

# Acts 25

written and compiled by Gary Kukis

**Acts 25:1–27**

**Paul is Heard by Festus, then Agrippa/He Appeals to Cæsar**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

## Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

## Verse Navigation

[Acts 25:1–3](#)

[Acts 25:4–5](#)

[Acts 25:6](#)

[Acts 25:7](#)

[Acts 25:8](#)

[Acts 25:9](#)

[Acts 25:10–11](#)

[Acts 25:12](#)

[Acts 25:13–16](#)

[Acts 25:17–19](#)

[Acts 25:20–21](#)

[Acts 25:22](#)

[Acts 25:23](#)

[Acts 25:24–25](#)

[Acts 25:26–27](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 25 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

## The “Key” & Main Points of each Chapter

- **Acts 25: Paul's Defense before Festus**

- Paul appeals to Caesar
- Festus uncertain of charges against Paul



**Preface:** Festus, the new procurator of Judæa, arrives, and he tries to bring closure to Paul’s case. He is apparently overly influenced by the **religious** Jews in Jerusalem, and, through several mistakes, has his hearing come to a halt when Paul appeals to Cæsar. Soon thereafter, King Agrippa and his sister Bernice arrive to give Festus a royal greeting. Festus enlists Agrippa’s help to try to fix the mess that he made. The wild card here is, what is Agrippa’s motivation? Is he simply looking to help a fellow royal out of a jam, or is he looking to increase his power?

*Bible Summary: Festus arrived and summoned Paul. Paul said, "I appeal to Caesar." Festus brought Paul before King Agrippa to decide the charges.<sup>1</sup>*

The “Key” & Main Points of Chapter 25 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 25 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:** (taken from **Light of the Word**; accessed April 22, 2022).

Date	Reference	Events	Historical Events	Rome
57–59 AD	Acts 21:15–26:32	Jerusalem and Captivity in Caesarea	Felix procurator until 59 AD, Festus replaces him	Nero (54–68 AD)

**Time and Place as per Modern Literal Version 2020:**

{July, 61 AD. Paul’s appearance before Festus.}

**Quotations:**

**Outline of Chapter 25:**

**Preface**  
**Introduction**

- vv. 1–6b **Festus Goes to Jerusalem to Attempt to Settle the Accusations Against Paul**
- vv. 6c–12 **Festus Holds a Hearing of Paul’s Case; Paul Appeals to Cæsar**
- vv. 13–22 **King Agrippa Comes to Greet Festus and Festus Tells Him About Paul’s Appeal**

<sup>1</sup> From <https://biblesummary.info/acts> accessed June 7, 2022.





<a href="#">Beginning of Document</a>	<a href="#">Verse Navigation</a>	<a href="#">Introduction and Text</a>
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Acts</a>

Doctrines Covered or Alluded To		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter		
	<a href="#">Acts 26</a>	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<a href="#">Bible Doctrine</a>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <a href="#">Importance of Bible Doctrine</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Chief Priest; Chief Priests</a>	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to <i>chief priests</i> in the New Testament is to priests understood to be in a higher class, perhaps those who are technically in line to become the High Priest. The Mosaic Law does not necessarily cull out such a group.
<a href="#">The Christian Walk</a>	The <i>Christian walk</i> is a rough synonym for the spiritual life. Key to the Christian walk is faith in Christ; the naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <a href="#">Doctrine of Walking</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <a href="#">Christian Basics</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <a href="#">Spiritual Life in the Church Age</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and <a href="#">The Basic Mechanics of the Christian Life</a> (also known as, <a href="#">The Christian Life for Dummies</a> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Geographic will of God; God's Geographical Will</a>	This is simply stated as, <i>where does God want me to be?</i> The <a href="#">Geographic Will of God</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>Gospel, Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “ <b>Believe on the Lord Jesus Christ and you will be saved.</b> ” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>Human Viewpoint</b>	Human viewpoint is man’s thinking apart from Bible doctrine and apart from divine establishment thinking. See <b>Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD)</b> .
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <b>Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times</b> .
<b>The Law of Moses, The Law, Mosaic Law</b>	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <b>Mosaic Law</b>.) (Maranatha Church on the <b>Mosaic Law</b>).</p>
<b>Pharisee, Pharisees</b>	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound (HTML) (PDF)</b> .
<b>Religion, Religious</b>	Strictly speaking, <i>religion</i> is man attempting to earn God’s approbation through man’s efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International)</b> .
<b>Roman Empire</b>	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. ‘Roman Peace’)</i> .

Definition of Terms	
<b>Sadducees</b>	The sadducees were a Jewish sect or party of the time of Jesus Christ that denied the resurrection of the dead, the existence of spirits, and the obligation of oral tradition, emphasizing acceptance of the written Law alone. Angel Studios: <i>In general, the Sadducees were motivated by wealth and power and only depended on written laws to make decisions and discipline their fellow Jews. The Pharisees were more in-tune with the spiritual elements of Judaism and believed that our actions on Earth affected life after death.</i> <sup>2</sup>
<b>The Temple</b>	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, <b>Description and Measurements (Grace Notes)</b> ; <b>Solomon's Temple (Redeeming Grace)</b> ; the <b>Temple (Redeeming Grace)</b> .
<b>Torah, The</b>	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to Acts 25

**Introduction:** Acts 25 continues one of the most interesting and important narratives in the Word of God. This narrative began back in Acts 21 and will go to the end of the book of Acts. Paul, despite everyone disagreeing with him, decided to go to Jerusalem, which takes him out of **God's geographical will**. God wanted Paul to continue evangelizing the gentiles, to spend more time teaching in Ephesus, to go to Rome, and perhaps even go to Spain. Quite frankly, Jerusalem was a lost cause. They could not seem to get back on track. Paul going to Jerusalem was not going to fix this.

This is a summary of what we have studied so far and the next few chapters coming up.

### Summing up Acts 20–28, chapter by chapter

Chapter	Links	Brief Description
20	(HTML) (PDF) (WPD)	Paul says goodbye to the Ephesian elders, realizing that they may never see him again. He intends to get to Jerusalem before the next set of feast days.

<sup>2</sup> From **Angel Studios** accessed September 9, 2023.



## Summing up Acts 20–28, chapter by chapter

Chapter	Links	Brief Description
21	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	Paul goes from Tyre to Caesarea to Jerusalem, being warned many times not to go to Jerusalem. His companions do not desert him. It is clear that Paul is out of God's geographical will in Jerusalem. And things get worse. He is arrested in the Jerusalem Temple. There is a riot and the chiliarch of Jerusalem rescues Paul. Before being hauled off to prison, Paul asks to speak to the Jews. The chiliarch gives him that opportunity.
22	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	It is chapter 22 when Paul begins to speak to the people there (the ones who began to riot). About two-third of the way through the chapter, the people begin to object to Paul's speech, saying that he does not deserve to live. Paul is taken to the Chiliarch's headquarters, and they are about to beat the truth out of Paul when he tells them that he is a Roman citizen. They cannot beat a Roman citizen. Then Paul is brought before the Sanhedrin.
23	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	When speaking before the Sanhedrin, Paul engages in a little human viewpoint, and he gets the pharisees and the saducees to get into it. The chiliarch brings Paul back to his headquarters. Meanwhile over 40 Jews form a conspiracy with the intent to kill Paul. Paul's nephew finds out about this, informs Paul, and then tells the chiliarch. The chiliarch acts immediately to ship Paul off to Caesarea. Chapter 23 ends with Paul in Caesarea to be tried before Felix, the procurator, as soon as his accusers arrive in Caesarea.
24	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	A professional orator is brought in to argue the case of the Jews; and Paul is allowed to give his defense. Felix adjourns the trial without giving a verdict, saying that he would first hear from the chiliarch (who is not called to report to Felix). This indefinite postponement leaves Paul in jail, and his accusers presumably return to Jerusalem. Felix is hoping to get a bribe from Paul, after which, he would release him. Two years later, Festus takes over for Felix.
25	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	Festus, a very efficient man, begins to deal with Paul's case, but he gets thrown a curve from the religious Jews in Jerusalem, who apparently invite him to many feasts. By the time he returns to Caesarea, he is predisposed to let Paul go back to Jerusalem and be tried. When Paul realizes this, he appeals to Cæsar. Around this same time, King Agrippa comes to meet with Festus and agrees to try Paul, given the circumstances.
26	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	Paul presents his case before Agrippa, but this new trial does nothing to change the trajectory of Paul's appeal to Rome.
27	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	All of Acts 27 is devoted to Paul's trip to Rome.
28	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>	Because of a shipwreck, Paul is first in Malta, and then he sails to Rome. Paul will spend at least two years living in Rome essentially as a free man.

This may seem unsatisfying as, Paul will live for a number of additional years; and he will continue to have a ministry until he is executed. We are able to unearth the rest of his ministry most from the information found in his epistles.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



What is quite fascinating about this chapter is, the new procurator Festus is going to be given the lion's share of the speaking in this chapter. We have heard from Paul on many occasions in previous chapters, but this time, Festus—generally a competent and fair man, by all accounts—gets his chance to expound. He apparently got thrown off his game by the **Jews** so he screwed up. However, he cannot admit to that. He knows that he has screwed things up, yet he cannot figure out how to make things any better (he will try every which way to make things right, but fail at all attempts).

Even as a prisoner, Paul has spoken with great confidence and clarity—even when he tried to throw a **human viewpoint** wrench into the works (by setting the **pharisees** off against the **sadducees**).

At the end of Acts 24, Roman procurator Felix—who was corrupt and prone to accepting bribes—is replaced by what almost everyone considers to be a much more competent and honest Festus. In this chapter, an efficient, time-conscious Festus allows himself to be wined and dined by the religious Jews in Jerusalem, which sets him off on the wrong foot, where it comes to Paul and the case against him (vv. 1–6).

The worst administrator in the world would have done no worse than Festus did.

In what appears to be a too-short hearing (vv. 7–8), Festus proposes to Paul that he be tried in Jerusalem (v. 9). Two years earlier, Paul was brought by escort to Caesarea, because his life was in danger in Jerusalem (Acts 23). For Festus to suggest such a thing would suggest that he was not familiar with all facts of the case. Paul knew that his life was in danger, if he returned to Jerusalem. Finally, Paul recognizes that he has yet one legal option—and so he will appeal to Cæsar (vv. 10–12).

Festus will come to the realization that he really stepped in it, and that sending Paul to Rome is going to make him look incompetent. The worst administrator in the world would have done no worse than Festus did. The emperor of Rome did not want city or state leaders to send him all of their problems. If there is nowhere else for the case to go but the Cæsar, then that must be accepted. But this is Festus' first case! For him, this is a mess and an embarrassment.

Luckily, King Agrippa and his sister are coming to Caesarea for a royal visit and Festus is going to impose upon him to give his own studied opinion (v. 13). Interestingly enough, much of this chapter is going to be given over the Festus speaking, first to Agrippa (vv. 14–21) and then for a royal trial, giving the initial remarks (vv. 24–27). This is a very rare time in Scripture where most of the talking of this chapter is done by an unbeliever.

In this chapter, we get a lot of Festus and only a smattering of Paul.

The royal hearing begins in this chapter (vv. 22–23). However, the bulk of the trial will be found in **Acts 26** ([HTML](#)) ([PDF](#)) ([WPD](#)). Just as we have seen in previous chapters, the narrative starts to get intense and then, we suddenly find ourselves at the end of the chapter, with an intense desire to read what happens next.

A title or one or two sentences which describe Acts 25.

### **Titles and/or Brief Descriptions of Acts 25 (by Various Commentators)**

New Matthew Bible: *The Jews accuse Paul before Festus. Paul appeals to the Emperor and is sent to Rome.*<sup>3</sup>

Kretzmann's Commentary: *Paul, arraigned before Festus, finds it necessary to appeal to Caesar, after which his case is laid before the visiting Agrippa.*<sup>4</sup>

<sup>3</sup> From <https://www.biblegateway.com/passage/?search=Acts%2025&version=NMB> accessed December 30, 2023.

<sup>4</sup> From <https://www.studylight.org/commentaries/eng/kpc/acts-25.html> accessed December 30, 2023.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Acts 25 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Acts 25**

Some of these questions may not make sense unless you have read Acts 25. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel to Acts 25**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

**The Principals of Acts 25**

**Characters**

**Biographical Material**

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Acts 25

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

### By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

### A Synopsis of Acts 25


Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

--

## Outlines and Summaries of Acts 25 (Various Commentators)

Kretzmann's Commentary:<sup>5</sup>

*Verses 1-5*

**Paul Appeals to Caesar.** Acts 25:1-12

The hearing before Festus arranged:

*Verses 6-8*

The beginning of the trial:

*Verses 9-12*

Paul's appeal:

*Verses 13-21*

**Agrippa and Bernice in Caesarea.**

Festus lays the matter before Agrippa:

*Verses 22-27*

Paul presented before Agrippa:

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

## A Synopsis of Acts 25 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 25 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Acts 23–27)

**Scripture**

**Text/Commentary**

**23**

Paul, when placed before the Sanhedrin, the High Priest calls for him to be hit. Paul objects and insults the High Priest (not knowing who he is). Paul then, speaks of himself as a die-hard pharisee, which starts an argument (as he expected) between the sadducees and the pharisees.

Jesus speaks to Paul that night, telling him that he will give his witness in Rome.

While this is taking place, 40+ men vow to kill Paul before they eat again. This plot is discovered by Paul's nephew, who first tells Paul and then the tribune.

The tribute sends Paul to Caesarea under heavy guard (to protect Paul). Paul arrives there at the end of the chapter.

<sup>5</sup> From <https://www.studylight.org/commentaries/eng/kpc/acts-25.html> accessed December 30, 2023.



I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Festus Goes to Jerusalem to Attempt to Settle the Accusations Against Paul

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**Festus, therefore, having entered the province, after three days, he ascended to Jerusalem from Caesarea. And revealed to him the chief priests and the chief (men) of the Jews against the Paul. And they exhorted him asking for grace against him in order that he might send him to Jerusalem (an ambush they were making to execute him in the way.**

Acts  
25:1–3

Kukis mostly literal translation:

**Festus, having therefore entered the province, after three days, he went up to Jerusalem from Caesarea. The chief priests and the influential men of the Jews exhibited to him [the charges] against Paul. They entreated him, asking for grace against him in order that [Festus] might send [Paul] to Jerusalem (they were making an ambush to kill [Paul] along the way).**

Kukis paraphrase

**Festus entered into the province and considered whatever unfinished business that Felix left behind for him to deal with. After three days, he went up to Jerusalem from Caesarea. He spoke to the chief priests and the influential men from the Jews about the case against Paul, and they outlined the charges which were against Paul. These Jews asked Festus for the simple favor that they might try Paul in Jerusalem. They had planned to set an ambush up for Paul and assassinate him along the way (they did not share this information with Festus).**

Here is how others have translated this verse:

**Ancient texts:**

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).



I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>6</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek)	<u>Festus</u> , therefore, having entered the province, after three days, he ascended to Jerusalem from Caesarea. And revealed to him the chief priests and the chief (men) of the Jews against the Paul. And they exhorted him asking for grace against him in order that he might send him to Jerusalem (an ambush they were making to execute him in the way).
Complete Apostles' Bible	Now when Festus had set foot in the province, after three days he went up to Jerusalem from Ceasarea. And the high priest and the prominent men of the Jews made known to him the case against Paul; and they were appealing to him, asking for favor against him, that he would summon him to Jerusalem--while planning an ambush to kill him along the way.
Douay-Rheims 1899 (Amer.)	Now when Festus was come into the province, after three days, he went up to Jerusalem from Cesarea. And the chief priests and principal men of the Jews went unto him against Paul: and they besought him, Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.
Holy Aramaic Scriptures <sup>7</sup>	And when Pihstus {Festus} came unto Qasariya {Caesarea}, after three days he went up unto Urishlem {Jerusalem}. And the Rabay Kahne {the Priest's Chiefs}, and the Rishe {the Heads/the Leaders} of the Yehudaye {the Judeans/Jews}, informed him about Paulus {Paul}, and they were seeking from him, where they had asked him this favor: That he should dispatch him to come unto Urishlem {Jerusalem}, while they should perform an ambush on the road, so that they might kill him.
James Murdock's Syriac NT	And when Festus arrived at Caesarea, he, after three days, went up to Jerusalem. And the chief priests and the head men of the Jews made representations to him concerning Paul. And they petitioned him, asking of him the favor, that he would send for him to come to Jerusalem; they placing an ambush to slay him by the way.
Original Aramaic NT <sup>8</sup>	And when Festus came to Caesarea, after three days he came up to Jerusalem.

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

<sup>7</sup> From <https://theholyscriptures.weebly.com/>

<sup>8</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

And The Chief Priests and the Rulers of the Jews informed him concerning Paulus and they were inquiring of him,  
When they asked him this favor: to send to bring him to Jerusalem, as they were making an ambush by the road to kill him.

