture calls Him our Passover Lamb. Passover was meant to point us forward—in faith, in anticipation—to Jesus and His Greater Passover, which is Communion.
- For the unbelieving Jewish people, Passover was just a history lesson they already knew. Their participation lacked anticipation. Consequently, their religious routine became an empty ritual. And it's very easy to let the same thing happen to us. Just think about your own life: When you come to church, do you anticipate an experience of Jesus? When you pray, do you anticipate answers? When you partake of Communion, do you anticipate Jesus meeting you imparting to your soul fresh

deposits of grace that will sustain you through the week and empower you to do His work?
Participation without anticipation leads to empty ritual.

- "Faithful devotion" is not just consistency; it's being consistently full of faith. Full of anticipation. Full of expectation that when we do these ordinary things, God will show up in the midst of our ordinary.
- Similarities between Passover and Communion:

Passover	Communion
Bread and wine (Ex 12:15, Nm 9:11–12)	Jesus shared bread and wine with his disciples (Mt Lk 22:19–20)
Unblemished Lamb (Ex 12:4–5)	Jesus is the Paschal Lamb, the Lamb of God (Jn 19:36, 1 Cor 5:7, 1 Pt 1:19)
None of the lamb's bones should be broken (Nm 9:12)	The soldiers did not break Jesus' bones on the Cross (Jn 19:33, 36)
Berekah ("blessing")	Jesus took the bread and said a blessing (Mt 26:26, Mk 14:22, Lk 22:19–20)
Celebrates the Hebrews passing from slavery in Egypt to freedom in the Promised Land (Ex 12)	Celebrates the passing from slavery to sin to freedom in the Resurrection, from death to new life (1 Cor 5:7–8)
Moses poured blood on the people at the establishment of the Covenant (Ex 24:8, Zec 9:11)	Jesus poured out his blood at the establishment of the New Covenant (Jer 31:31, Lk 22:20)

—" And they took the youth away alive, and were not a little comforted":

- Luke closes with a joyful understatement—"not a little comforted." The phrase is a Semitic idiom, meaning they were greatly encouraged. And how could they not be? The death of a young man is one of life's most devastating blows. Yet in this upper room, sorrow gave way to joy, despair to hope, death to life. The early church didn't just gather for teaching and bread; they gathered around the living Christ, present among them by His Spirit.
- The scene mirrors the emotional swing of the gospel itself: the grief of the cross followed by the triumph of resurrection. Just as Jesus met the Emmaus disciples with Word and Table, He met the believers in Troas with Word and Table—and with resurrection power. Eutychus, "the fortunate one," becomes a living parable of what God now does through the gathered church: He breathes life into what seems lost.
- In this way, Eutychus is every one of us—dozing off, dead in spirit, vulnerable to the fall—but raised to life by the power of Christ working through His people. The story doesn't just teach us that God can raise the dead. It reminds us that when God's people faithfully gather around Word and Sacrament, the Risen One is present to comfort, restore, and resurrect—both now and in the age to come.
- Schreiner: "This resurrection story gives an embodied picture of Paul's ministry: he spreads life through the life of Jesus."
- 2 Cor. 4:10-12: "We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body... So then, death is at work in us, but life is at work in you."