

Acts 25:24

Authorized King James Version (KJV)

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

Analysis

And Festus said, King Agrippa, and all men which are here present with us—Festus addresses the assembly with formal protocol, acknowledging Agrippa's superiority while including all present (πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, pantes hoi symparontes hēmin andres, 'all men present with us'). **Ye see this man, about whom all the multitude of the Jews have dealt with me**—The demonstrative τοῦτον θεωρεῖτε (touton theōreite, 'you behold this one') points to Paul. The phrase ἄπαν τὸ πλῆθος τῶν Ἰουδαίων (hapan to plēthos tōn Ioudaiōn, 'the whole multitude of the Jews') hyperbolically describes intense Jewish opposition.

Both at Jerusalem, and also here, crying that he ought not to live any longer—The verb ἐπιβοῶντες (epiboōntes, 'shouting, crying out against') conveys vehement hostility. The demand μὴ δεῖν ζῆν αὐτὸν μηκέτι (mē dein zēn auton mēketi, 'he ought not to live any longer') reveals murderous intent without legal justification. Festus's summary sets up the paradox: intense accusations but no legitimate charges.

Historical Context

Festus describes Jewish opposition in both Jerusalem (where the initial arrest occurred, Acts 21) and Caesarea (where Jewish leaders came to press charges, 25:2-3). The phrase 'ought not to live any longer' echoes the cry against Jesus ('Crucify him!') and shows that religious opposition to Christianity was fundamentally about eliminating perceived threats, not about justice. Festus's presentation to Agrippa and the assembly serves to explain why he granted Paul's appeal to Caesar—not because Paul was guilty, but because Jewish pressure made local trial impossible.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. Why does religious opposition to the gospel often manifest as demands for elimination rather than rational debate?
2. How does the cry 'he ought not to live' against Paul parallel the treatment of Christ and reveal the spiritual warfare behind persecution?
3. In what ways should Christians expect that faithful gospel witness may provoke hostility disproportionate to any actual offense committed?

Interlinear Text

καὶ φησιν τῶν Φῆστος Ἀγρίππα βασιλεῦ καὶ πᾶν τῶν
And said which Festus Agrippa King And all which
G2532 G5346 G3588 G5347 G67 G935 G2532 G3956 G3588

συμπαρόντες ἡμῖν ἄνδρες θεωρεῖτε τοῦτον περὶ οὗ
are here present with us men ye see this man about whom
G4840 G2254 G435 G2334 G5126 G4012 G3739

πᾶν τῶν πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν
all which the multitude which of the Jews have dealt with me at
G3956 G3588 G4128 G3588 G2453 G1793 G3427 G1722

τε Ἱεροσολύμοις καὶ ἐνθάδε ἐπιβοῶντες μὴ δεῖν
both Jerusalem And also here crying not that he ought
G5037 G2414 G2532 G1759 G1916 G3361 G1163

ζῆν αὐτὸν μηκέτι
to live any longer
G2198 G846 G3371

Additional Cross-References

Acts 25:7 (References Jerusalem): And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

Acts 22:22 (Parallel theme): And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.