Significant differences:

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English	So Festus, having come into that part of the country which was under his rule, after three days went up to Jerusalem from Caesarea. And the chief priests and the chief men of the Jews made statements against Paul, Requesting Festus to give effect to their design against him, and send him to Jerusalem, when they would be waiting to put him to death on the way.
Bible in Worldwide English	Three days after Festus came to the country, he went to Jerusalem from Caesarea. Then the chief priests and the leaders of the Jews told him what they had against Paul. Please do something for us, they begged. Send for Paul to come to Jerusalem. They had made a secret plan to kill him on the road.
Easy English	<b>Festus travels to Jerusalem to speak to the leaders of the Jews</b> Three days after Festus began to rule in Caesarea, he travelled from there to Jerusalem. When he arrived there, the leaders of the priests and the Jewish leaders told him about Paul. They spoke bad things against Paul. They said to Festus, 'Please listen to us. We really want you to bring Paul here to Jerusalem. You can judge him here. Then we would be very happy.' They wanted to kill Paul while he was travelling to Jerusalem.
Easy-to-Read Version–2008	Festus became governor, and three days later he went from Caesarea to Jerusalem. The leading priests and the important Jewish leaders made charges against Paul before Festus. They asked Festus to do them a favor. They wanted him to send Paul back to Jerusalem because they had a plan to kill Paul on the way.
<i>God's Word™</i>	Three days after Festus took over his duties in the province of Judea, he went from the city of Caesarea to Jerusalem. The chief priests and the other important Jewish leaders informed Festus about their charges against Paul. They were urging Festus to do them the favor of having Paul brought to Jerusalem. The Jews had a plan to ambush and kill Paul as he traveled to Jerusalem.
Good News Bible (TEV)	Three days after Festus arrived in the province, he went from Caesarea to Jerusalem, where the chief priests and the Jewish leaders brought their charges against Paul. They begged Festus to do them the favor of having Paul come to Jerusalem, for they had made a plot to kill him on the way.
J. B. Phillips	<b>Felix's successor begins his duties with vigour—</b> Three days after Festus had taken over his province he went up from Caesarea to Jerusalem. The chief priests and elders of the Jews informed him of the case against Paul and begged him as a special favour to have Paul sent to Jerusalem. They themselves had already made a plot to kill him on the way.
<i>The Message</i>	<b>An Appeal to Cæsar</b> Three days after Festus arrived in Caesarea to take up his duties as governor, he went up to Jerusalem. The high priests and top leaders renewed their vendetta against Paul. They asked Festus if he wouldn't please do them a favor by sending Paul to Jerusalem to respond to their charges. A lie, of course—they had revived their old plot to set an ambush and kill him along the way.

NIRV

**Paul's Trial in Front of Festus**

Three days after Festus arrived, he went up from Caesarea to Jerusalem. There the chief priests and the Jewish leaders came to Festus. They brought their charges against Paul. They tried very hard to get Festus to have Paul taken to Jerusalem. They asked for this as a favor. They were planning to hide and attack Paul along the way. They wanted to kill him.

New Life Version

**Paul Stands in Front of Festus**

Three days after Festus had become leader in the country, he went from the city of Caesarea to Jerusalem. The head religious leaders and the leaders of the Jews told Festus what they had against Paul. They asked Festus for a favor. They wanted Paul to be brought to Jerusalem because they had plans to kill him on the way.

New Simplified Bible

Three days after arriving in the province Festus ascended from Caesarea to Jerusalem. The high priest and Jewish leaders brought charges against Paul. They desired favor against him that he would transfer him to Jerusalem. Then they would ambush him along the way and kill him.

**Thought-for-thought translations; dynamic translations; paraphrases:**Casual English Bible<sup>9</sup>**ACTS 25****PAUL, AFTER TWO YEARS IN PRISON****PAUL MEETS HIS NEXT JUDGE, GOVERNOR FESTUS**

Judea's new governor, Festus, arrived in Caesarea. [1] Three days later, he made a trip to Jerusalem. While he was there, top Jewish priests and other Jewish leaders met with him to bring criminal charges against Paul. They asked Festus for a favor: send Paul back to Jerusalem. They knew Paul wouldn't make it. They had already arranged for him to get ambushed and killed along the way.

<sup>1</sup>25:1Caesarea was a port city that King Herod the Great built on the Mediterranean coast about 70 miles (110 km) northwest of Jerusalem. The walk from one town to the other would take three or four days. Herod built a huge harbor in Caesarea because the nation had no natural harbor. Herod designed Caesarea after Roman cities and he named it after Caesar because he knew who was really the boss. Romans used Caesarea as their capital in the Middle East for 600 years.

Contemporary English V.

Three days after Festus had become governor, he went from Caesarea to Jerusalem. There the chief priests and some Jewish leaders told him about their charges against Paul. They also asked Festus if he would be willing to bring Paul to Jerusalem. They begged him to do this because they were planning to attack and kill Paul on the way.

Goodspeed New Testament

**Paul Before Festus. The appeals to Cæsar.**

Festus therefore having entered into the government of the province, three days afterwards went up to Jerusalem from Caesarea, when the chief priests and Jewish senators appeared before him against Paul; and appealed to him, asking as a favour, that he would send him back to Jerusalem—themselves plotting to murder him on the road.

The Living Bible

Three days after Festus arrived in Caesarea to take over his new responsibilities, he left for Jerusalem, 2 where the chief priests and other Jewish leaders got hold of him and gave him their story about Paul. 3 They begged him to bring Paul to Jerusalem at once. (Their plan was to waylay and kill him.)

New Berkeley Version

New Living Translation

**Paul Appears before Festus**

Three days after Festus arrived in Caesarea to take over his new responsibilities, he left for Jerusalem, where the leading priests and other Jewish leaders met with

<sup>9</sup> From <https://www.casualenglishbible.com/>

The Passion Translation	<p>him and made their accusations against Paul. They asked Festus as a favor to transfer Paul to Jerusalem (planning to ambush and kill him on the way).</p> <p>Three days after Festus assumed his duties in Caesarea, he made the journey to Jerusalem. Religious authorities and prominent leaders among the Jews brought formal charges against Paul before Festus. They came asking him for a favor—that he would transfer Paul from Caesarea to Jerusalem—all the while plotting to ambush and kill Paul along the way.</p>
Plain English Version <sup>10</sup>	<p><b>Festus said that he will judge Paul in Caesarea</b></p> <p>Festus started to be the new government boss over that country, then 3 days later, he left Caesarea and went to Jerusalem. The bosses of the Jewish ceremonies and the other Jewish leaders talked to him there in Jerusalem. They blamed Paul and reckoned he did bad things. Then they asked Festus, “Can you tell your soldiers to bring Paul to Jerusalem right now, and judge him here?” You see, they were going to secretly hide near the road and wait for Paul to come along, then jump up and kill him.</p>
Radiant New Testament	<p><b>Paul’s Trial in Front of Festus</b></p> <p>Three days after Festus arrived, he went up from Caesarea to Jerusalem. There the chief priests and the Jewish leaders came to him and brought their charges against Paul. They tried very hard to get Festus to bring Paul to Jerusalem as a favor to them. They asked for this because they were planning to hide and try to kill Paul along the way.</p>
UnfoldingWord Simplified T.	<p>Festus began to rule as governor of the province. Three days later, he left the city of Caesarea and went up to Jerusalem. There, the chief priests and other Jewish leaders stood before Festus and said that Paul had done things that were very wrong. They urgently asked Festus to bring Paul to trial in Jerusalem. But they were really planning to attack him on the road and kill him.</p>
Williams’ New Testament <sup>11</sup>	<p>Now three days after his arrival Festus went up from Caesarea to Jerusalem, and the high priests and the Jewish elders presented their charges against Paul, and begged the governor as a favor to have Paul come to Jerusalem, because they were plotting an ambush to kill him on the way.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>It was just three days after Festus had been appointed the provincial governor that he traveled from Caesarea to JeruSalem – and there the Chief Priests and Judean leaders talked to him about Paul.</p> <p>They begged him (asking it as a favor) to send [Paul] to JeruSalem... Since they planned to ambush and kill him along the road.</p>
Beck’s American Translation . Breakthrough Version	<p>So when Festus walked up on the province, after three days he walked up to Jerusalem out of Caesarea. And the head priests and the primary <i>people</i> of the Jewish <i>people</i> showed him <i>their</i> case against Paul, and they were encouraging him, asking for generosity against him in order that he might send him to Jerusalem as they made an ambush to execute him along the way.</p>
Common English Bible	<p><b>Paul appeals to Cæsar</b></p> <p>Three days after arriving in the province, Festus went up to Jerusalem from Caesarea. The chief priests and Jewish leaders presented their case against Paul. Appealing to him, they asked as a favor from Festus that he summon Paul to Jerusalem. They were planning to ambush and kill him along the way.</p>

<sup>10</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>

<sup>11</sup> William's New Testament - 1937 by Charles B. Williams.

Len Gane Paraphrase <sup>12</sup>	Now three days after Festus had come into the province, he came up from Caesarea to Jerusalem. Then the high priest and the Jewish leaders laid out their case against Paul, and encouraged and begged him [to do] a favor against [Paul] that he [Festus] would send him to Jerusalem--for they had an ambush to kill him on the way.
A. Campbell's Living Oracles	When Festus, therefore, was come into the province, after three days, he went up from Caesarea to Jerusalem; and the high priest, and the chief among the Jews, appeared before him against Paul, and entreated him that he would send for him to Jerusalem; laying an ambush to kill him by the way.
New Advent (Knox) Bible	And Festus, three days after entering his province, went up from Caesarea to Jerusalem. Here the high priest and the leaders of the Jews put before him their case against Paul, and were urgent with him, asking as a favour, that he would summon Paul to Jerusalem; meanwhile they were preparing an ambush, so as to make away with him on the journey.
NT for Everyone	<b>To Caesar you shall go</b> So Festus arrived in the province, and after three days he went up from Caesarea to Jerusalem. The high priests and the leading men of the Jews appeared before him, laying charges against Paul, and putting a request to him. They wanted him to do a special favor for them and against Paul, by sending for him to be brought up to Jerusalem. They were making a plan to kill him on the way.
20 <sup>th</sup> Century New Testament	Three days after Festus had entered upon his province, he left Caesarea and went up to Jerusalem. There the Chief Priests and the leading men among the Jews laid an information before him against Paul, And asked a favor of him, to Paul's injury-- to have Paul brought to Jerusalem. All the while they were plotting to make away with him on the road.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Festus arrived in Judea Province, after three days he went up from Caesaria to Jerusalem. Then the High Priest and the leading men of the Jews informed him against Paul, and pleaded with him, and asked a favor against Paul, that he would send for him to come to Jerusalem. (They were lying in wait to kill him.) This cannot be that same conspiracy, unless the original oath-takers were total hypocrites. This is yet another conspiracy to kill Paul by ambush.
Ferrar-Fenton Bible	<b>Paul Before Festus. The appeals to Cæsar.</b> Festus therefore having entered into the government of the province, three days afterwards went up to Jerusalem from Caesarea, when the chief priests and Jewish senators appeared before him against Paul; and appealed to him, asking as a favour, that he would send him back to Jerusalem—themselves plotting to murder him on the road.
God's Truth (Tyndale)	When Festus was come into the province, after three days, he ascended from Cesarea unto Jerusalem. Then informed him the high Priests and the chief of the Jews of Paul. And they besought him and desired favour against him, that he would send for him to Jerusalem: and laid wait for him in the way to kill him.
International Standard V	<b>Paul Appeals to the Emperor</b> Three days after Festus had arrived in the province, he went up from Caesarea to Jerusalem. The high priests and Jewish leaders informed him of their charges against Paul, urging and asking Festus [Lit. him] to have Paul [Lit. as a favor against him to have him] brought to Jerusalem as a favor. They were laying an ambush to kill him on the road.
Leicester A. Sawyer's NT	FESTUS therefore coming into the province, after three days went up from Caesarea to Jerusalem. And the chief priests and the first men of the Jews

<sup>12</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.



informed him against Paul, and besought him, asking favor against him, that he would send for him to Jerusalem, having provided an ambuscade to kill him on the way.

Weymouth New Testament Festus, having entered on his duties as governor of the province, two days later went up from Caesarea to Jerusalem. The High Priests and the leading men among the Jews immediately made representations to him against Paul, and begged him--asking it as a favour, to Paul's prejudice--to have him brought to Jerusalem. They were planning an ambush to kill him on the way.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)<sup>13</sup> **The trial before Festus**

Three days after Festus arrived in the province, he went up from Caesarea to Jerusalem. There the chief priests and the elders accused Paul again. In a very hypocritical way, they asked as a favor from Festus that Paul be brought to Jerusalem; but they were planning to kill him on the way.

New American Bible (2011) **Appeal to Cæsar.**

Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem where the chief priests and Jewish leaders presented him their formal charges against Paul.\* They asked him as a favor to have him sent to Jerusalem, for they were plotting to kill him along the way.

\* [25:2] Even after two years the animosity toward Paul in Jerusalem had not subsided (see Acts 24:27).

New Catholic Bible

**Paul's Third Trial—before Festus.**<sup>[a]</sup> Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem, where the chief priests and the leaders of the Jews informed him about Paul. They urged him as a favor to send for Paul to bring him to Jerusalem. They were going to kill him in an ambush along the way.

[a] The governors change, but at Jerusalem the Jewish authorities do not forget Paul. They seek once again to suppress the Apostle by a criminal act, but they appeal to the governor in vain. Since the dispute is religious in theme, why not entrust it to the jurisdiction of the Sanhedrin, while continuing the debates? Paul cannot consent to this for he realizes that he would never receive justice.

New Jerusalem Bible

Three days after his arrival in the province, Festus went up to Jerusalem from Caesarea. The chief priests and leaders of the Jews informed him of the case against Paul, urgently asking him to support them against him, and to have him transferred to Jerusalem. They were preparing an ambush to murder him on the way.

NRSV (Anglicized Cath. Ed.) **Paul Appeals to the Emperor**

Three days after Festus had arrived in the province, he went up from Caesarea to Jerusalem where the chief priests and the leaders of the Jews gave him a report against Paul. They appealed to him and requested, as a favour to them against Paul,[a] to have him transferred to Jerusalem. They were, in fact, planning an ambush to kill him along the way.

Revised English Bible—1989

THREE days after taking up his appointment, Festus went up from Caesarea to Jerusalem, where the chief priests and the Jewish leaders laid before him their charge against Paul. They urged Festus to support them in their case and have Paul sent to Jerusalem, for they were plotting to kill him on the way.

### Jewish/Hebrew Names Bibles:

<sup>13</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>



Complete Jewish Bible	Three days after Festus had entered the province, he went up from Caesarea to Yerushalayim. There the head <i>cohanim</i> and the Judean leaders informed him of the case against Sha'ul, and they asked him to do them the favor of having the man sent to Yerushalayim. (They had plotted to have him ambushed and killed <i>en route</i> .)
Hebraic Roots Bible	Then entering the province, after three days Festus went up to Jerusalem from Caesarea. And the high priest and the chief of the Jews made a statement before him against Paul, and they begged him, asking a favor against him, so as he might send for him to Jerusalem, making a plot to kill him on the way.
Holy New Covenant Trans.	So Festus became governor, and three days later he went up from Caesarea to Jerusalem. The most important priests and the important Jewish leaders made charges against Paul before Festus. They asked Festus to do something for them; they wanted Festus to send Paul back to Jerusalem. They had a plan to kill Paul along the way.
The Scriptures 2009	Festus therefore, having come to the province, three days later went up from Caesarea to Yerushalayim. And the high priest and the chief men of the Yehudim informed him against Sha'ul, and they begged him, asking a favour against him, that he would send him to Yerushalayim – making a plot along the way to kill him.
Tree of Life Version	Three days after Festus arrived in the province, he went up to Jerusalem from Caesarea. There the ruling kohanim and the leading Judeans brought charges against Paul. They were urging him, asking a favor—to have Paul sent to Jerusalem, planning an ambush to kill him on the road.

#### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>14</sup>	Festus so Arriving [in] the province after three days ascends to jerusalem from caesarea notify also him The Priests (Chief) and The [Men] First [of] the jews against the paul and [They] called (near) him Asking favor against him so [He] may invite him to jerusalem ambush Making to take (away) him in the way...
Alpha & Omega Bible	FESTUS THEN, HAVING ARRIVED IN THE PROVINCE, THREE DAYS LATER WENT UP TO JERUSALEM FROM CAESAREA. AND THE CHIEF PRIESTS AND THE LEADING MEN OF THE JEWS BROUGHT CHARGES AGAINST PAULOS ( <i>Paul</i> ), AND THEY WERE URGING HIM, REQUESTING A CONCESSION AGAINST PAULOS ( <i>Paul</i> ), THAT HE MIGHT HAVE HIM BROUGHT TO JERUSALEM, SETTING AN AMBUSH TO MURDER HIM ON THE WAY.
Awful Scroll Bible	Then Festus, walking-into the ruling-over, after three days walked-up from Cæsarea to Jerusalem. What is more, the chief-priest and they principal of the Jews, expose-from-among accordingly of Paul, even were calling- him -by, requesting for themselves a favor against him, how-that he should direct- him -after to Jerusalem, (they preparing a sitting-from-among along the way to take- him -out).
Concordant Literal Version	Festus, then, stepping into the prefecture, after three days went up to Jerusalem from Caesarea." Besides, the chief priests and the foremost of the Jews inform him against Paul, and they entreated him, requesting a favor against him, so that he should send after him to bring him into Jerusalem, making an ambush to assassinate him by the way."
exeGesés companion Bible	<b><u>YAH HUDIYM SEEK TO SUMMON PAULOS</u></b> So Phestus embarks to the province; and after three days he ascends from Kaisaria to Yeru Shalem. And the archpriest

<sup>14</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

and the preeminent of the Yah Hudiym  
manifest him against Paulos, and entreat him,  
and ask charism against him  
to summon him to Yeru Shalem  
- lurking in the way to take him out.

Orthodox Jewish Bible

Therefore Festus, having arrived in the Province, after shloshah yamim went up from Caesarea to Yerushalayim,  
Where the Rashei Hakohanim and manhigim of the Yehudim explained to Festus the charges keneged Rav Sha'ul, and they were begging him,  
Asking a favor from him, that Festus might summon Rav Sha'ul to Yerushalayim, while at the same time they were forming a keshet to kill him along the way.

Rotherham's Emphasized B.

§ 42. Festus wishing him to go to Jerusalem, Paul appeals unto Cæsar.

