

Bereans Bible Institute
Module VII – The Apostolic Mission
Lesson 27 – The Ministry of the 12th Apostle – Paul (Part 14)

I. Paul at Troas Acts 20:5-14

A. God’s Festival Calendar referenced in Acts 20 – Lev. 23

1. vs. 5 - Passover on the 14th day of the first month
2. vs. 6 – Unleavened Bread on the 15th day of the month
 - a. Unleavened bread to be eaten for 7 days
 - b. The date of the month (15th) can be on any day of the week
3. vs. 10 – within those seven days will fall a ‘Sabbath’ day (Saturday)
 - a. The Firstfruits offering must be given on the following day (Sunday)
4. vs. 15 – Count FROM the Sunday of Firstfruits 7 Sabbaths (7 Saturdays) = 49 days
5. vs. 16 – The 50th day (day after the 7th Sabbath) is the feast of Pentecost (a Sunday)

B. Acts 20:6 “**After** the **days** of Unleavened Bread” vs. “**with** the **day** of Unleavened Bread.”

1. The preposition translated “after” is μετὰ (meta) in Greek, which can have two different meanings depending on the case of its object:
 - a. If the object of the preposition μετὰ is in the accusative case, it means “after”
 - b. If the object of the preposition μετὰ is in the genitive case, it means “with.”
2. The object of the preposition is ἡμέρας (hemeras) – day(s). The ending of the word is inflected to indicate its case and number.

Nominative singular: ἡμερα

Nominative plural: ἡμεραι

Accusative singular: ἡμεραν

Accusative plural: ἡμερας

Dative singular: ἡμερα

Dative plural: ἡμεραις

Genitive singular: ἡμερας

Genitive plural: ἡμερων

3. The word ‘day’ is spelled in Greek exactly the same way (ἡμέρας) when it is in the accusative case **and** plural in number, or when it is in the genitive case **and** singular in number.

4. The translators chose to translate this prepositional phrase assuming that Luke intended ἡμέρας to be accusative plural instead of genitive singular.

5. However this creates a conflict with the festival calendar, because it places the beginning of their journey from Philippi after the entire 7 days of unleavened bread, which means they could not have been in Troas on Firstfruits.

6. The correct reading is “*But we sailed away from Philippi with the day of Unleavened Bread.*”

7. The same problem occurs in the clause “seven days,” where ἡμέρας can be either accusative plural or genitive singular. The translators assumed again that it was accusative plural, rendering it “seven days.” However, if Luke intended it to be genitive singular, then it is “*until day seven*” (ἄχρι ... ἡμέρας ἑπτὰ), “day seven” becoming the object of the preposition ἄχρι (until) – that is the 7th day of Unleavened Bread. The corrected translation of verse 6 is as follows: “*And we set sail with the Day of Unleavened Bread from Philippi and came towards them unto Troas, until (where we stayed five days) day seven.*” Thus the journey took only the first two days of the Feast of Unleavened Bread.

C. “*On the first day of the week*” is also incorrect. The word for ‘week’ is not in this passage.

1. The text reads: Ἐν δὲ τῇ μιᾷ τῶν σαββάτων (“*and in the first of the Sabbaths*”)

2. The Gospel accounts use the same clause concerning the day of Jesus' resurrection, which was on the day after the Sabbath day that occurs within the 7 days of Unleavened Bread – Firstfruits.
3. The clause τῆ μιᾷ τῶν σαββάτων (first of the Sabbaths) is a technical term for 'Firstfruits,' the day that begins the countdown of 7 Sabbaths until Pentecost – the 50th day.
4. τῆ μιᾷ τῶν σαββάτων (first of the Sabbaths) refers to an annual event, not to a weekly event.
5. Paul celebrated 'Firstfruits' with the Troas congregation – the anniversary of Jesus' resurrection.
6. 'Break bread' in vss. 7 & 11 refers to the common meal – a celebration of the Firstfruits feast.

D. The raising of the young man back to life from his fall from a 3rd story window during Paul's speech. This man was raised from the dead on the anniversary of Jesus' resurrection.

E. Paul travels to Miletus, and calls for the elders of Ephesus to come and meet with him. (Paul was determined to arrive in Jerusalem for Pentecost – vs. 16). Paul's speech to the Ephesian Elders:

1. Paul was "bound in the spirit" to go to Jerusalem knowing that problems await him.
 - a. In Acts 19:21 Paul purposed "in the spirit" to go to Jerusalem, then to Rome.
 - b. In Acts 23:11 Jesus appeared to Paul in Jerusalem telling him that he would also testify in Rome.
2. Paul tells the Ephesian Elders that they will not see him again (in this life).
3. Paul had preached the 'Kingdom of God' to the Ephesians (not heaven).
4. Paul turned over responsibility for this church on the elders as 'shepherds' of Christ's flock.
5. Paul warned them of threats from outside as well as from among them – from 'savage wolves' who will attempt to draw the disciples away after themselves.