788 XX.   
 THE ACTS.   
   
 ch, if, 46. together !to break bread, Paul preached unto them, ready   
 1 Cor. 16: depart on the morrow; and continued his speech until   
 midnight. 8 And there were many lights ™in the upper   
 mech. il? chamber, where ° they were gathered together.   
 9 And   
 there sat fix @ window a certain young man named   
 Eutychus, being fallen into a deep sleep: and as Paul was   
 long preaching, he sunk down with sleep, and fell down   
   
 from the third loft, and was taken up dead. 10 And Paul   
 “anki went down, and "fell on him, and embracing him said,   
 iv   
   
 ® read, with ail our ancient authorities, We.   
 f render, on the window-seat.   
 tinuance of the practice, which seems to that both Jews and Gentiles celebrated   
 have begun immediately after the Resurrec- their festal days by abundance of lights.   
 tion (see John xx. 26), assembling on the But surely the adoption of either Jewish   
 first day of the week for religious purposes. or Gentile practices of this kind in the   
 Perhaps the greatest proof of all, that this Christian assemblies was very improbable.   
 day was thus observed, may be found in 9.] Who Eutychus was is quite un-   
 the early (see 1 Cor. xvi. 2) and at length certain. The occurrence of the name as   
 general prevalence, in the Gentile world, belonging to slaves and freedmen (as it ap-   
 of the Jewish seven-day period as a division pearsfrom inscriptions) determinesnothing.   
 of time,—which was entirely foreign to on the window-seat] The windows   
 Gentile habits. It can only have been in the East were (and are) without glass,   
 introduced as following on the practice of end with or without shutters. being   
 especial honour paid to this day. But we fallen into a deep sleep] Literally, borne   
 find in the Christian Scriptures no trace of down by 2 deep sleep. I believe the word   
 any sabbatical observance. of this or any is used here and below in the same sense,   
 day: nay, in Rom. xiv. 5 (where see note), not, as usually interpreted, here of the   
 St Paul shews the untenableness of any effect of sleep, below of the fall caused   
 such view under the Christian dispensation. by the sleep. It implies that relaxation of   
 The idea of the transference of the Jewish the system, and collapse of the muscular   
 sabbath from the seventh day to the first power, which is more or less indicated by   
 was an invention of later times. to our expressions ‘falling asleep,’ ‘dropping   
 break bread] See note on ch. ii. The asleep” This effect is being produced, in   
 breaking of bread in the Holy Communion this clause, but as Paul was going on long   
 was at this time pee from the discoursing, took complete possession of   
 agape or love-feasts. It took place ap- him, and having been overpowered,—   
 parently in the evening (after day’s work entirely relaxed in consequence of the   
 was ended), and at the end of the assem- sleep, he fell. In thé words, was   
 bly, after the preaching of the word (ver. taken up dead, here there is a direct   
 11). unto them, in the third person, assertion, which can hardly be evaded by   
 the discourse being addressed to the explaining it, ‘was taker up for dead,   
 disciples at Troas: but the first person is or by saying that it expresses judgment   
 used before and after, because all were of those who took him up, as Meyer. It   
 assembled, and partook of the breaking seems to me, that the supposition of a   
 of bread together. Not observing this, mere suspended animation is as ahsurd   
 the copyists have altered we above into here as in the miracle of Jairus’s   
 “the disciples,” and again into they below Luke viii, Let us take the narra-   
 to suit this to them. 8. there were tive as it stands. The youth falls, and   
 many lights] This may be noticed, as is taken up dead: so much is plainly   
 Meyer observes, to shew that the fall the asserted. Paul, not a physician, but an   
 young man could be well observed: or, per- Apostle,—gifted, not with medical discern-   
 haps, because many lights are apt to in- ment, but with miraculous power, goes   
 crease drowsiness at such times. Calvin down to him, falls on him and embraces   
 and Bengel suppose it to have been done,— him,—a strange proceeding for one bent on   
 in order that all suspicion might be re- discovering suspended animation, but not   
 moved from the assembly, others that the so for one who bore in mind the action of   
 lights were used for solemnity’s sake,—for Elijah (1 Kings xvii.21)and Elisha (2 Kings