#### Chapter 25.

||Festus|| therefore, |having come upon the province|, <sup>b</sup> ||after three' days|| went up unto Jerusalem from Cæsarea; and the High-priest and chiefs of the Jews laid information before him against Paul, and began to beseech him, asking for themselves as a favour against him, that he would send for him unto Jerusalem,—making |an ambush| to kill him on the way.

<sup>b</sup> MI: "the eparchy."

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Paul before Festus

Now Festus arrived in the province, and three days later he went up to Jerusalem from Caesarea [Maritima]. And [there in Jerusalem] the chief priests and the leading men of the Jews brought charges against Paul [before Festus], and they repeatedly pleaded with him, asking as a concession against Paul, that he would have him brought to Jerusalem; (meanwhile planning an ambush to kill him on the way).

An Understandable Version

Three days after Festus came to the province he went from Caesarea up to Jerusalem. The leading priests and the leading Jewish men [there] informed Festus of the charges against Paul. Then they begged him to do them a favor by having Paul brought [from Caesarea] to Jerusalem, for they were plotting to kill him on the way.

The Expanded Bible

#### Paul Asks to See Cæsar

Three days after Festus became governor [<sup>L</sup>arrived in the province], he went [<sup>L</sup>up] from Caesarea to Jerusalem. There the leading [<sup>T</sup>chief] priests and the important leaders [<sup>L</sup>of the Jews] made charges against Paul before Festus. They asked [urged] Festus to do them a favor. They wanted him to send Paul back to Jerusalem, because they had a plan [<sup>L</sup>planned an ambush] to kill him on the way.

Jonathan Mitchell NT

Then Festus, having stepped up to assume the governorship of the province, after three days went up from Caesarea into Jerusalem.

Along with this, the chief (ruling; ranking) priests and the leading (or: foremost) men of the Jews brought things to light (or: gave information; = gave evidence and presented their case) against Paul and began entreating him, repeatedly asking for themselves a favor in regard to him, so that he would himself send after [Paul], [to bring] him into Jerusalem – all the while [themselves] laying an ambush to assassinate him along the road.

Syndein/Thieme

{Caesarea and the administration of Festus}

Now when Festus was come to the province, after three days he went from Caesarea to Jerusalem.

Then the high priest and the chief of the Jews {religious hierarchy} informed him {Festus} against Paul and kept on begging him.

And asked as a favor from him, that he would send for him {Paul} to Jerusalem, laying an ambush in the way to kill him.

{Note: Festus came to Jerusalem with a reputation of being a great administrator. Here he makes the right decision. But after 10 days of wining and dining he changes his mind - influenced by religion in Jerusalem.}

Translation for Translators

**Festus told the Jews to go and accuse Paul at Caesarea.**

*Acts 25:1-5*

Festus, *who was now the governor* of the province, arrived in Caesarea, and three days later he went up to Jerusalem. In Jerusalem, the chief priests and *other* Jewish leaders formally told Festus about *the things that they said that Paul had done that were wrong*. They urgently asked Festus to do something for them. *They asked him to command soldiers* to bring Paul to Jerusalem, *so that Festus could put him on trial there*. But they were planning that some of them would hide *near the road* and wait for Paul and kill him when he was traveling *to Jerusalem*.

The Voice

Three days after arriving in the province, Festus traveled south from Caesarea to Jerusalem. The chief priests and Jewish leaders still had a plan to kill Paul and gave a report to Festus about their unresolved grievances against Paul. They suggested that as a favor to them, Festus should move Paul to Jerusalem. Of course, this was part of the plan to set an ambush for Paul and kill him en route.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

#### **Paul Appeals to Cæsar**

Now when [\*Here “when ” is supplied as a component of the participle (“set foot in”) which is understood as temporal] Festus set foot in the province, after three days he went up to Jerusalem from Caesarea. And the chief priests and the most prominent men of the Jews brought charges against Paul to him, and were urging him, asking for a favor against him, that he summon him to Jerusalem, because they [\*Here “because ” is supplied as a component of the participle (“were preparing ”) which is understood as causal] were preparing an ambush to do away with him along the way.

NET Bible®

#### **Paul Appeals to Cæsar**

Now<sup>1</sup> three days after Festus<sup>2</sup> arrived in the province, he went up to Jerusalem<sup>3</sup> from Caesarea.<sup>4</sup> So the chief priests and the most prominent men<sup>5</sup> of the Jews brought formal charges<sup>6</sup> against Paul to him. Requesting him to do them a favor against Paul,<sup>7</sup> they urged Festus<sup>8</sup> to summon him to Jerusalem, planning an ambush<sup>9</sup> to kill him along the way.

<sup>1</sup>BDAG 736-37 s.v. οὐὐ 2.b states, “οὐὐ serves to indicate a transition to someth. new...now, then, well...Ac 25:1.”

<sup>2</sup>sn See the note on Porcius Festus in 24:27.

<sup>3</sup>map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>4</sup>sn Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1. This was a journey of 65 mi (just over 100 km).

<sup>map</sup> For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>5</sup>BDAG 893-94 s.v. πρῶτος 2.a.β has “οἱ πρῶτοι the most prominent men, the leading men w. gen. of the place...or of a group...οἱ πρῶτος τοῦ λαοῦ...Lk 19:47; cp. Ac 25:2; 28:17.”

<sup>6</sup>BDAG 326 s.v. ἐμφανίζω 3 has “ἐ. τινὶ κατὰ τινοσ bring formal charges against someone...Ac 24:1; 25:2.”

<sup>sn</sup> Note how quickly the Jewish leadership went after Paul: They brought formal charges against him within three days of Festus’ arrival in the province.

<sup>7th</sup> Grk “Requesting a favor against him”; the referent (Paul) has been specified in the translation, the understood direct object of “requesting” has been supplied, and the phrase “to do them” supplied for clarity.

<sup>8th</sup> Grk “him”; the referent (Festus) has been specified in the translation for clarity. The words “they urged him” are in v. 2 in the Greek text.

<sup>9th</sup> Planning an ambush. The Jewish leadership had not forgotten the original plan of several years ago (see 23:16). They did not trust the Roman legal process, but preferred to take matters into their own hands.

The Spoken English NT<sup>15</sup>

### ***Festus (Successor to Felix) Looks into Paul’s Case***

So then Festus arrived in the province, and three days later he went up to Jerusalem from Caesarea.<sup>a</sup>

And the chief priests and the most important Judeans<sup>b</sup> presented their case against Paul.

And they were pleading with Festus to grant them a favor against him: to have him transferred to Jerusalem. Because they had made a secret plan to kill him on the way.

a. Prn. sezz-a-ree-a.

b. Or “Jews.” Prn. joo-dee-anz.

Wilbur Pickering’s New T.

### **Festus**

Now upon assuming the province, after three days Festus went up from Caesarea to Jerusalem. Then the chief priests<sup>1</sup> and the principal men of the Jews informed him against Paul and started importuning him, begging a favor from him, that he would summon him to Jerusalem—preparing an ambush to kill him along the way.<sup>2</sup>

(1) Some 60% of the Greek manuscripts have ‘high priest’, as in AV and NKJV.

(2) Those guys were really good haters!

### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation Festus then, having set foot in the province, after three days went up to Jerusalem from Caesarea. Then the high priest and the first [fig., leading] men of the Jews made known to him [the charges] against Paul, and were appealing to him, requesting a favor against him, that he would summon him to Jerusalem, forming an ambush to execute him along the way.

Benjamin Brodie’s trans.<sup>16</sup> Then, three days after he set foot in the province, Festus came up to Jerusalem from Caesarea,

And the chief priests and prominent men among the Jews brought formal charges against Paul and made repeated requests to him,

Requesting a personal favor [act of goodwill from the new governor] against him that he might summon him to Jerusalem while they prepare an ambush for the purpose of murdering him along the road .

Bond Slave Version

Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

Charles Thomson NT

Therefore when Festus came to the government and three days after went up from Caesarea to Jerusalem, the chief priests and the principal men of the Jews laid before him an information against Paul and earnestly intreated him to favour them so far as to send for him to Jerusalem; (they having laid an ambush to kill him on the road.)

Context Group Version

Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. And the chief priests and the principal men of the

<sup>15</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>16</sup> From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

Far Above All Translation<sup>17</sup> Judeans informed him against Paul; and they implored him, asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. So Festus took up office as governor and three days later he went up to Jerusalem from Caesarea.

And the high priest and the highest-ranking Jews made their position against Paul clear to him, and appealed to him, asking for a favour against the *man*, that he would send for him *to come* to Jerusalem, while they laid an ambush so as to eliminate him on the way.

Modern Literal Version 2020 {July, 61 AD.<sup>18</sup> Paul's appearance before Festus.} Therefore after three days, having stepped into the province, Festus went-up to Jerusalem from Caesarea.

Now the high-priest and the foremost ones of the Jews disclosed to him *things* against Paul, and they were pleading with him, asking for a favor against him, \*that he might send for him to come to Jerusalem; making\* a plot to assassinate him in *his* journey.

New American Standard B. **Paul before Festus**  
Festus, then, after arriving in the province, went up to Jerusalem from Caesarea three days later. And the chief priests and the leading men of the Jews brought charges against Paul, and they were pleading with Festus [Lit *him*], requesting a concession [Or *favor*] against Paul [Lit *him*], that he might have him brought to Jerusalem [Lit *summon him to Jerusalem*] (at the same time, setting an ambush to kill him on the way).

New Matthew Bible When Festus had arrived in the province, after three days he ascended from Caesarea to Jerusalem. Then the high priests and the chief men of the Jews made submissions to him about Paul. And they entreated him, and requested his indulgence concerning Paul, that he would send for him to come to Jerusalem. And they planned to lay wait for him along the way, to kill him.

A Voice in the Wilderness Now when Festus had come to the province, after three days he went up from Caesarea to Jerusalem. Then the high priest and the chief men of the Jews made a statement to him against Paul; and they petitioned him, asking a favor against him, that he would summon him to Jerusalem; while they lay in ambush along the road to kill him.

**The gist of this passage:** Festus goes immediately to Jerusalem and he meets with the high priest and the chief priests. The express a strong desire to try Paul in Jerusalem (but they plan to kill him instead of try him).

1-3

Acts 25:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Phēstos (Φῆστος) [pronounced FACE-toss]	<i>festival</i> ; transliterated, <i>Festus</i> , <i>Festos</i> , <i>Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

<sup>17</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

<sup>18</sup> When it comes to dating these events, it is common for them to be a couple years of difference between various sources.



Acts 25:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epibainō (ἐπιβαίνω) [pronounced ep-ee-BAH-ee-no]	<i>getting upon, mounting; embarking in; going aboard (a ship); setting foot in, entering</i>	masculine singular, aorist active participle, nominative case	Strong's #1910
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
eparchía (ἐπαρχία) [pronounced ep-ar-KHEE-ah]	<i>province, a special region of government, a Roman praefecture</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1885

**Translation:** Festus, having therefore entered the province,...

Luke does not record the reason for the changing of the guard (from Felix to Festus). However, there is clear evidence in the Bible that Felix was more than willing to take a bribe and he kept Paul in jail for a period of two years, hoping to get a bribe from him. This may be related to the change of procurators.

The previous chapter tells us also that Felix kept Paul under house arrest in order to please the Jews (Acts 24:27). We don't know any more than this. Had he already been bribed by the Jews? Felix's wife was Jewish (she is from the line of Herod which was half Jewish) (see the [Line of Herod chart](#) in the [Addendum](#)). Perhaps the Jews approached her and she asked her husband. However it was, Paul, two years later, is still under house arrest.

Festus knows that there is going to be an array of unfinished business; and he also knows that he needs to interact with the Jewish leaders in Jerusalem. The entire intention of a procurator is to maintain order in Jerusalem, and that meant establishing a reasonable relationship with the Jews (however, the Roman leader had to remain in charge).

When Rome took over a region, it was in the hope that many people in that region would want Rome there. They hoped that the population would see the benefits of Roman rule. Rome did not want to take control of a province and then have to constantly send in troops to calm the place down. Nor did Rome want to necessarily destroy an entire population in order to take their land from them and rule over a region of dirt and destroyed buildings.

It was no secret among the hierarchy of Rome that their biggest headaches would come from the Jews in Jerusalem. If the right sort of relationship could be established from the beginning, that would mean fewer problems there. As we will find out, Rome has no problem with coming into a region and decimating the population; but that is not their first choice. That is what they do when nothing else works.

Acts 25:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140



Acts 25:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- raɪ]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250
anabainō (ἀναβείνω) [pronounced ahn-ahb- EI-noh]	to ascend, to go up; to rise, to mount, to be borne up, to spring up	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #305
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er- os-OL-oo-mah]	a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; accusative case	Strong's #2414
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
Kaisáreia (Καيسάρεια) [pronounced kahee- SAHR-ee-ah]	severed; transliterated, Cæsarea, Caesarea	feminine singular proper noun location	Strong's #2542

There are two ancient cities with that name. From Thayer:

2) Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.

When the two cities, Jerusalem and Caesarea, are mentioned in the same breath, that is going to be Caesarea on the Mediterranean, about 65 miles west of Jerusalem.

**Translation:** ...after three days, he went up to Jerusalem from Caesarea.

There is the case of Paul left behind by Felix (Felix did *not* tell Festus, "Listen, I kept him here waiting on a bribe from him. I'm pretty sure that he's good for it."). This case allows Festus the chance to interface with the leaders in Jerusalem, and see if they might bring this case to a close. Also, it would be best if those in Jerusalem would be happy with the result.

Armed with a basic understanding of the case, Festus goes to Jerusalem to discuss this outstanding case in further detail.

Given that Festus is an excellent administrator, it would be reasonable that he had a basic understanding of the case. He probably did not speak with Paul, however. He could confer with Paul, if necessary, before the trial; or simply wait to hear his testimony at the trial.

Acts 25:1 Festus, having therefore entered the province, after three days, he went up to Jerusalem from Caesarea. (Kukis mostly literal translation)

Acts 25:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emphanizô (ἐμφανίζω) [pronounced <i>em-fan-IHD-zoh</i> ]	<i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1718
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
autô (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
archiereis (ἀρχιερεῖς) [pronounced <i>ar-khee-er-YICE</i> ]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; nominative case	Strong's #749
The Byzantine Greek text and the Scrivener Textus Receptus both have the previous word, but it is in the singular (with a singular definite article, of course).			
καί (καί) [pronounced <i>kā</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
prôtos (πρῶτος) [pronounced <i>PROT-oss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine plural adjective; nominative case	Strong's #4413
Therefore, the subject here is <i>the high priest and the prominent men</i> in the Byzantine Greek text and the Scrivener Textus Receptus.			
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i> ]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

Acts 25:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

**Translation:** The chief priests and the influential men of the Jews exhibited to him [the charges] against Paul.

Festus met with the chief priests and the influential men of the Jews, and his case was discussed. We have already seen the charges lodged against Paul, and these charges were likely repeated to Festus.

These religious leaders had it out for Paul and would like to see him dead. It does not matter to them how this is achieved. Trial is okay, but simply killing Paul better insures the outcome that they would like.

Recall that, in Jerusalem, there were Jewish Jews and Christian Jews. They seem to have come to enough of a consensus to where they were not at odds with one another. The Christian Jews accepted the Law of Moses as guide to their Christian walk (it is not).

Acts 25:2a The chief priests and the influential men of the Jews exhibited to him [the charges] against Paul. (Kukis mostly literal translation)

Acts 25:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
parakaleō (παρακαλέω) [pronounced pah-ahk-ah-eh-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3870
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** They entreated him,...

These men entreated Festus, meaning that some of them said, "We would consider it a personal favor if..."

Very likely, this was phrased in this way, "Let us take this problem off your hands, and if we could solve it here, we would consider that a personal favor to us."

Festus is a fair man and apparently less corruptible than Felix (some sources praise Festus; and other say that we know very little about him).

By his actions, it is clear that he will listen to the Jews' point of view (after all, he is barely installed and already he is in Jerusalem discussing this case with the Jewish leaders).

Acts 25:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteô (αἰτέω) [pronounced ahee- THE-oh]	asking for, having begged for, calling for; craving, one who desires; one who requires	masculine plural, present middle participle; nominative case	Strong's #154
charis (χάρις) [pronounced KHAHR- iç]	grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks	feminine singular noun; accusative case	Strong's #5485
katá (κατά) [pronounced kaw- TAW]	down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by	preposition with the genitive case	Strong's #2596
autou (αὐτοῦ) [pronounced ow- TOO]	his, of him; from him, him; same	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hopôs (ὅπως) [pronounced HOP- oce]	in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that	adverb, particle	Strong's #3704
metapémpō (μεταπέμπω) [pronounced met-ap- EHMP-oh]	to send for, to send one after another; to send after, to send after for one's self, to cause to be sent	3 <sup>rd</sup> person singular, aorist (deponent) middle subjunctive	Strong's #3343
auton (αὐτόν) [pronounced ow- TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
Hierosolūma (Ἱεροσόλυμα) [pronounced hee-er- os-OL-oo-mah]	a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; accusative case	Strong's #2414

**Translation:** ...asking for grace against him in order that [Festus] might send [Paul] to Jerusalem...

Asking for grace simply means that these elders and Jewish men of authority are simply asking for a favor. What they want is anything but grace for Paul.

Do you notice *who* is not mentioned here? The chiliarch. How Paul ended up in Caesarea and why this was not originally tried and completed in Jerusalem was probably glossed over. Or, the Jews probably had a cover story for this, which would have been inaccurate and misleading.

“Listen,” these men said to Festus, “we would consider it a personal favor if you put this case in our hands and we will try him fairly.”

What Festus does not know is, there is no intention of holding a trial.

