Acts 20:7 is a frequently read Scripture when the saints come around the Lord’s Table each Lord’s Day — and appropriately so. It is the only verse in the Word of God that specifically states when the infant church, under the oversight of the Apostles, gathered together “to break bread.” It was “on the first day of the week.” Thus, it is always “safe” for the church to commune with her Lord at His Table on this day of the week for she does it under the umbrella of Apostolic authority and example. We know that this was the right thing for the Troas congregation to do for the Apostle Paul was in their assembly at the time; had it been wrong he would not have participated in it and would have made corrections to their practice. With the saints he broke bread as well as preached a message from the Word of God.

It has been stated frequently by some that “this,” the breaking of bread, was the reason for the church gathering together on this specific day. The proliferation of this view of why the first-century church met may explain why some brethren are comfortable with leaving the assembly as soon as the supper is “finished,” not remaining with the others in the assembly to be exhorted from God’s Word. But, this “primary purpose” for assembling can not be proven by the context in which verse 7 is found. The church also met to hear the Word of God preached. For a congregation of God’s people to follow the example of the first century church, she not only must meet around and eat from the Table but also must be fed the Apostles’ doctrine. And this congregation at Troas did and was. She was fed a meal that consisted of several courses for it is written that Paul “continued his message until midnight.”

I don’t know how much time was spent around the Lord’s Table but a long time was spent around the Word of God.

One in the congregation, Eutychus, was unable to listen to the entire message. He fell “into a deep sleep,” “fell down from the third story,” and died. But the Apostle Paul, gifted with the miraculous gift of resurrecting people from the dead, did just that. He “went down” where the body of Eutychus was, “fell on him,” embraced him and then told the rest of the congregation that they should not be troubled by what just had happened “for his life is in him.” Eutychus was miraculously resurrected from death for it is written in verse 12 that “they brought the young man in alive.” This inspired, historical account of what took place that day in Troas stimulates thoughts concerning what has happened to us who are followers of Christ and who have come to the Table today.

Before our conversion to Christ, we all were dead – spiritually dead, dead in our
sins. Ephesians 2:1 states it this way: "And you He made alive, who were dead in trespasses and sins." We too were resurrected, not from physical death but from spiritual death to spiritual life by Christ Who, as He said in John 14:6, is "the life." What Paul did when he fell upon and embraced the lifeless body of Eutychus — resurrected him from physical death to spiritual life — Christ did so to us, and even more so, when we were baptized into Him; He resurrected us from spiritual death to spiritual life.

"...we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," wrote Paul in Romans 6:4. We were "raised from the dead" — resurrected to a "newness of life."

In the case of Eutychus, he first broke bread with his brethren and with His Lord and then died and resurrected. But, with us the reverse happened. First we were dead and were buried; then, after our spiritual resurrection, we began to break bread with our new brethren and our new Lord. The Table of the Lord and the doctrine of the resurrection are both in the Acts 20:7 – 12 account. The doctrine of the resurrection — both His and ours — ought not to be disassociated from the Table.

Of course, the Table reminds us of the death of our Lord. The "bread" is His "body" that hung on the tree and the "cup" is His blood that was "shed for many for the remission of sins." But we know the complete story. He did not stay on that cross. He was buried and then He resurrected "from the dead" "with power according to the Spirit of holiness" Romans 1:3 declares. He was "declared to be the Son of God" because of His resurrection from the dead. We too have been declared to be a "son of God" following our resurrection from the baptismal waters. And now, as resurrected converts we meet around the same table that our Troas brethren met. Some day, like Eutychus, we too shall die and will resurrect but, unlike him, will never die again. Unlike Eutychus, however, who had the body of an Apostle restore his physical life, we have had the body and the blood of the Christ restore to us our spiritual life.

At the end of the Acts 20:7 account it is written that after Eutychus was "brought in alive," the Troas brethren "were not a little comforted." In our case, following our resurrection, we were brought into the body of Christ and received the "Comforter," the Holy Spirit. All of this, and more, is worthy of our contemplation as we meet at the sacred Table.

**Prayer**

Our heavenly Father, through Jesus Christ we come before Your holy, majestic throne of grace. We give to You our thanks for having resurrected us from the dead and giving us eternal life through the blood of Your only begotten Son. Father we remember Him here at His Table upon which is His body and His blood. This Table is a visual reminder to us that the forgiveness of our sins is only through Him and not because of anything we have done to merit it. Help our minds to reflect upon His willingness to sacrifice His life for us. Help our hearts to be open to His love for us. Help our wills to be
receptive and submissive to His. This we ask in His holy name, the only name under heaven given among men by which we must be saved. Amen.