iv. 34), each time over a *dead body*,—and  
*having done this, not before*, bids them not  
to be troubled, for *his life was in him*. I  
would ask any unbiassed reader, taking these  
details into consideration, which of the two

is the natural interpretation,—and whether

there can be any reasonable doubt that *the  
intent of St. Luke is to relate a miracle of  
raising the dead*, and that he mentions the  
falling on and embracing him as the outward significant means taken by the Apostle  
to that end?

**11.**] The intended breaking of bread had been put off by the accident. The article here may import, ‘the  
bread which it was intended to break,’  
alluding to ver. 7 above.

**and  
eaten**] The *agapé* was a veritable meal.  
Not ‘*having tasted it*,’ viz. the bread  
which he had broken;—though that is  
implied, usage decides for the other meaning.

**so**] i.e. ‘*after so doing*.’

**12.**] As in the raising of Jairus’s daughter,  
our Lord commanded that something should  
be given her to eat, that nature might be  
recruited, so doubtless here rest and treatment were necessary, in order that the  
restored life might be confirmed, and the  
shock recovered. The time indicated by  
**break of day** must have been before or  
about 5 A.M.: which would allow about  
four hours since the miracle. We have  
here a minute but interesting touch of  
truth in the narrative. Paul, we learn  
afterwards, ver. 13, intended to go afoot.  
And accordingly here we have it simply  
related that he started away from Troas  
before his companions, not remaining for  
the reintroduction of the now recovered  
Eutychus in ver. 12.

**13. Assos**] A  
sea-port (also called Apollonia, Plin. v. 32)  
in Mysia or Troas, opposite to Lesbos,  
twenty-four Roman miles from Troas, built  
on a high cliff above sea, with a precipitous  
descent. Paul’s *reason* is not given for  
wishing to be alone: probably he had some  
apostolic visit to make.

**14. Mitylene**]  
The capital of Lesbos, on the E. coast  
of the island, famed for its beautiful situation. It had two harbours: the northern,  
into which their ship would sail, was large  
and deep, and defended by a breakwater.

**15. we put in to Samos**] Then  
they made a short run in the evening to  
Trogyllium, a cape and town on the Ionian  
coast, only five miles distant, where they  
spent the night. He had passed in front  
of the bay of Ephesus, and was now but  
a short distance from it.

**Miletus**]  
The ancient capital of Ionia. See 2 Tim.  
iv. 20, and note.

**16. Paul had determined**] We see here that the ship was  
at Paul’s disposal, and probably hired at  
Philippi, or rather at Neapolis, for the  
voyage to Patara (ch. xxi. 1), where he  
and his company embark in a merchant  
vessel, going to Tyre. The separation of  
Paul and Luke from the rest at the beginning of the voyage may have been in  
some way connected with the hiring or  
outfit of this vessel. The expression **he  
had determined** is too subjectively strong  
to allow of our supposing that the Apostle  
merely followed the previously determined  
course of a ship in which he took a passage.

**to sail by** (i.e. to omit visiting)]  
He may have been afraid of detention