Acts 25:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enédra (ἐνέδρα) [pronounced en-EHD-rah]	<i>ambush, lying in wait, a trap, an assassination plot</i>	feminine singular noun, accusative case	Strong's #1747
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present active participle; nominative case	Strong's #4160
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	aoist active infinitive	Strong's #337
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598

**Translation:** ...*(they were making an ambush to kill [Paul] along the way).*

What these men were doing is arranging for an ambush to take place, where Paul will be killed. Of course, they do not tell this to Festus. They have no intention of holding a fair trial, not even in Jerusalem. They must realize that they do not have enough to pin on Paul to sentence him to anything.

In the aftermath—let's say that Paul was released to them and killed on the way to Jerusalem—they would tell Festus, “We had no idea that these radical Jews were still out there. We apologize for their actions and we will



do what we can to hunt them down and punish them.” And that would be the last time that anyone hears about Paul and this ambush.

Acts 25:2b-3 They entreated him, asking for grace against him in order that [Festus] might send [Paul] to Jerusalem (they were making an ambush to kill [Paul] along the way). (Kukis mostly literal translation)

The Jews are fully aware of this pending case against Paul. They pretend that they will take this off Festus’s desk, so that he can concentrate on other matters. However, the intent of the Jewish leaders is to kill Paul. This goes against the **Mosaic Law** in every way.

Acts 25:1–3 Festus, having therefore entered the province, after three days, he went up to Jerusalem from Caesarea. The chief priests and the influential men of the Jews exhibited to him [the charges] against Paul. They entreated him, asking for grace against him in order that [Festus] might send [Paul] to Jerusalem (they were making an ambush to kill [Paul] along the way). (Kukis mostly literal translation)

Acts 25:1–3 Festus entered into the province and considered whatever unfinished business that Felix left behind for him to deal with. After three days, he went up to Jerusalem from Caesarea. He spoke to the chief priests and the influential men from the Jews about the case against Paul, and they outlined the charges which were against Paul. These Jews asked Festus for the simple favor that they might try Paul in Jerusalem. They had planned to set an ambush up for Paul and assassinate him along the way (they did not share this information with Festus). (Kukis paraphrase)

Festus, the new governor, immediately goes to Jerusalem, upon his installation, in order to take care of this pending case of Paul’s which is still on the court docket.

---

I found portions of this passage to be difficult to translate. However, I am reasonably happy with the final result.

Truly, therefore, the Festus answered, “To continue keeping the Paul in Caesarea.” Now he himself was about to in a short time, depart. “Therefore, among you [all],” he made known, “[are] capable of going down with [me]. If anything is in the man, an evil, they should accuse him [there].”

Acts  
25:4–5

Festus therefore indeed answered [that, He intended] to continue keeping Paul in Caesarea. Moreover, he himself was about to depart quickly. “Therefore, among you [all],” he declared, “[are those] able of going down with [me]. If [there is] any evil is in the man, they must accuse him [there].”

Nevertheless, Festus explained that he intended to keep Paul in Caesarea. Furthermore, he was going to soon return to Caesarea. “Surely there are those among you,” he said, “who are capable of going back with me. If there is any wrongdoing to be found in the man, they can accuse him there.”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Truly, therefore, the Festus answered, “To continue keeping the Paul in Caesarea.” Now he himself was about to in a short time, depart. “Therefore, among you [all],” he made known, “[are] capable of going down with [me]. If anything is in the man, an evil, they should accuse him [there].”
Complete Apostles Bible	But Festus answered that Paul should be kept at Caesarea, and that he was about to go there shortly. "Therefore," he said, "the prominent men among you, let them go with me and accuse this man, if there is anything in this man."



Douay-Rheims 1899 (Amer.)	But Festus answered: That Paul was kept in Caesarea: and that he himself would very shortly depart thither. Let them, therefore, saith he, among you that are able, go down with me and accuse him, if there be any crime in the man.
Holy Aramaic Scriptures	And Phihstus {Festus} returned word, that "Paulus {Paul} will be kept in Qasariya {Caesarea}, and I hasten that I should depart. Therefore, those which are among you, who have come with their arms, should go down with us, and concerning every wrong-doing which is in the gabra {the man}; they shall accuse."
James Murdock's Syriac NT	But Festus made answer: Paul is in custody at Caesarea, whither I am in haste to go. Therefore, let those among you who are able, go down with us, and make presentment of every offence there is in the man.
Original Aramaic NT	And Festus returned the answer: "Paulus is kept in Caesarea, and I am in a hurry to travel." "Those therefore among you who are able and have the accusations with them, let them go down with us; let them accuse the man."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But Festus, in answer, said that Paul was being kept in prison at Caesarea, and that in a short time he himself was going there. So, he said, let those who have authority among you go with me, and if there is any wrong in the man, let them make a statement against him.
Bible in Worldwide English	Festus said, Paul is being kept in prison in Caesarea. I myself am going there soon. Let the men among you who are able come with me. If Paul has done anything wrong, then they can talk against him.
Easy English	But Festus answered them, 'Paul will remain in prison in Caesarea. I myself will return there soon. So your leaders should go to Caesarea with me. If this man has done anything wrong, they can speak against him there. I will listen and I will judge.'
Easy-to-Read Version–2008	But Festus answered, "No, Paul will be kept in Caesarea. I will be going there soon myself, and your leaders can go with me. If this man has really done anything wrong, they can accuse him there."
God's Word™	Festus replied that he would be returning to Caesarea soon and would keep Paul there. He told them, "Have your authorities come to Caesarea with me and accuse him there if the man has done something wrong."
Good News Bible (TEV)	Festus answered, "Paul is being kept a prisoner in Caesarea, and I myself will be going back there soon. Let your leaders go to Caesarea with me and accuse the man if he has done anything wrong."
J. B. Phillips	But Festus replied that Paul was in custody in Caesarea, and that he himself was going there shortly. "What you must do," he told them, "is to provide some competent men of your own to go down with me and if there is anything wrong with the man they can present their charges against him."
The Message	Festus answered that Caesarea was the proper jurisdiction for Paul, and that he himself was going back there in a few days. "You're perfectly welcome," he said, "to go back with me then and accuse him of whatever you think he's done wrong."
NIRV	Festus answered, "Paul is being held at Caesarea. Soon I'll be going there myself. Let some of your leaders come with me. If the man has done anything wrong, they can bring charges against him there."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Governor Festus told them Paul was in custody at Caesarea. He added that he would be headed back there in a few days. He said, "Why don't you send some of your leaders with me. If this man has done something wrong, bring your charges against him when I hold court there."
Contemporary English V.	But Festus told them, "Paul will be kept in Caesarea, and I am soon going there myself. If he has done anything wrong, let your leaders go with me and bring charges against him there."
Goodspeed New Testament	Festus, however, told them in reply, that Paul should be detained at Caesarea; and that he was himself about to return there at an early date. He also added, "Let those therefore who are in authority among you go down with me; and if there is anything against this man, they can then indict him."
The Living Bible	But Festus replied that since Paul was at Caesarea and he himself was returning there soon, those with authority in this affair should return with him for the trial.
New Berkeley Version The Passion Translation	.
Plain English Version	Festus responded to their request by informing them that he planned to return to Caesarea shortly. He told them, "Your leaders can come with me to Caesarea. If this man has broken any laws, you can bring charges against him there."
UnfoldingWord Simplified T.	But Festus said, "Paul is in Caesarea, and my soldiers are guarding him there. I'll be going back to Caesarea in a few days, so you pick some of your leaders to come with me. They can blame Paul in my court there." Festus replied, "Paul is under guard in Caesarea, let him stay there. I myself will go down to Caesarea very soon." "So," he said, "you should go there with me, those of you who are able to. If you have anything to accuse Paul of, you can do it there."
William's New Testament	Festus answered that Paul was being kept in custody in Caesarea, and that he himself was going there soon. "So have your influential men go down with me," said he, "and present charges against the man, if there is anything wrong with him."

### Partially literal and partially paraphrased translations:

American English Bible	However, Festus replied that he would just keep Paul in Caesarea. But, because he would be leaving [JeruSalem] shortly, he said to them: 'Those of you who have been empowered to do so should come back with me, and if he's committed some crime, you can make your accusations against him there.'
Beck's American Translation Breakthrough Version	.
A. Campbell's Living Oracles	So Festus certainly responded for Paul to be kept at Caesarea, but for he himself to be going to be traveling out quickly. "So when the capable <i>people</i> among you walk down together," he declares, "if there is anything out of place in the man, they must level a complaint against him."
New Advent (Knox) Bible	But Festus answered, that Paul should be kept at Caesarea, and that he himself would shortly set out for that place: therefore, said he, Let those of you who are able, go down with me; and if there be anything criminal in this man, let them accuse him.
NT for Everyone	But Festus answered that Paul was in safe keeping at Caesarea; he himself would be removing there as soon as possible; Let those of you who are men of influence, he said, travel down with me, and bring your charges against this man, if you have anything against him. "So," he said, "your officials should come down with me. They can put any accusations of wrongdoing they may have against the man."
20 <sup>th</sup> Century New Testament	But Festus answered that Paul was in prison at Caesarea, and that he himself would be leaving for that place shortly. "So let the influential men among you," he

said, "go down with me, and if there is anything amiss in the man, charge him formally with it."

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Festus, however, told them in reply, that Paul should be detained at Caesarea; and that he was himself about to return there at an early date. He also added, "Let those therefore who are in authority among you go down with me; and if there is anything against this man, they can then indict him."
International Standard V	Festus replied that Paul was being kept in custody at Caesarea and that he himself would be going there soon. "Therefore," he said, "have your authorities come down with me and present their charges against him there, if there is anything wrong with the man."
Urim-Thummim Version	But Festus answered that Paul should be kept at Caesarea, and that he himself would leave shortly thereafter. Therefore those able among you, declares he, having come down together, if there is anything in this man, let them accuse him.
Weymouth New Testament	Festus, however, replied that Paul was in custody in Caesarea, and that he was himself going there very soon. "Therefore let those of you," he said, "who can come, go down with me, and impeach the man, if there is anything amiss in him."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	Therefore indeed Festus answered, that Paul should be kept at Caesarea, and he was about to go out in haste. Therefore he says, Let them who among you have the power go down with me; if there is anything out of place in this man, let them formally charge him.
New Jerusalem Bible	But Festus replied that Paul was in custody in Caesarea, and that he would be going back there shortly himself. He said, 'Let your authorities come down with me, and if there is anything wrong about the man, they can bring a charge against him.'
Revised English Bible—1989	Festus, however, replied, "Paul is in safe custody at Caesarea, and I shall be leaving Jerusalem shortly myself; so let your leading men come down with me, and if the man is at fault in any way, let them prosecute him."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Festus replied that Sha'ul was being kept under guard in Caesarea, and that he was about to go there shortly himself. "So," he said, "let competent men among you come down with me and press charges against the man, if he has done something wrong."
Hebraic Roots Bible	Then indeed Festus answered that Paul should be kept at Caesarea, he himself even being about to go shortly. Therefore, let those among you who are able, go down with us, and make presentment of every offence there is in the man.
Holy New Covenant Trans.	But Festus answered, "No! Paul will be kept in Caesarea. I myself will go to Caesarea soon. Some of your leaders should go down with me. They can accuse the man there in Caesarea if he really has done something wrong."
The Scriptures 2009	Then, indeed, Festus answered that Sha'ul should be kept at Caesarea, and that he himself was about to set out shortly. "Therefore," he said, "let those who have authority among you go down with me and accuse this man, to see if there is any fault in him."
Tree of Life Version	Festus then answered that Paul was being guarded at Caesarea, and that he himself was about to go there shortly. "So then," he said, "let the prominent men among you go down with me; and if there is any wrong in the man, let them accuse him."

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	The certainly so Festus answers to be kept the paul to caesarea himself but to intend in rush to depart The [Men] so in you* [He] says Able Descending (Together) if Something is in the man Improper accuse! him...
Awful Scroll Bible	Surely therefore, Festus resolves-out, that Paul is to be kept from-within Cæsarea, and he himself is about to proceed-out from-within quickness. Therefore, he exposes-to-light, "From-among you able, walking-down-with me, be they accordingly-to-a-forum to this man, if- there is -anything from-within this one."
Concordant Literal Version	Festus, indeed, then, answered that Paul is to be kept in Caesarea, yet he himself was about to be going out quickly." Those, then, among you, he is averring, "who are able, step down with me. If there is anything amiss in the man, let them accuse him."
exeGeser's companion Bible	So indeed Phestus answers, to guard Paulos at Kaisaria, and that he himself is about to depart quickly. So have those among you, says he, who are able, go down with me and accuse this man - if there be any wickedness in him.
Orthodox Jewish Bible	Festus answered that Rav Sha'ul was to be kept in Caesarea and that Festus himself intended quickly to go there. "Therefore, those in authority among you," Festus says, "should come down with me, and if there is anything in the wrong about Rav Sha'ul, then let them bring charges against him."
Rotherham's Emphasized B.	Festus   therefore answered, that Paul should be kept in Cæsarea and that  he himself  was about  shortly  to be going out [thither]. <They therefore among you (saith he) who are in power> let them go down with me; and <if there is in the man  anything' amiss > let them accuse him.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Festus answered that Paul was being held in custody in Caesarea [Maritima] and that he himself was about to leave shortly. "So," he said, "let those who are in a position of authority among you go there with me, and if there is anything criminal about the man, let them bring charges against him."
An Understandable Version	Festus answered that [since] Paul was being held in custody in Caesarea, and [since] he himself was soon going there [i.e., he could see Paul at Caesarea at that time]. So, he said, "Let your leaders go down with me and if there is anything [found] wrong with the man, let them bring their charges against him [at that time]."
The Expanded Bible	But Festus answered that Paul would be kept in Caesarea and that he himself was returning there soon. He said, "[Therefore,] Some of your leaders [authorities] should go with me. They can accuse the man there in Caesarea, if he has really done something wrong."
Jonathan Mitchell NT	Nonetheless, Festus gave a discerning reply, [that] Paul is to continue being kept and observed in Caesarea and that he himself is now soon about to be departing on his way quickly (in haste; = without delay). "Therefore, let those in power among you," he affirmed, "after coming down together, continue making accusations of him – if there is anything out of place in the man."
P. Kretzmann Commentary	But Festus answered that Paul should be kept at Caesarea, and that he himself would depart shortly thither. Let 'them therefore, said he, which among you are able go down with me and accuse this man, if there be any wickedness in him.

Translation for Translators	Kretzmann's <b>commentary</b> for Acts 25:1–5 has been placed in the <b>Addendum</b> . But Festus replied, "Paul is in Caesarea, and is being guarded {soldiers are guarding him} there. I myself will go down to Caesarea in a few days. Choose some of your leaders to go there with me. While they are there, they can accuse Paul of the wrong things that you say that he has done."
The Voice	Festus <i>instead offered to reopen the case</i> . He would be going back to Caesarea soon. <b>Festus:</b> So let your leaders accompany me, and bring your accusations against the man.

### Bible Translations with Many Footnotes:

Lexham Bible	Then Festus replied that Paul was being kept at Caesarea, and he himself was about to go there [*Here the direct object is supplied from context in the English translation] in a short time. So he said, "Let those among you who are prominent go down with me , [*Here the direct object is supplied from context in the English translation] and [*Here "and " is supplied because the previous participle ("go down with") has been translated as a finite verb] if there is any wrong in the man, let them bring charges against him."
NET Bible®	Then Festus <sup>10</sup> replied that Paul was being kept at Caesarea, <sup>11</sup> and he himself intended to go there <sup>12</sup> shortly. "So," he said, "let your leaders <sup>13</sup> go down there <sup>14</sup> with me, and if this man has done anything wrong, <sup>15</sup> they may bring charges <sup>16</sup> against him."

<sup>10sn</sup> See the note on Porcius Festus in 24:27.

Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

<sup>11sn</sup> Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

<sup>12tn</sup> The word "there" is not in the Greek text but is implied.

<sup>13tn</sup> Grk "let those who are influential among you" (i.e., the powerful).

<sup>14tn</sup> The word "there" is not in the Greek text, but is implied.

<sup>15tn</sup> Grk "and if there is anything wrong with this man," but this could be misunderstood in English to mean a moral or physical defect, while the issue in context is the commission of some crime, something legally improper (BDAG 149 s.v. ἄτοπος 2).

<sup>16tn</sup> BDAG 533 s.v. κατηγορέω 1 states, "nearly always as legal t.t.: bring charges in court." L&N 33.427 states for κατηγορέω, "to bring serious charges or accusations against someone, with the possible connotation of a legal or court context – 'to accuse, to bring charges.'"

The Spoken English NT	But Festus replied that Paul was being held at Caesarea, and that he himself was just about to leave for there. He said, "So let your most capable people come down with me. If there is anything wrong about the man, they can bring charges against him."
Wilbur Pickering's New T.	However Festus answered that Paul should be kept at Caesarea, he himself being about to go there shortly. He said, "So let those who are competent among you go down with me; if there is anything against this man, let them accuse him".



**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Then indeed Festus answered [that] Paul is being kept in Caesarea, but [that he] himself is about to be going out [to Caesarea] with quickness. "Therefore, the powerful [or, prominent] [ones] among you," he says, "having come down together, if there is anything in this man, let them accuse him."
Benjamin Brodie's trans.	However, instead, Festus replied with discernment that Paul would continue to be guarded in Caesarea and that he himself intended to return there with haste. Then he affirmed: "Let the able-bodied among you go down with me. If there is anything wrong with the man, then you may accuse him."
Context Group Version	Nevertheless Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart [there] shortly. Let them therefore, he says, that are of power among you (pl) go down with me, and if there is anything amiss in the man, let them accuse him.
Far Above All Translation	So Festus answered that Paul was being kept at Caesarea, whereas he himself was going to depart shortly. He said, "Well then, let the men of senior rank among you come down together and accuse him, if there is anything against this man."
Modern Literal Version 2020	Therefore indeed, Festus answered <i>that</i> Paul <i>is</i> to be kept in Caesarea, but he himself is about to travel out <i>there</i> shortly. Therefore he says, The mighty ones among you <sup>o</sup> <i>have</i> gone-down together-with <i>me</i> if there is anything <i>evil</i> in this man, let <sup>o</sup> them accuse him.
New Matthew Bible	But Festus answered that Paul should be kept at Caesarea, but that he himself would shortly go there. Therefore (said he), let those among you who are able to do it come down with us, and bring your case against him there, if there be any fault in the man.

