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Paul's Witness before Gentiles and the Jewish King 23:23 to 26:32

57-59 AD

The theme of **Paul's** witness continues. The scene shifts from Jerusalem to **Caesarea**, from the Jews to the **Roman governors**. Still, the primary focus was on the Jewish antagonism toward **Paul**. The **Roman governors** became more and more convinced that **Paul** had broken none of **their** laws. Nevertheless, in the face of the strong Jewish opposition to **Paul**, **they** were reluctant to release **him**. Only an appeal to **Caesar** removed **Paul** from the very real prospect that **the officials** would ultimately give in to the pressure and turn **him** over to the Jews.



This section is built around the three major political figures before whom **Paul** appeared – **the Roman governors Felix** (**to see link click Cv – Paul's Defense before Governor Felix**), **Festus** (see **Cx – Festus Seeks Agrippa's Counsel**), and **the Jewish King Agrippa** (see **Cy – Paul's Defense before Agrippa**). In also contains two major speeches of **Paul** – in the context of a formal trial at the beginning of **his** confinement at **Caesarea (24:1-23),** and in a hearing before **Agrippa II (26:4-29).** In between comes the pivotal event of **Paul's** appeal to **Caesar** (see **Cw – Paul's Appeal to Caesar**).

The major emphasis, however, is basically the same as in the previous three chapters –
Paul's innocence and **his** protection by **the Roman governors**, combined with **their** stalling and failing to release **him**. The primary emphasis continues to be

Paul’s witness – this time before the unsaved Jews, **the Roman governors**, and **the Jewish King Agrippa II**. Though the setting was that of **Paul’s** defense before **Jewish** charges, the end result was consistently **Paul’s** witness of **His Messiah**. For this witness, **His resurrection** was central.[556]