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Paul's Journey to Rome
21:17 to 28:31

57-62 AD

**Paul wrote his prison letters of Ephesians, Colossians, Philemon and Philippians
from 60-61 AD in Rome.**

This long section of **Acts** could be considered the most uninteresting portion of the whole book. It consists of seemingly endless legal scenes and has more than its share of speeches. That **the Ruach ha-Kodesh** and the inspired author **Luke** considered this material of vital importance, however, is seen by the fact that these chapters constitute the fulfillment of the **divine** promise given to **Paul** at the time of **his** conversion that **he** would bear **the Lord's name before Gentiles, kings, and the people of Isra'el (9:15).**

Three major speeches that form the framework of this section illustrate the accomplishment of that promise. At the beginning is **Paul's** witness before a mob in the Temple compound (**to see link click Co – Paul's Arrest in Jerusalem**). It is in every sense a witness before the people of Isra'el. The witness before Gentiles is seen in the constant conversation between **Paul** and the Roman officials and particularly in the defense before **Felix**, which stands at this section's midpoint (see **Cv – Paul's Defense before Governor Felix**). Finally, there is the climactic speech before the supposed Jewish King **Agrippa** II (see **Cy – Paul's Defense before Agrippa**). Considerable overlap occurs in the content of the speeches. This repetition should be a clue in itself that **Luke** considered the material to be of vital importance. In fact, it is in this portion of **Acts** where the major themes of the entire book come together. In this sense, these chapters comprise the climax to **Acts**.

A useful manner of outlining these themes is to consider the main characters who appear in these chapters. Basically, there are three – **Paul**, **the Roman officials**, and **the Jews**. As for **Paul**, one might consider this period as the lowest-point of **his** ministry. At the beginning **he** was nearly killed by an angry mob, was placed in

chains by the Roman commander, and thereafter was moved from one official to another, one place of confinement to another. **He** was constantly under accusation, continually placed on the defense.

If one looks carefully at **Paul's** "defense," however, it always appears as more of a witness, a positive witness to **his** faith in **Yeshua**. This is in keeping with **the Lord's** voice saying: **He is a choice instrument to carry My name before the nations and kings and the children of Isra'el (9:15). Paul** is not to be seen as having to give **his** legal defense so much as to bear witness to the name of **his Lord**. With this section **23:11** is the key verse, which reads: **The Lord stood beside Paul and said: Take courage! For just as you have testified about Me in Jerusalem, so you must also testify in Rome!** Whomever **Paul** stood before – whether the Jews, the Roman procurator, or Caesar himself – it was above all to testify for **his Lord**. In so doing, **he** fulfilled the commission of **Yeshua** (see the commentary on **The Life of Christ Jk – Everyone Will Hate You Because of Me, But Not a Hair of Your Head Will Perish**). The role **Paul** shared with the Twelve was that of witness. This was perhaps **Paul's** time of greatest witness. Far from a low point, it was in many respects the high-point of **Paul's** ministry. **His** witness had no social or political bounds. **He** would ultimately testify to **Christ** before Caesar himself![495]