**The gist of this passage:** Festus responds to the request by saying Paul would be kept at Caesarea, but men with the proper authority could come there and accuse him.

4-5

<b>Acts 24:4a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, *now when, therefore indeed, then indeed, so then, so when, surely, so indeed*. Acts 8:25.



Acts 24:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Phēstos (Φῆστος) [pronounced FACE- toss]	<i>festival</i> ; transliterated, <i>Festus, Festos, Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh- KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive indicative	Strong's #611
têreô (τηρέω) [pronounced tay-REH- oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present passive infinitive	Strong's #5083
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisáreia (Καισάρεια) [pronounced kahee- SAHR-ee-ah]	<i>severed</i> ; transliterated, <i>Cæsarea, Caesarea</i>	feminine singular proper noun location	Strong's #2542

**Translation:** Festus therefore indeed answered [that, He intended] to continue keeping Paul in Caesarea.

Festus had just began his reign. He had made some determinations of how to deal with this Paul situation. He intended to keep Paul in Caesarea.

I assume that he went to Jerusalem to introduce himself, to gauge the situation there, and to check their response when he let them know that Paul would be tried in Caesarea.

Paul was moved to an appellate court under the procurator of Palestine. It would make little sense to take him back to the lower court. Paul had been moved there because of a plot to kill him. Is Festus aware of this?

We do not know what Festus understands about the appeal. He probably has the letter of the chiliarch. That would be among the official documents attached to this case. It may be hard to believe, but that letter is found way back in Acts 23: 26–30: "Claudius Lysias, to his Excellency the governor Felix, greetings. This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen. And desiring to know the charge for which they were accusing him, I brought him down to their council. I found that he was being accused about questions of their law, but charged with nothing deserving death or imprisonment. And when it was disclosed to me that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him." (ESV) if Festus has this letter, then he understands the situation.

Where the chiliarch warns that there was a plot to kill Paul in Jerusalem, it made perfect sense to Festus for this trial to be taking place in Caesarea.

Since he does not blurt out, “I know what the hell you guys tried before,” we could assume that he plays his cards close to the vest.

Festus likely did not realize that the religious hierarchy in Jerusalem were participants in this plot.

Acts 25:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mellô (μέλλω) [pronounced <i>MEHL-ow</i> ]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	present active infinitive	Strong's #3195
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
táchos (τάχος) [pronounced <i>TAKH-oss</i> ]	<i>a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5034
ekporeuomai (ἐκπορεύομαι) [pronounced <i>ek-por-YOO-om-ahee</i> ]	<i>to depart, to be discharged, to proceed (out of), to project; to come (forth, out of), to go (forth, out), to issue</i>	present (deponent) middle/passive infinitive	Strong's #1607

**Translation:** Moreover, he himself was about to depart quickly.

What we read here, that Festus was going to depart and return to Caesarea quickly is important. Why? Because in v. 6, he stays in Jerusalem for 8 to 10 days. That is not *quickly*. The neuter singular noun which Festus uses is *táchos* (τάχος) [pronounced *TAKH-oss*]; and it means, *a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily*. Strong's #5034. That does not sound like hanging around Jerusalem for the next week.

Also bear in mind, Festus is only about 3 days into his job in Caesarea. Logically, he needed to meet face to face with the prominent Jews in Jerusalem; and, logically, he needed to return to Caesarea to get back to work. It would be illogical for him to simply stay in Jerusalem and hang, if you will.

Acts 25:4 Festus therefore indeed answered [that, He intended] to continue keeping Paul in Caesarea. Moreover, he himself was about to depart quickly. (Kukis mostly literal translation)

Acts 25:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #5346
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine plural adjective; nominative case	Strong's #1415
sunkatabaínō (συγκatabαίνω) [pronounced soong-kat-ab-AH-ee-no]	<i>going down with, descending in company with</i>	masculine plural, aorist active participle, nominative case	Strong's #4782

**Translation:** "Therefore, among you [all]," he declared, "[are those] able of going down with [me]."

What we read here is interesting in the Greek. In the English, it is very common for us to have a quotation with the words, *he said* showing up in the middle of that quotation. This is not nearly as common in the Greek. I have examined the books of Luke and Acts and this is the only time I have found this to occur.

Festus looks over the men there and tells their spokesmen, "It appears that you have quite a number of men who are fully capable of going down with me when I return to Caesarea."

*Going down* simply indicates that Jerusalem is at a higher elevation than Caesarea. Traveling up a hill like Jerusalem (or down a hill) would have been quite a thing for ancient travelers to do.

Acts 25:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487

Acts 25:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; dative, locative or instrumental case	Strong's #435
átopos (ἄτοπος) [pronounced <i>AT-op-oss</i> ]	<i>evil, out of place, (figuratively) improper, injurious, wicked; amiss, harm, unreasonable; inconvenient</i>	neuter singular adjective, nominative case	Strong's #824
katêgoreô (κατηγορέω) [pronounced <i>kat-ay-gor-EH-oh</i> ]	<i>accuse (before a judge): make an accusation; make of an extra-judicial accusation; charge with an offense; be a plaintiff</i>	3 <sup>rd</sup> person plural, present active imperative	Strong's #2723
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

I would have expected an accusative case here; but maybe the genitive is more in keeping with this verb?

**Translation:** If [there is] any evil is in the man, they must accuse him [there].”

Festus lets them know that they will be given their day in court. “You want to accuse him. Of course. Send a delegation down to accuse him.”

You may recall that Felix had determined, in his own mind, that Paul was capable of putting together a substantial bribe and decided to keep Paul imprisoned in order to get this bribe. Felix’s decision to do this is going to become a very problematic decision for Festus to deal with.

Acts 25:5 “Therefore, among you [all],” he declared, “[are those] able of going down with [me]. If [there is] any evil is in the man, they must accuse him [there].” (Kukis mostly literal translation)

Acts 25:4–5 Festus therefore indeed answered [that, He intended] to continue keeping Paul in Caesarea. Moreover, he himself was about to depart quickly. “Therefore, among you [all],” he declared, “[are those] able of going down with [me]. If [there is] any evil is in the man, they must accuse him [there].” (Kukis mostly literal translation)

Let me suggest a couple of things. Festus has already read about Paul and he has the notice from the chiliarch. When Festus shows up to Jerusalem, he does not travel there alone or with a couple bodyguards; he would come with a small army—large enough to be imposing. Let me suggest that, behind the scenes, men loyal to Rome, are asking around to determine if any plots against Paul still exist. Some men might even be left behind for a few days or even weeks to see what they can see. All of this is speculation, but if Festus knows why Paul is in Caesarea, then he would certainly be interested in whether or not plots against Paul still exist.

Acts 25:4–5 Nevertheless, Festus explained that he intended to keep Paul in Caesarea. Furthermore, he was going to soon return to Caesarea. “Surely there are those among you,” he said, “who are capable of going back with me. If there is any wrongdoing to be found in the man, they can accuse him there.” (Kukis paraphrase)

I will begin a new section right in the middle of this verse. Context seems to demand it.

**Now spending time among them days, not greater than eight or ten, descending to Caesarea. The next day, sitting upon the bema (seat), commanded the Paul to be led [into the courtroom].**

Acts  
25:6

**Now, spending time among them, days [in fact] (not more than eight or ten), [and then] descending to Caesarea. The next day, sitting upon the judgement seat, [Festus] commanded Paul to be led [into the courtroom].**

**Festus then spent some time among the Judæans, eight or ten days, in fact. Then he went back down to Caesarea. The next day, Festus took his seat in the courtroom and called for Paul to be brought before him.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now spending time among them days, not greater than eight or ten, descending to Caesarea. The next day, sitting upon the bema (seat), commanded the Paul to be led [into the courtroom].
Complete Apostles Bible	And when he had stayed among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.
Douay-Rheims 1899 (Amer.)	And having tarried among them no more than eight or ten days, he went down to Caesarea. And the next day, he sat in the judgment seat and commanded Paul to be brought.
Holy Aramaic Scriptures	And after he was there eight days, or ten, he went down unto Qasariya {Caesarea}, and the next day he sat upon The Judgment-Seat, and commanded that they should bring Paulus {Paul}.
James Murdock’s Syriac NT	And when he had been there eight or ten days, he came down to Caesarea. And the next day, he sat on the tribunal, and commanded Paul to be brought.
Original Aramaic NT	And when he was there eight or ten days, he went down to Caesarea and the next day he sat on the judgment seat and commanded to bring Paulus.

Significant differences:



**Limited Vocabulary Translations:**

Bible in Basic English	And when he had been with them not more than eight or ten days, he went down to Caesarea; and on the day after, he took his place on the judge's seat, and sent for Paul.
Bible in Worldwide English	Festus stayed only eight or ten days more among them. Then he went to Caesarea. The next day he sat on his chair in the court and had Paul brought in.
Easy English	Festus stayed for another eight or ten days in Jerusalem. Then he returned to Caesarea. On the next day, he sat down on his special seat as judge. He said to his soldiers, 'Bring Paul here!'
Easy-to-Read Version–2008	Festus stayed in Jerusalem another eight or ten days and then went back to Caesarea. The next day Festus told the soldiers to bring Paul before him. Festus was seated on the judgment seat.
God's Word™	Festus stayed in Jerusalem for eight or ten days at the most and then returned to Caesarea. The next day Festus took his place in court and summoned Paul.
The Message	About eight or ten days later, Festus returned to Caesarea. The next morning he took his place in the courtroom and had Paul brought in. The minute he walked in, the Jews who had come down from Jerusalem were all over him, hurling the most extreme accusations, none of which they could prove. V. 7 is included for context.
New Life Version	After staying with them about ten days, Festus went down to Caesarea. The next day he sat in the courtroom and asked for Paul to be brought in.
New Simplified Bible	After he stayed there more than ten days, he went to Caesarea. The next day he sat in judgment. He commanded Paul be brought before him.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Festus stayed there in Jerusalem for a little over a week, no more than eight to 10 days. Then he went back down to the coastal city of Caesarea. The day after he got there he took his seat in the court and called for Paul to appear before him.
Contemporary English V.	Festus stayed in Jerusalem for eight or ten more days before going to Caesarea. Then the next day he took his place as judge and had Paul brought into court.
Goodspeed New Testament	When he had stayed among them not more than eight or ten days, he went down to Caesarea; and taking his seat upon the bench on the following day, he ordered Paul to be brought.
The Living Bible	Eight or ten days later he returned to Caesarea and the following day opened Paul's trial.
New Berkeley Version The Passion Translation	.
Plain English Version	After Festus had stayed in Jerusalem no more than eight to ten days, he left for Caesarea. The day after he arrived, he convened the court and took his seat on the bench as judge over the proceedings. After he ordered Paul brought into the courtroom, the Jewish leaders who came from Jerusalem encircled him and leveled against him many serious charges, which they were unable to substantiate. V. 7 is included for context. <b>Paul asked for Caesar, the biggest boss, to judge him</b>
Radiant New Testament	About 8 or 10 days later, the Jewish leaders went with Festus back to Caesarea, and the next day, Festus sat on the judge's seat in the court house there. He told his soldiers, "Bring Paul in now."
UnfoldingWord Simplified T.	Festus spent eight or ten days in Jerusalem with them, and then he went down to Caesarea. The next day he called the court together and ordered Paul to be brought before him.
	Festus remained in Jerusalem with the temple leaders eight or ten more days. Then he went back down to the city of Caesarea. The next day Festus commanded that Paul be brought to him, where he sat in the judge's seat.



**Partially literal and partially paraphrased translations:**

Beck's American Translation	After spending not more than eight or ten days among them, when he walked down into Caesarea, after being seated on the judicial bench the next day, he gave the order for Paul to be brought in.
New Advent (Knox) Bible	So, when he had spent a week with them, or ten days at most, he went down to Caesarea; and next day, sitting on the judgement-seat, he gave orders for Paul to be brought in.
NT for Everyone	He stayed with them for a few days (about eight or ten) and then went down to Caesarea. On the next day he took his seat on the tribunal and ordered Paul to be brought to him.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	After spending no more than eight or ten days with them, Festus went down to Caesarea. The next day he sat on the judgment seat and ordered that Paul be brought in.
Conservapedia Translation	When he had stayed among them for more than ten days, he went down to Caesaria. The next day, sitting on his tribunal, he asked Paul to be brought forward.
Revised Ferrar-Fenton Bible	When he had stayed among them not more than eight or ten days, he went down to Caesarea; and taking his seat upon the bench on the following day, he ordered Paul to be brought.
Free Bible Version	After staying there with them for no more than eight or ten days, Festus returned to Caesarea. The following day he took his seat as judge, and ordered that Paul be brought before him.
International Standard V	Festus [Lit. He] stayed with them no more than eight or ten days and then went down to Caesarea. The next day, he sat on the judges seat and ordered Paul brought in.
Riverside New Testament	After spending not more than eight or ten days among them, he went down to Caesarea and on the next day took his seat on the judge's bench and ordered Paul to be brought in.
Weymouth New Testament	After a stay of eight or ten days in Jerusalem--not more--he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Festus did not stay in Jerusalem for more than eight or ten days, and then he went to Caesarea. The next day, he took his seat on the tribunal and sent for Paul.
The Heritage Bible	And having remained among them more than ten days, going down into Caesarea, the next day sitting on the judgment seat, he called out for Paul to be brought.
Revised English Bible--1989	After spending eight or ten days at most in Jerusalem, he went down to Caesarea, and next day he took his seat in court and ordered Paul to be brought before him.

**Jewish/Hebrew Names Bibles:**

Hebraic Roots Bible	And remaining among them more than ten days, going down to Caesarea, on the next day sitting on the tribunal, he ordered Paul to be brought.
Holy New Covenant Trans.	Festus stayed in Jerusalem another eight or ten days and then went back down to Caesarea. The next day Festus ordered the soldiers to bring Paul before him. Festus was seated on the judgment seat.
The Scriptures 2009	And having spent more than ten days among them, he went down to Caesarea. And on the next day, sitting on the judgment seat, he commanded Sha'ul to be brought.

**Weird English,  ld English, Anachronistic English Translations:**

Accurate New Testament	Staying but in them days not more eight or ten [ones] Descending to caesarea [on] the [one] next Sitting (Down) on the step [He] orders the paul to be led...
Awful Scroll Bible	And spending-throughout from-among them more than ten days, stepping-down to Cæsarea, on-tomorrow sitting-down on the judgment seat, orders Paul to be brought.
Concordant Literal Version	Now, tarrying among them not more than eight or ten days, descending to Caesarea, on the morrow, being seated on the dais, he orders Paul to be led forth."
exeGesés companion Bible	And he tarries among them more than ten days, and descends to Kaisaria; and on the morrow, sitting on the bamah, summons to bring Paulos:...
Orthodox Jewish Bible	And having stayed with them no more than shmonah or asarah yamim, Festus went down to Caesarea; the next day he sat on the Kes HaMishpat and ordered Rav Sha'ul to be brought in.
Rotherham's Emphasized B.	And <spending among them, not more than eight or ten days> he went down unto Cæsarea; and   on the morrow    taking his place upon the judgment seat  ordered Paul to be brought.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now after Festus had spent no more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal (the judicial bench), and ordered Paul to be brought [before him].
An Understandable Version	After staying not more than eight or ten [more] days [there in Jerusalem], Festus went down to Caesarea and the following day he ordered Paul to appear before him as he sat in his court of justice.
The Expanded Bible	·Festus [L He] stayed ·in Jerusalem [L among them] another eight or ten days and then went ·back [L down] to Caesarea. The next day he ·told the soldiers to bring Paul [L ordered Paul to be brought] before him. Festus was seated on the ·judge's seat [tribunal] when Paul came into the room. The ·people [L Jews] who had come [L down] from Jerusalem stood around him, making serious charges against him, which they could not prove. V. 7 is included for context.
Jonathan Mitchell NT	Now after spending no more than eight or ten days among them, then descending into Caesarea, on the next day, when sitting upon the elevated platform in the public court area, he gave orders for Paul to be brought [to him].
Translation for Translators	<b>Paul appealed to Caesar, so Festus agreed to that.</b> <i>Acts 25:6-12</i> After Festus had been <i>in Jerusalem</i> eight or ten days, he went back down to Caesarea. <i>Several of the Jewish leaders also went there.</i> The next day Festus commanded that Paul be brought {someone to bring Paul} to him <i>in the assembly hall</i> so that he could judge him.
The Voice	Eight or ten days later, Festus returned to Caesarea, and the next day he took his seat in court. He ordered Paul to be brought before him.

### Bible Translations with Many Footnotes:

Lexham Bible	And after he [*Here "after " is supplied as a component of the participle ("had stayed") which is understood as temporal] had stayed among them not more than eight or ten days, he went down to Caesarea. On the next day he sat down on the judgment seat and [*Here "and " is supplied because the previous participle ("sat down") has been translated as a finite verb] gave orders for Paul to be brought.
NET Bible®	After Festus <sup>17</sup> had stayed <sup>18</sup> not more than eight or ten days among them, he went down to Caesarea, <sup>19</sup> and the next day he sat <sup>20</sup> on the judgment seat <sup>21</sup> and ordered Paul to be brought.

<sup>17</sup>tn Grk “he”; the referent (Festus) has been specified in the translation for clarity.

<sup>18</sup>tn Grk “Having stayed.” The participle διατρίψας (diatriyas) has been taken temporally.

