

# 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 ἅπαν 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

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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

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**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

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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

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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	ἐν	
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

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**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.