<sup>19</sup>sn Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

<sup>map</sup> For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>20</sup>tn Grk “sitting down...he ordered.” The participle καθίσας (kathisa) has been translated as a finite verb due to requirements of contemporary English style.

<sup>21</sup>tn Although BDAG 175 s.v. βῆμα 3 gives the meaning “tribunal” for this verse, and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), since the bhma was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here.

<sup>sn</sup> The judgment seat (βῆμα, bhma) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the agora, the public square or marketplace in the center of a city.

The Spoken English NT

**Paul Appeals his Case to Caesar**

So after spending no more than eight or ten days in Jerusalem Festus went down to Caesarea. The next day he held a hearing<sup>c</sup> and ordered for Paul to be brought in.

<sup>c</sup> Lit. “he sat on the judgment bench.”

**Literal, almost word-for-word, renderings:**

Benjamin Brodie’s trans.	And after spending no more than eight or ten days among them, and having gone down to Caesarea, on the following day, after sitting down on the judicial bench, he ordered Paul to be brought forward .
English Standard Version	After he stayed among them not more than eight or ten days, he went down to Caesarea. And the next day he took his seat on the tribunal and ordered Paul to be brought.
Modern Literal Version 2020	Now having stayed among them more than ten days, he went-down to Caesarea. On the next-day having sat upon the judicial-seat, he commanded Paul to be led before him.

**The gist of this passage:** Although Festus’s original intentions were to return to Caesarea immediately, he remained over a week in Jerusalem and then returned. He called Paul back into court.

Acts 25:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
diatribō (διατρίβω) [pronounced dee-at-REE-bow]	spending time, wearing through (time), remaining (somewhere), abiding, being, continuing, tarrying	masculine singular, aorist active participle, nominative case	Strong’s #1304
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong’s #1722

Acts 25:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
hēmerai (ἡμέραι) [pronounced hay-MEH- ra]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine plural adjective; comparative; accusative case	Strong's #4119
oktō (ὀκτώ) [pronounced ok-TOW]	<i>eight</i>	indeclinable numeral	Strong's #3638
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176

**Translation:** Now, spending time among them, days [in fact] (not more than eight or ten),...

What Luke does here with the language is quite amazing. We find out a great deal about Festus with the language that Luke uses. In v. 1, after three days of arriving in the province, Festus goes to Jerusalem. He is going to complete some unfinished business left behind by Felix. That is a man of efficiency. Later on in this verse, he returns to Caesarea and the next day, he is sitting on the bench ready to try Paul. Festus, for the most part, sets up a schedule and adheres to it. He takes his responsibility there seriously. Paul's been sitting in jail without really any substantial charge laid against him, and he's been there for two years. 3 days after arriving in the province, Festus goes up to Jerusalem to discuss this case; and upon his return, the next day, he is in court and he calls for Paul to be brought to him.

But here, in v. 6a-b, something happens. He said he was going to leave very quickly in the previous verse, but suddenly, he is in Jerusalem, but not for more than 8 or 10 days. Does that sound precise? Does that sound like a man adhering to a schedule? He is not even sure exactly how many days he is there, but about 8 or 10 more days than *quickly returning Caesarea*.

What exactly happened that a man generally obsessed with a schedule suddenly remained eight or ten days somewhere? We are not told. The first thing that comes to my mind are parties and drinking and feasting. His imprecision regarding the time would simply mean that, Festus lost track of time.

Logically to me, the religious leaders in Jerusalem wined and dined Festus for ever a week, hoping to break down his resolve regarding Paul. However, that apparently did not work.

Acts 25:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i> ]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine singular, aorist active participle; nominative case	Strong's #2597
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisáreia (Καيسάρεια) [pronounced <i>kahee-SAHR-ee-ah</i> ]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location	Strong's #2542

**Translation:** ...[and then] descending to Caesarea.

There is more to what we read here than simply the reference to the number of days. We have three participles, one after the other. Now, that is not very rare. However, what is odd is, these are actions taken by Festus at different times. He does not do these three things one right after another; he does not do these three things at the same time. He does one of the, then, 8 or 10 days pass, he does another, he sleeps, then he does the third action. And *then* we have a main verb.

Given the amount of time passing between these participles, we would expect, instead, a participle and a main verb; a participle and a main verb.

What is the normal way of expressing this is, *spending time in Jerusalem* followed by the main verb *he went down to Caesarea*. This is a lack of structure that we read here with these two participles. We expect structure with Festus, but in the first half of this verse, we don't get it.

With v. 6c, we are back with a normal structure, both in the Greek sentence and in the life of Festus.

What I want you to do is to read between the lines. Vv. 1–5 is Festus holding to a precise schedule, living a very structured life as the procurator of Palestine. V. 6a-b not so much. V. 6c-d, Festus is back to structure. The Greek sentence is structured; his schedule is precise and structured.

This is not something that you read in the English. In v. 6a-b, in the English, we have a participle followed by a main verb. In the generally literal ESV we read: **After he stayed among them not more than eight or ten days, he went down to Caesarea.** (emphasis mine) This is one way of expressing a participle followed by a main verb. This is not just true of the ESV but it is true of most translations of this verse. Green's literal translation is one of the exceptions: **And remaining among them more than ten days, going down to Caesarea,...** Green presents three participles followed by a main verb (which is what is found in the Greek). The other exceptions from the translations available for e-sword: the Analytical Literal Bible, the Accurate New Testament, the Awful Scroll Bible, the Berean Literal Bible, the Concordant Literal Version, the Hebraic Roots Bible, the Jonathan Mitchell New Testament, the Literal New Testament, the Literal Standard Version, the Modern KJV, Young's literal translation and the Revised Young's literal translation. That is 13 out of the 62 translations which I have in e-sword (about 1 in 5).

Acts 25:6a-b **Now, spending time among them, days [in fact] (not more than eight or ten), [and then] descending to Caesarea.** (Kukis mostly literal translation)

What is taking place here. At this point, allow me to speculate. The Jewish leaders know about Festus, knew about his reputation, and they were ready for him. They knew that he might show up, plan on spending a half a



day with them, and then off again. So they say, “Listen, Port, one of the high priests in waiting, knew that you were coming, and he has already killed a fatted calf (whatever kind of meat they think will appeal to Festus) and his wife has been baking bread all afternoon. They are expecting you and they would be heartbroken if you did not come and stay for at least the meal.” And when he arrives, there would also be wine which they had made.

Next day, Festus is slightly hangover. He is taken care of, and there is another feast going to take place that night. “Surely, you can stay with us just one more day. Listen to what is being prepared.” And the meal to be made is enumerated, dish by dish. “You have just been made procurator. Let’s celebrate that.”

And these Jewish leaders, who could be right bastards when it suited them, could also be the most entertaining, attentive and festive hosts.

When Festus arrived, there would have been some respect afforded the Jewish hierarchy. But, by the time he left, they were going to be his closest friends in the new kingdom. They show Festus such a good time that he can’t remember even how many days he spend in Jerusalem.

Acts 25:6a-b **Now, spending time among them, days [in fact] (not more than eight or ten), [and then] descending to Caesarea.** (Kukis mostly literal translation)

Everything that Luke writes about Festus indicates structure and adherence to a precise schedule. But, in v. 6a-b, not so much. We have two participles thrown together, without a main verb; and we don’t even know how long exactly that Festus stayed in Jerusalem.

The key question at this point is, *has Festus been compromised? Have the Jews managed to influence him?* (You might see why, throughout the narrative of these final chapters I often started reading ahead.)

Chapter Outline

Charts, Graphics and Short Doctrines

**Festus Holds a Hearing of Paul's Case; Paul Appeals to Cæsar**

Rarely do I begin a chapter subsection in the middle of a verse; but that seemed to be the right thing to do here. Festus got off course in v. 6a-b; but now he is back on schedule.

Acts 25:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong’s #3588
επαύριον (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong’s #1887
kathizô (καθίζω) [pronounced kath-EED-zoh]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong’s #2523



Acts 25:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
bēma (βῆμα) [pronounced BAY-mah]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, genitive/ablative case	Strong's #968

**Translation:** The next day, sitting upon the judgement seat,...

Festus is back in Caesarea and back on schedule. He arrived the day before, he rested for that night; and the next day was back on schedule. He is sitting on his judgment seat.

Acts 25:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κελεύω (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2753
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
Now recall that for many chapters in Acts, Paul is the subject over and over again. However, for much of the past five or so chapters, we see Paul's name over and over again in the accusative case.			
ἄγω (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	aorist passive infinitive	Strong's #71

**Translation:** ...[Festus] commanded Paul to be led [into the courtroom].

Festus orders that Paul be brought before him. He is going to attend to this case and dispense with it. That is his intention.

As I indicated in the Hebrew exegesis, throughout chapters 9–20, Paul is the subject of most of the verbs. Paul did this, Paul said that, he went there, then he took a ship and went somewhere else. However, in Acts 21–26, very often, Paul is recipient of the action of the verb. He is not the one doing the action; he is receiving the action.

He is the one being spoken to, he is the one being taken from point A to point B, he is the one placed into bonds, or put under house arrest.

Acts 25:6 Now, spending time among them, days [in fact] (not more than eight or ten), [and then] descending to Caesarea. The next day, sitting upon the judgement seat, [Festus] commanded Paul to be led [into the courtroom]. (Kukis mostly literal translation)

Acts 25:6 Festus then spent some time among the Judæans, eight or ten days, in fact. Then he went back down to Caesarea. The next day, Festus took his seat in the courtroom and called for Paul to be brought before him. (Kukis paraphrase)

Now an arriving of him, stood aloof of him from Jerusalem descending the Judæans. Many and weighty charges they bring down which they continue being unable to show.

Acts 25:7

When [Paul] arrived, the Judæans, having come down from Jerusalem, stood aloof from him. They cast down many and weighty charges [against him], [charges] they keep on being unable to substantiate.

When Paul entered into the court, the Judæans, having come down from Jerusalem, stood aloof from him. They brought many seemingly substantial charges against Paul, but they were unable to prove any of what they alleged.

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek) Now an arriving of him, stood aloof of him from Jerusalem descending the Judæans. Many and weighty charges they bring down which they continue being unable to show.
- Complete Apostles Bible When he arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious accusations against Paul, which they were not able to prove,...
- Douay-Rheims 1899 (Amer.) Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove:...
- Holy Aramaic Scriptures And after he came, the Yehudaye {the Judeans/Jews} who had come down from Urishlem {Jerusalem} surrounded him, and their Rische {their Chiefs} brought many and harsh charges against him, those which they were not able to show,...
- James Murdock's Syriac NT And when he came, the Jews who had come from Jerusalem surrounded him, and preferred against him many and weighty charges, which they were unable to substantiate.
- Original Aramaic NT And when he came, the Jews that descended from Jerusalem surrounded him and many Leaders had brought hard things against him, things that they were unable to demonstrate.

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English And when he came, the Jews who had come down from Jerusalem came round him, and made all sorts of serious statements against him, which were not supported by the facts.

Bible in Worldwide English	When Paul came in, the Jewish leaders who had come from Jerusalem stood around Paul. They talked much against him. But they could not prove that the things they said were true.
Easy English	Some of the Jewish leaders had also come from Jerusalem. When Paul came into the room, they all stood round him. They began to speak to Festus against Paul. They said that he had done very many bad things. But they could not show Festus that these things were really true.
Easy-to-Read Version–2008	Paul came into the room, and the Jews who had come from Jerusalem stood around him. They made many serious charges against him, but they could not prove anything.
Good News Bible (TEV)	When Paul arrived, the Jews who had come from Jerusalem stood around him and started making many serious charges against him, which they were not able to prove.
J. B. Phillips	Festus spent not more than eight or ten days among them at Jerusalem and then went down to Caesarea. On the day after his arrival he took his seat on the bench and ordered Paul to be brought in. As soon as he arrived the Jews from Jerusalem stood up on all sides of him, bringing forward many serious accusations which they were quite unable to substantiate. Paul, in his defence, maintained, "I have committed no offence in any way against the Jewish Law, or against the Temple or against Caesar." Vv. 6 & 8 are included for context.
NIRV	When Paul arrived, the Jews who had come down from Jerusalem stood around him. They brought many strong charges against him. But they couldn't prove that these charges were true.
New Life Version	Paul came into the courtroom. The Jews who had come down from Jerusalem stood around him. They said many bad things against him. But they could not prove any of the things they said.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	When Paul arrived in court the Jews stood beside him. They leveled serious charges against him—none of which they could prove.
Contemporary English V.	As soon as Paul came in, the Jewish leaders from Jerusalem crowded around him and said he was guilty of many serious crimes. But they could not prove anything.
Goodspeed New Testament	But when he was produced, the Jews who had come down from Jerusalem stood around him, bringing forward numerous as well as serious charges, which they were unable to prove.
The Living Bible	On Paul's arrival in court the Jews from Jerusalem gathered around, hurling many serious accusations which they couldn't prove.
New Berkeley Version The Passion Translation	.
Plain English Version	After Festus had stayed in Jerusalem no more than eight to ten days, he left for Caesarea. The day after he arrived, he convened the court and took his seat on the bench as judge over the proceedings. After he ordered Paul brought into the courtroom, the Jewish leaders who came from Jerusalem encircled him and leveled against him many serious charges, which they were unable to substantiate.
Radiant New Testament	They brought Paul into that room, then the Jewish leaders from Jerusalem stood up and blamed him. They told Festus, "Paul did a lot of bad things." But they couldn't show him that their story was true.
UnfoldingWord Simplified T.	When Paul came in, the Jews who'd come from Jerusalem crowded around him, making many serious charges against him. But they couldn't prove that any of them were true.
	After Paul was brought before the judge's seat, the Jewish leaders who had come down from Jerusalem gathered around him to accuse him of many serious charges, but they were not able to prove any of them.

William's New Testament When he arrived, the Jews who had come down from Jerusalem surrounded him, and continued to bring a number of serious charges against him, none of which they could prove.

### Partially literal and partially paraphrased translations:

American English Bible And when [Paul] arrived, the Jews that had come from JeruSalem stood all around him and charged him with several serious offenses... However, they couldn't prove anything.

Beck's American Translation .

Breakthrough Version When he showed up, the Jewish people who had walked down out of Greater Jerusalem stood around him bringing many and heavy accusations against him that they could not substantiate...

Common English Bible When he arrived, many Jews who had come down from Jerusalem surrounded him. They brought serious charges against him, but they couldn't prove them.

20<sup>th</sup> Century New Testament On Paul's appearance, the Jews who had come down from Jerusalem surrounded him, and made many serious charges, which they failed to establish.

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible But when he was produced, the Jews who had come down from Jerusalem stood around him, bringing forward numerous as well as serious charges, which they were unable to prove.

International Standard V When Paul [Lit. he] arrived, the Jewish leaders [i.e. Judean leaders; lit. the Jews] who had come down from Jerusalem surrounded him and began bringing a number of serious charges against him that they couldnt prove.

Leicester A. Sawyer's NT And when he had come, the Jews who had come down from Jerusalem stood around him, bringing many and weighty accusations which they could not prove, while Paul maintained in his defense, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I done any wrong. V. 8 is included for context.

UnfoldingWord Literal Text And when he was come, the Jews that came down from Jerusalem stood around, and laid many and grievous complaints against Paul that they could not prove.

Weymouth New Testament Upon Paul's arrival, the Jews who had come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible And he having come, the Jews having come down from Jerusalem, and standing around him, were laying many and weighty charges against Paul, which they absolutely did not have strength to prove.

New Catholic Bible When he appeared, the Jews who had come down from Jerusalem surrounded him, and they leveled many serious charges against him that they were unable to prove.

New Jerusalem Bible As soon as Paul appeared, the Jews who had come down from Jerusalem surrounded him, making many serious accusations which they were unable to substantiate.

Revised English Bible–1989 When he appeared, the Jews who had come down from Jerusalem stood round bringing many grave charges, which they were unable to prove.

### Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Paul came into the room. The Jews who had come down from Jerusalem stood around him. They said that Paul had done many serious crimes but they could not prove any of them.
The Scriptures 2009	And when he had come, the Yehudim who had come down from Yerushalayim stood about, bringing many and heavy charges against Sha'ul, which they were unable to prove, while Sha'ul said in his own defence, "Neither against the Torah of the Yehudim, nor against the Set-apart Place, nor against Caesar did I commit any sin." V. 8 is included for context.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...coming but him stand (near) him The from jerusalem* Having Descended Jews many and heavy charges Casting (Down) which* not [They] had (ability) to prove...
Awful Scroll Bible	And he coming-about-near, the Jews having stepped-down from Jerusalem, stood-around him, even bringing many weighty charges against Paul, which they were not prevailing to illustrate-out.
Concordant Literal Version	Now at his coming along, the Jews who have descended from Jerusalem stand about him, bringing many and heavy charges against him, which they were not strong enough to demonstrate,...
exeGesés companion Bible	...and when he comes, the Yah Hudiym who descended from Yeru Shalem stand all around, and bring many and burdenous accusations against Paulos which they cannot show.
Orthodox Jewish Bible	When Rav Sha'ul came in, the Judeans who had come down from Yerushalayim stood around him and brought serious charges keneged (against) him, which they were not able to prove.
Rotherham's Emphasized B.	And [when he presented himself] the Jews who [from Jerusalem] had come down, stood round about him, [ many' and grievous' charges ] bringing against [him], which they were not able to prove,—...

### Expanded/Embellished Bibles:

An Understandable Version	When Paul appeared, the <i>[Jewish]</i> leaders who had accompanied Festus down from Jerusalem gathered around him and brought many serious charges against him, which they were not able to prove.
Jonathan Mitchell NT	So at his coming to be present, the Jews who had come down from Jerusalem stood round about him progressively bringing down many and weighty reasons for accusations and results of charges against <i>[him]</i> which they were having no strength of argument to demonstrate or prove,...
Translation for Translators	<i>After Paul was brought to the assembly hall, the Jewish leaders from Jerusalem gathered around him to accuse him. They told Festus that Paul had committed many crimes. But they could not prove that Paul had done the things about which they accused him.</i>
The Voice	The Jewish opponents from Jerusalem immediately surrounded Paul and from all directions bombarded him with all sorts of serious charges, none of which could be proven.

### Bible Translations with Many Footnotes:

Lexham Bible	And when [*Here "when" is supplied as a component of the temporal genitive absolute participle ("arrived")] he arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges that they were not able to prove,...
--------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------



NET Bible®

When he arrived, the Jews who had come down from Jerusalem stood around him,<sup>22</sup> bringing many serious<sup>23</sup> charges that they were not able to prove.<sup>24</sup>

<sup>22tn</sup> BDAG 801 s.v. περίστημι 1.a has “περίστησαν αὐτὸν οἱ Ἰουδαῖοι the Judeans stood around him 25:7.”

<sup>23tn</sup> Grk “many and serious.” The term βαρύς (barus) refers to weighty or serious charges (BDAG 167 s.v. 1).

<sup>24tn</sup> The term ἀποδείκνυμι (apodeiknumi) in a legal context refers to legal proof (4 Macc 1:8; BDAG 108 s.v. 3).

The Spoken English NT

When he arrived, the Judeans who had come down from Jerusalem stood around him. They made many serious<sup>d</sup> charges against him, which they couldn't prove.

<sup>d</sup> Lit. “many and serious.”

Wilbur Pickering’s New T.

When he had come, the Jews who had come down from Jerusalem made a circle,<sup>3</sup> bringing against Paul many serious charges that they could not prove, while he defended himself: “Neither against the law of the Jews, nor against the temple, nor against Caesar did I commit any sin.”

(3) This was presumably a tactic to intimidate, and to form a decent circle would require a number of people. Paul was not impressed, but Festus may have been.

**Literal, almost word-for-word, renderings:**

Benjamin Brodie’s trans.

And when he arrived, the Jews who had come down from Jerusalem stood around him and brought many and severe charges which they did not have the power to prove .

Far Above All Translation

And when he arrived, the Jews who *had* come down from Jerusalem stood round about, bringing many serious charges against Paul, which they could not substantiate, whereas he stated in his defence, “I have neither offended against the law of the Jews nor against the temple nor against Caesar in any *respect*.” V. 8 is included for context.

Green’s Literal Translation

And he having arrived, the Jews coming down from Jerusalem stood around, also bringing many weighty charges against Paul, which they were not able to prove.

Modern Literal Version 2020

Now after he came\*, the Jews who had come-down from Jerusalem stood around him, bringing many and cruel accusations against Paul, which they were not strong-enough to show.

New Matthew Bible

When he appeared, the Jews that had come from Jerusalem came about him and laid many and grievous complaints against Paul – which they could not prove, as long as he answered for himself that he had not offended against the law of the Jews, nor against the temple, nor yet against Caesar, in anything at all. V. 8 is included for context.

A Voice in the Wilderness

And when he had come, the Jews who had come down from Jerusalem stood around and brought many serious complaints against Paul, which they were not able to prove.

**The gist of this passage:**

Paul’s legal opponents leveled many serious charges against him; but they could not prove any of them.

Acts 25:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
paraginomai (παράγινωμα) [pronounced <i>pahr-ahg- EEN-ohm-ai</i> ]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; genitive/ablative case	Strong’s #3854



Acts 25:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
perístēmi (περιῖστημι) [pronounced per-ee-IHS-tay-mee]	<i>to stand (around, by); to stand as a bystander; to stand aloof from; to avoid, to shun</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4026
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
από (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine plural, perfect active participle; nominative case	Strong's #2597
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

**Translation:** When [Paul] arrived, the Judæans, having come down from Jerusalem, stood aloof from him.

The courtroom is likely outside and very public. So Paul is not entering into a building, but walking into an open area courtroom. There were Jews there who had come from Jerusalem. They stood in his general periphery, but they held themselves as being aloof of Paul. He was so evil in their sight that they could barely stand to be in the same general area as he.

Bear in mind that Paul's great sin against these men is, he disagrees with them doctrinally. That's it. And they know it.

Acts 25:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
barus (βαρύς) [pronounced bar-OOCE]	<i>heavy; weighty, burdensome, grave, grievous, heavy; violent, cruel</i>	neuter plural adjective; accusative case	Strong's #926
aitiamata (αἰτιάματα) [pronounced ahee-tee-AHM-ah-tah]	<i>charges, complaints, accusations, bringing charges against</i>	neuter plural noun, nominative case	Strong's #157
kataphérō (καταφέρω) [pronounced kat-af-ER-oh]	<i>bearing down, bringing down, casting down; throwing a pebble into the urn; giving one's vote, approving; sinking, (from the window to the pavement); metaphorically; being weighted down by, being overcome, being carried away; sinking into sleep, falling asleep</i>	masculine plural, present active participle, nominative case	Strong's #2702

**Translation:** They cast down many and weighty charges [against him],...

When given the opportunity, Paul's legal opponents stood against him, leveling one charge after another. As we saw previously, these Jews brought many charges against Paul—many of which sounded quite substantial.

Acts 25:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2480
apodeíknumi (ἀποδείκνυμι) [pronounced ap-od-IKE-noo-mee]	<i>to show, to demonstrate, to exhibit</i>	aorist active infinitive	Strong's #584

**Translation:** ...[charges] they keep on being unable to substantiate.

The verb is the aorist active infinitive of apodeíknumi (ἀποδείκνυμι) [pronounced ap-od-IKE-noo-mee], which means, *to show, to demonstrate, to exhibit*. It comes with a negative, so this is what they were unable to do.

These charges could not be substantiated. Paul was accused of all manner of evil; but there was not any proof of the things which they claimed that he had done.

Pretty much, at this point, you would think, *game over*. You see, they are in court, they have leveled many charges against Paul, but they are unable to prove any of them. That makes Paul a free man under a fair judge. Was Festus compromised?

Acts 25:7 When [Paul] arrived, the Judæans, having come down from Jerusalem, stood aloof from him. They cast down many and weighty charges [against him], [charges] they keep on being unable to substantiate. (Kukis mostly literal translation)

Those making the accusations against Paul need to produce proof of what he did. They are unable to do that.

Acts 25:7 When Paul entered into the court, the Judæans, having come down from Jerusalem, stood aloof from him. They brought many seemingly substantial charges against Paul, but they were unable to prove any of what they alleged. (Kukis paraphrase)

**Of Paul a defending of self, that, “Not to the Torah of the Judæans, nor to the Temple, nor to Cæsar [in] anything have I sinned.”**

Acts  
25:8

**Paul, defending himself, [said], “Not against the Torah of the Jews, nor against the Temple, nor against Cæsar have I sinned [in] any way.”**

**In defending himself, Paul stated, “I have not sinned any way against the Law of the Jews, or against the Temple or against Cæsar.”**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Of Paul a defending of self, that, “Not to the Torah of the Judæans, nor to the Temple, nor to Cæsar [in] anything have I sinned.”
Complete Apostles Bible	...while he defended himself, saying, "Neither against the law of the Jews, nor against the temple, nor against Caesar did I commit any sin."
Douay-Rheims 1899 (Amer.)	Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in any thing.
Holy Aramaic Scriptures	...and afterwards, Paulus {Paul} made a defense {lit. sent forth a breath}: "I have not done a thing wrong; not in The Namusa {The Law} of the Yehudaye {the Judeans/Jews}, and neither in The Haykla {The Temple}; and neither with Qasar {Caesar}!"
James Murdock's Syriac NT	Meanwhile Paul maintained, that he had committed no offence, either against the Jewish law, or against the temple, or against Caesar.
Original Aramaic NT	And when Paulus rendered a defense that he had not violated anything, not the law of the Jews, neither of The Temple, neither Caesar,...

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then Paul, in his answer to them, said, I have done no wrong against the law of the Jews, or against the Temple, or against Caesar.
Bible in Worldwide English	Paul spoke for himself. He said, I have done no wrong to the law, or to the temple, or against Caesar the ruler of the Romans.

Easy English	Then Paul spoke to show what was true. He said, 'I have not done anything wrong against our Jewish laws or against the temple in Jerusalem. Also, I have not done anything wrong against your Roman ruler, Caesar.'
Easy-to-Read Version–2008	Paul defended himself, saying, "I have done nothing wrong against the Jewish law, against the Temple, or against Caesar."
God's Word™	Paul defended himself by saying, "I haven't broken any Jewish law or done anything against the temple or the emperor."
Good News Bible (TEV)	But Paul defended himself: "I have done nothing wrong against the Law of the Jews or against the Temple or against the Roman Emperor."
The Message	Then Paul took the stand and said simply, "I've done nothing wrong against the Jewish religion, or the Temple, or Caesar. Period."
NIRV	Then Paul spoke up for himself. He said, "I've done nothing wrong against the law of the Jews or against the temple. I've done nothing wrong against Caesar."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul defended himself. He said, "I haven't done anything wrong. Not against the Jews. Not against the Temple. Not against Caesar."
Contemporary English V.	Then Paul spoke in his own defense, "I have not broken the Law of my people. And I have not done anything against either the temple or the Emperor."
The Living Bible	Paul denied the charges: "I am not guilty," he said. "I have not opposed the Jewish laws or desecrated the Temple or rebelled against the Roman government."
New Berkeley Version The Passion Translation	.
Plain English Version	In his defense, Paul said by the Holy Spirit, "I have done nothing wrong. I've committed no offense against Jewish law, or against the temple, or against Caesar."
William's New Testament	Then Paul talked to everyone there and said that he was not guilty. He said, "I haven't done anything wrong. I didn't break the Jewish law, and I didn't break the rules about God's ceremony house, and I didn't break the Roman laws."
	Paul continued to maintain, in his defense, "I have committed no offense against the Jewish law or temple or against the emperor."

### Partially literal and partially paraphrased translations:

American English Bible	Then Paul stood up and spoke in his own defense, saying: 'I haven't committed any sins against the Law of the Jews, against the Temple, or against Caesar!'
Beck's American Translation	.
Breakthrough Version	When he showed up, the Jewish <i>people</i> who had walked down out of Greater Jerusalem stood around him bringing many and heavy accusations against <i>him</i> that they could not substantiate as Paul defended himself, "Neither in reference to the law of the Jewish <i>people</i> , nor in reference to the temple grounds, nor in reference to Caesar did I sin <i>in</i> anyway."
Len Gane Paraphrase	But Paul made his own defense, "Nothing against the Law of the Jews, against the Temple, or even against Caesar have I committed any thing wrong."
NT for Everyone	Paul made his response: "I have offended neither against the Jews' law, nor against the Temple, nor against Caesar."

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Then Paul made his defense: "Neither against the Jewish law, nor against the temple, nor against Caesar have I sinned in any way."
God's Truth (Tyndale)	When he was come, the Jewes which were come from Jerusalem, came about him and laid many and grievous complaints against Paul, which they could not prove as long as he answered for himself, that he had neither against the law of the Jewes,

	neither against the temple, nor yet against Cesar offended any thing at all. V. 7 is included for context.
Montgomery NT	Paul said in his defense, "I have committed no crime against the Law of the Jews, against the Temple, or against Caesar."
The Spoken English NT	Paul defended himself by saying, "I haven't sinned in any way against the Jewish Law, against the Temple, or against Caesar."
Weymouth New Testament	But, in reply, Paul said, "Neither against the Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever."
Worsley's New Testament	And when he was come, the Jews that came down from Jerusalem, stood round about, bringing many heavy charges against Paul, which they were not able to prove: he answering in his own defence, Neither against the law of the Jews, nor against the temple, nor against Cesar have I committed any offence. V. 7 is included for context.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Paul defended himself from all these saying, "I have not committed any offense against the Law of the Jews, or against the Temple or against Caesar."
The Heritage Bible	Defending himself, he said, Absolutely not against the law of the Jews, and absolutely not against the temple, and absolutely not against Caesar, have I sinned anything.
New American Bible (2011)	In defending himself Paul said, "I have committed no crime either against the Jewish law or against the temple or against Caesar."
New Jerusalem Bible	Paul's defence was this, 'I have committed no offence whatever against either Jewish law, or the Temple, or Caesar.'
Revised English Bible—1989	Paul protested: "I have committed no offence against the Jewish law, or against the temple, or against the emperor."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In reply, Sha'ul said, "I have committed no offense — not against the <i>Torah</i> to which the Jews hold, not against the Temple, and not against the Emperor."
Hebraic Roots Bible	Defending himself, Paul said, Neither against the Torah of the Jews, nor against the sanctuary, nor against Caesar have I sinned in anything.
Holy New Covenant Trans.	This is what Paul said to defend himself: "I have done nothing wrong against the Jewish law, against the temple, or against Caesar!"
The Scriptures 2009	...while Sha'ul said in his own defence, "Neither against the Torah of the Yehudim, nor against the Set-apart Place, nor against Caesar did I commit any sin."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...the paul accounting for neither to the law [of] the jews neither to the temple neither to caesar something [!] offend...
Awful Scroll Bible	He considering- himself -away, that "Not-even against the Law of the Jews and-not against the temple, also- against Cæsar, I miss-the-mark -not against anyone."
Concordant Literal Version	Paul defending that "Neither against the law of the Jews, nor against the sanctuary, nor against Caesar did I sin."
exeGesés companion Bible	And he pleads for himself, Neither to the torah of the Yah Hudiym nor to the priestal precinct nor yet to the Kaisar have I sinned somewhat.
Orthodox Jewish Bible	Rav Sha'ul defended himself, saying, "Neither keneged the Torah nor keneged the Beis Hamikdash nor keneged Caesar have I done anything wrong."
Rotherham's Emphasized B.	Paul saying in defence—



<Neither against the law of the Jews, nor against the temple, nor against Cæsar> have I in anything sinned.

### Expanded/Embellished Bibles:

The Expanded Bible	This is what Paul said to defend himself: "I have done nothing wrong [committed no offense/sin/crime] against the law [ <sup>L</sup> of the Jews], against the Temple, or against Caesar."
Jonathan Mitchell NT	...with Paul's presently refuting in defense, that "Neither unto the Law (= Torah) of the Jews, nor unto the Temple, nor unto Caesar did I commit any sin or do anything in error or failure, nor commit any wrong to offend!"
P. Kretzmann Commentary	While he answered for himself, Neither against the Law of the Jews, neither against the Temple, nor yet against Caesar have I offended anything at all. Kretzmann's <b>commentary</b> for Acts 25:6–8 has been placed in the <b>Addendum</b> .
Syndein/Thieme	Then he {Paul} defended himself, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all." {Gist of his defense}
Translation for Translators	Then Paul <i>spoke</i> to defend himself. He said to Festus, "I have done nothing wrong against the laws of us ( <i>exc</i> ) Jews, and I have not disobeyed the rules concerning our Temple. I have also done nothing wrong against your government [MTY]."
The Voice	<b>Paul</b> ( <i>quietly and simply</i> ): In no way have I committed any offense against Jewish law, against the Jewish temple and all it represents, or against the emperor.

### Bible Translations with Many Footnotes:

Lexham Bible	...while [ <sup>*</sup> Here "while" is supplied as a component of the temporal genitive absolute participle ("said in his defense")] Paul said in his defense, "Neither against the law of the Jews nor against the temple nor against Caesar have I sinned with reference to anything!"
NET Bible®	Paul said in his defense, <sup>25</sup> "I have committed no offense <sup>26</sup> against the Jewish law <sup>27</sup> or against the temple or against Caesar." <sup>28</sup> <sup>25</sup> tn Grk "Paul saying in his defense"; the participle ἀπολογουμένου (apologoumenou) could be taken temporally ("when Paul said..."), but due to the length and complexity of the Greek sentence, the participle was translated as a finite verb and a new sentence begun here in the translation. BDAG 116-17 s.v. ἀπολογέομαι has "W. ὅτι foll. το Παύλου ἀπολογουμένου, ὅτι when Paul said in his defense (direct quot. foll.) Ac 25:8." <sup>26</sup> tn Grk "I have sinned...in nothing." <sup>27</sup> tn Grk "against the law of the Jews." Here τῶν Ἰουδαίων has been translated as an attributive genitive. <sup>sn</sup> The Jewish law refers to the law of Moses. <sup>28</sup> tn Or "against the emperor" ("Caesar" is a title for the Roman emperor). <sup>sn</sup> Paul's threefold claim to be innocent with respect to the law...the temple and Caesar argues that he has not disturbed the peace at any level. This was the standard charge made against early Christians (Luke 23:2; Acts 17:6-7). The charges here are emphatically denied, with the Greek conjunction <i>oute</i> repeated before each charge.

### Literal, almost word-for-word, renderings:

A Faithful Version	Then he answered in his own defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar did I transgress in anything."
Analytical-Literal Translation	So he having arrived, the Jews having come down from Jerusalem stood around [him], and they are bringing many weighty charges against Paul, which they were not able to prove, speaking in his own defense, "Neither in regard to the Law of the



Jews, nor in regard to the temple, nor in regard to Caesar did I commit any sin." V. 7 is included for context.

Benjamin Brodie’s trans.

While Paul was speaking in his own defense: “Neither against the law nor against the temple nor against Caesar did I commit a sin of any kind.”

Bond Slave Version

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

Context Group Version

To which when Paul replied, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I committed any offence, Festus willing to gratify the Jews addressed Paul saying, Wilt thou go up to Jerusalem, and be judged there before me concerning these things? V. 9 is included for context.

Context Group Version

And when he came, the Judeans that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they were not strong enough to prove; while Paul said in his defense, Neither against the law of the Judeans, nor against the temple, nor against Caesar, have I disgraced [God] at all. V. 7 is included for context.

Legacy Standard Bible

And after Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, while Paul said in his own defense, “I have committed no sin either against the Law of the Jews or against the temple or against Caesar.” V. 7 is included for context.

Literal Standard Version

“Therefore those able among you,” he says, “having come down together, if there be anything in this man—let them accuse him”; and having tarried among them more than ten days, having gone down to Caesarea, on the next day having sat on the judgment seat, he commanded Paul to be brought; and he having come, there stood around the Jews who have come down from Jerusalem—many and weighty charges they are bringing against Paul, which they were not able to prove, he making defense, [said,] “Neither in regard to the Law of the Jews, nor in regard to the temple, nor in regard to Caesar—did I commit any sin.” vv. 7–7 are included for context.

Modern Literal Version 2020

Then Paul, making his defense, said, Neither at the law of the Jews nor at the temple nor at Caesar, did I sin in anything.

Revised Geneva Translation

And when he had come, the Jews who had come from Jerusalem, stood around him and laid many and grievous complaints against Paul (of which they could present no plain proof), to which he answered that he had not offended in anything - either against the Law of the Jews, or against the Temple, or against Caesar. V. 7 is included for context.

A Voice in the Wilderness

Defending himself he said, Neither against the Law of the Jews, nor against the temple, nor against Caesar have I trespassed in anything at all.

Webster’s Translation

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I committed any offense.

**The gist of this passage:** Paul flatly denies the charges against him.

Acts 25:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong’s #3588

Acts 25:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
ἀπολογέομαι (ἀπολογέομαι) [pronounced ap-ohh-ohg-EH-ohm-ahee]	<i>defending oneself, giving an account, making a legal plea for oneself, presenting exculpatory evidence for oneself, answering (for self), making a defense, excusing (self), speaking for self</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #626

**Translation:** Paul, defending himself,...

I have taken some liberties with the translation here.

In any case, Paul is certainly putting up a short defense for himself.

Now, does he answer briefly here because his response was edited (by Luke or the person telling Luke what happened); or does Paul see where this trial is going, so that providing an extensive defense would not be helpful at this point.

I believe that the key is, although Paul's legal opposition have leveled many charges, they have not proven any of them. Therefore, he simply needs to deny them.

Acts 25:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
νόμος (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; accusative case	Strong's #3551

Acts 25:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaίοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

**Translation:** ...[said], "Not against the Torah of the Jews,..."

The word *that* sometimes introduces a quotation; which is how most translators understood this word to be used here.

Paul lists the three things against which he has not sinned. He has not sinned against the **Torah** of the Jews. Paul believes in the Law of God and better understands it than do the Jews with whom he has this dispute.

Acts 25:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-OM]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411

**Translation:** ...nor against the Temple,...

Paul has not spoken against the **Temple**; he has not sinned against the Temple in any way.

Acts 25:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777

Acts 25:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #264

**Translation:** ...nor against Cæsar have I sinned [in] any way.”

Nor has Paul sinned against Cæsar. In Romans 9, Paul gives a full-throated support of law and order, despite the many times that the law of the land had been distorted against him (which is what was taking place at this moment).

Acts 25:8 Paul, defending himself, [said], “Not against the Torah of the Jews, nor against the Temple, nor against Cæsar have I sinned [in] any way.” (Kukis mostly literal translation)

Acts 25:8 In defending himself, Paul stated, “I have not sinned any way against the Law of the Jews, or against the Temple or against Cæsar.” (Kukis paraphrase)

The way the law works is, those who have accused Paul of wrongdoing must present evidence. Otherwise, the charges are meaningless. Paul does not have to prove that he didn't do these things. He is faced with that task only if these Jews bring in testimony from witnesses who identify Paul as having done some of these evil things. This is true if everything is on the up-and-up. However, remember that eight or ten days that Festus spent in Jerusalem?

<p><b>Now the Festus, willing to the Judæans grace to grant, answering the Paul, said, “Do you keep on being willing to Jerusalem to be ascending, [and] there concerning these things to be judged before me?”</b></p>	<p>Acts 25:9</p>	<p><b>Now Festus, wanting to grant favor to the Judæans, answered Paul, saying, “Are you willing to go up to Jerusalem [and] be judged there before me concerning these things?”</b></p>
<p><b>Festus, having a desire to please the Jews whom he partied with for 8 or 10 days, addressed Paul, saying, “How do you feel about going up to Jerusalem and being judged there by me on these matters?”</b></p>		

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	Now the Festus, willing to the Judæans grace to grant, answering the Paul, said, "Do you keep on being willing to Jerusalem to be ascending, [and] there concerning these things to be judged before me?"
Complete Apostles Bible	But Festus, desiring to grant a favor to the Jews, answered Paul and said, "Are you willing to go up to Jerusalem and there be judged before me concerning these things?"
Douay-Rheims 1899 (Amer.)	But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem and there be judged of these things before me?
Holy Aramaic Scriptures	But, Phihstus {Festus}, on account that he desired to confer a favor with the Yehudaye {the Judeans/Jews}, said unto Paulus {Paul}, "Do you desire to go up unto Urishlem {Jerusalem}, and there be judged before me, concerning these things?"
James Murdock's Syriac NT	But Festus, because he was disposed to conciliate the favor of the Jews, said to Paul: Wilt thou go up to Jerusalem, and there be tried before me for these things?
Original Aramaic NT	Festus, because he wanted to confer a favor on the Jews, said to Paulus, "Will you go up to Jerusalem and be judged there of these things before me?"

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But Festus, desiring to get the approval of the Jews, said to Paul, Will you go up to Jerusalem, and be judged before me there in connection with these things?
Bible in Worldwide English	Festus wanted to please the Jewish leaders, so he said to Paul, Will you go to Jerusalem and let me judge you there about these things?
Easy English	Festus wanted to make the Jewish leaders happy. So he asked Paul, 'I would like to judge this problem in Jerusalem. Would you be happy to go there? Then I can decide if what these men are saying against you is true.'
Easy-to-Read Version–2008	But Festus wanted to please the Jews. So he asked Paul, "Do you want to go to Jerusalem for me to judge you there on these charges?"
God's Word™	But Festus wanted to do the Jews a favor. So he asked Paul, "Are you willing to go to Jerusalem to be tried there on these charges with me as your judge?"
Good News Bible (TEV)	But Festus wanted to gain favor with the Jews, so he asked Paul, "Would you be willing to go to Jerusalem and be tried on these charges before me there?"
J. B. Phillips	<b>—but is afraid of antagonising the Jews</b> But Festus, wishing to gain the goodwill of the Jews, spoke direct to Paul, "Are you prepared to go up to Jerusalem and stand your trial over these matters in my presence there?"
The Message	Festus, though, wanted to get on the good side of the Jews and so said, "How would you like to go up to Jerusalem, and let me conduct your trial there?"
NIRV	But Festus wanted to do the Jews a favor. So he said to Paul, "Are you willing to go up to Jerusalem? Are you willing to go on trial there? Are you willing to face these charges in my court?"
New Life Version	Festus was hoping to get the respect of the Jews. He asked Paul, "Will you go to the court in Jerusalem and let me say if you are guilty or not about these things?"

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Festus wanted to keep the Jews happy. So he told Paul, "Your case could be tried in Jerusalem. Would you be willing to go up there for the trial?"
Contemporary English V.	Festus wanted to please the leaders. So he asked Paul, "Are you willing to go to Jerusalem and be tried by me on these charges?"



Goodspeed New Testament	Festus, however, anxious to ingratiate himself with the Jews, in answer, asked Paul, "Do you desire to go up to Jerusalem, there to be tried in respect of these matters before me?"
New Berkeley Version	.
The Passion Translation	Festus, because he wanted to curry favor with the Jews, asked Paul, "Are you willing to go with me to Jerusalem and be tried for these charges?"
Plain English Version	But Festus wanted the Jewish leaders to be happy, so he asked Paul, "How about this? I can send you to Jerusalem, and I can judge you there. Will that be all right?"
Radiant New Testament	But Festus wanted to do the Jews a favor, so he asked Paul, "Are you willing to go up to Jerusalem and face these accusations?"
UnfoldingWord Simplified T.	But Festus wanted to please the Jewish leaders, so he asked Paul, "Are you willing to go up to Jerusalem so I can judge you there about these things?"

### Partially literal and partially paraphrased translations:

Beck's American Translation	.
Breakthrough Version	When Festus, who wanted to place generosity down for the Jewish people, responded to Paul, he said, "Do you want, after walking up into Jerusalem, to be judged there before me concerning these things?"
Common English Bible	Festus, wanting to put the Jews in his debt, asked Paul, "Are you willing to go up to Jerusalem to stand trial before me concerning these things?"
A. Campbell's Living Oracles	But Festus, willing to ingratiate himself with the Jews, answered Paul, and said, Will you go up to Jerusalem, and there be judged before me, concerning these things?
New Advent (Knox) Bible	But Festus had a mind to ingratiate himself with the Jews, so he answered Paul thus, Art thou ready to go up to Jerusalem, and meet these charges before me there?
20 <sup>th</sup> Century New Testament	But, as Festus wished to gain popularity with the Jews, he interrupted Paul with the question: "Are you willing to go up to Jerusalem and be tried on these charges before me there?"

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Festus, however, anxious to ingratiate himself with the Jews, in answer, asked Paul, "Do you desire to go up to Jerusalem, there to be tried in respect of these matters before me?"
God's Truth (Tyndale)	Festus willing to do the Jewes a pleasure answered Paul and said: will you go to Jerusalem and there be judged of these things before me?
International Standard V	Then Festus, wanting to do the Jewish leaders [i.e. Judean leaders; lit. the Jews] a favor, asked Paul, Are you willing to go up to Jerusalem to be tried there before me on these charges?
Riverside New Testament	Festus, wishing to gain favor with the Jews, asked Paul, "Are you willing to go up to Jerusalem and there be tried for this before me?"
Leicester A. Sawyer's NT	But Festus wishing to gratify the Jews, answered Paul and said, Are you willing to go up to Jerusalem, and there be tried by me for these things?
The Spoken English NT	But Festus wanted to gain favor with the Judeans. He said back to Paul, you willing to go to up Jerusalem, and be tried on these charges in front of me there?"
Urim-Thummim Version	But Festus, willing to do the Jews a pleasure answered Paul and said, will you go up to Jerusalem, and there be judged of these things before me?
Weymouth New Testament	Then Festus, being anxious to gratify the Jews, asked Paul, "Are you willing to go up to Jerusalem, and there stand your trial before me on these charges?"

### Catholic Bibles (those having the imprimatur):



Christian Community (1988)	Then Festus, who wanted to please the Jews, asked Paul: "Do you wish to go up to Jerusalem to be tried before me?" 24:14
The Heritage Bible	And Festus, willing to show the Jews grace, answering Paul, said, Do you will to go up to Jerusalem to be judged there concerning these things before me?
New American Bible (2011)	* Then Festus, wishing to ingratiate himself with the Jews, said to Paul in reply, "Are you willing to go up to Jerusalem and there stand trial before me on these charges?" * [25:9–12] Paul refuses to acknowledge that the Sanhedrin in Jerusalem has any jurisdiction over him now (Acts 25:11). Paul uses his right as a Roman citizen to appeal his case to the jurisdiction of the Emperor (Nero, ca. A.D. 60) (Acts 25:12). This move broke the deadlock between Roman protective custody of Paul and the plan of his enemies to kill him (25:3).
Revised English Bible–1989	Festus, anxious to ingratiate himself with the Jews, turned to Paul and asked, "Are you willing to go up to Jerusalem and stand trial on these charges before me there?"

### Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	However, Festus wanted to please the Jewish leaders. So he asked Paul, "Do you want to go up to Jerusalem? Do you want me to judge you there on these charges?"
The Scriptures 2009	But Festus, wishing to do the Yehu?im a favour, answering Sha'ul, said, "Do you wish to go up to Yerushalayim and be judged before me there concerning these matters?"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The Festus but Wanting [for] the jews favor to do Answering the paul says [You] want to jerusalem Ascending there about these to be judged on me...
Awful Scroll Bible	But Festus, himself desiring to place-down for the Jews a favor, resolving-away to Paul, said, "Desire you, stepping-up to Jerusalem, there to be resolving concerning these things before me?"
exeGesés companion Bible	But Phestus wills to lay a charism on the Yah Hudiym, and answers Paulos, saying, Will you to ascend to Yeru Shalem, and there be judged by me concerning these?
Orthodox Jewish Bible	But Festus, wishing to grant the Judeans a favor, said in reply to Rav Sha'ul, "Do you want to go up to Yerushalayim to be judged by me there concerning these things?"
Rotherham's Emphasized B.	But   Festus   <wishing  with the Jews  to gain  favour > answered Paul, and said— Art thou willing  unto Jerusalem  to go up, and   there    concerning these things  be judged before me?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Festus, wishing to do the Jews a favor, answered Paul, "[a]Are you willing to go up to Jerusalem and stand trial there in my presence [before the Jewish Sanhedrin] on these charges?" [a] Paul was offered a choice because of his rights as a Roman citizen.
An Understandable Version	But Festus, wanting to gain favor with the Jews [See 24:27], answered Paul, you willing to go up to Jerusalem and stand trial before me there?"
The Expanded Bible	But Festus wanted to ·please [curry favor with; or do a favor for] the ·people [· Jews]. So he asked Paul, "·Do you want [or Are you willing] to go [· up] to Jerusalem for me to ·judge [try] you there on these charges?"

Jonathan Mitchell NT	Now Festus, presently desiring and intending to lay up favor with the Jews, in making a calculated response to Paul, said, "Are you now willing to be going up into Jerusalem, to be judged there before me concerning these matters?"
Translation for Translators	But Festus wanted to please the Jewish <i>leaders</i> , so he asked Paul, "Are you ( <i>sg</i> ) willing to go up to Jerusalem so that I can listen as these men accuse you <i>there</i> ?"
The Voice	Here Festus saw an opportunity to do just the favor Paul's Jewish opponents had requested. <b>Festus:</b> Would you like to have your trial in Jerusalem? I'd be willing to try your case there.

### Bible Translations with Many Footnotes:

Lexham Bible	But Festus, because he [*Here "because " is supplied as a component of the participle ("wanted") which is understood as causal] wanted to do a favor for the Jews, answered and [*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said to Paul, "Are you willing to go up to Jerusalem to be tried before me there concerning these things ?"
NET Bible®	But Festus, <sup>29</sup> wanting to do the Jews a favor, asked Paul, "Are you willing to go up to Jerusalem and be tried <sup>30</sup> before me there on these charges?" <sup>31</sup> <sup>29sn</sup> See the note on Porcius Festus in 24:27. Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace. <sup>30tn</sup> Or "stand trial." <sup>31tn</sup> Grk "concerning these things."
Wilbur Pickering's New T.	But Festus, wanting to do the Jews a favor, <sup>4</sup> answered Paul by saying, "Are you willing to go up to Jerusalem to be judged by me there concerning these things?" (4) I wonder if those Jews had been involved in the decision to replace Felix (who didn't play ball with them) with Festus. If so, and if Festus was aware that he owed them a favor, that would account for his attitude here.

### Literal, almost word-for-word, renderings:

A Faithful Version	But Festus, desiring to obtain favor with the Jews, asked Paul and said, "Are you willing to go up to Jerusalem to be judged before me there concerning these things?"
Analytical-Literal Translation	But Festus wishing to lay on the Jews a favor, answering Paul, said, "Are you willing, having gone up to Jerusalem, there to be judged before me concerning these [charges]?"
Benjamin Brodie's trans.	Then Festus, who wanted to grant a favor to the Jews, asked Paul to think it over and reply with discernment [after carefully considering the situation]: "Are you willing, after I return to Jerusalem, to be judged there with reference to these things under my authority?"
Berean Literal Bible	But Festus, wishing to lay a favor on the Jews, answering, said to Paul, "Are you willing, having gone up to Jerusalem, to be judged before me there concerning these things?"

Charles Thomson NT	Festus willing to gratify the Jews addressed Paul saying, Wilt thou go up to Jerusalem, and be judged there before me concerning these things?
Far Above All Translation	But Festus, wishing to do the Jews a favour, answered and said to Paul, you willing to go up to Jerusalem and be judged on these matters by me there?
Green's Literal Translation	But desiring to show a favor to the Jews, answering Paul, Festus said, Do you desire to go up to Jerusalem to be judged before me there about these things?
Literal New Testament	BUT FESTUS, WITH THE JEWS WISHING FAVOUR TO ACQUIRE FOR HIMSELF ANSWERING PAUL SAID, ART THOU WILLING TO JERUSALEM HAVING GONE UP THERE CONCERNING THESE THINGS TO BE JUDGED BEFORE ME?
Modern Literal Version 2020	But Festus, wishing to lay up a favor for himself with the Jews, answered and said to Paul, Are you willing, after having gone-up to Jerusalem, to be judged there concerning these things in front of me?

**The gist of this passage:** Festus, in wishing to ingratiate himself to the Jews, asks Paul if he wouldn't mind going back to Jerusalem and completing the trial there.

Acts 25:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēstos (Φῆστος) [pronounced FACE-toss]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; dative, locative or instrumental case	Strong's #2453
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485

Acts 25:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katatithēmi (κατατίθημι) [pronounced <i>kat-at-IHTH-ay-mee</i> ]	<i>to grant; to lay (down, up) to deposit, to lay by or up for one's self, for future use; to lay up favour for one's self with any one, to gain favour with (to do something for one which may win favour)</i>	aorist middle infinitive	Strong's #2698

**Translation:** Now Festus, wanting to grant favor to the Judæans,...

Festus wants to do a favor to the Jews from Jerusalem. About 10 days ago, when speaking to them, Festus told them: "Let the men of authority among you go down with me, and if there is anything wrong about the man, let them bring charges against him." (ESV) Do you see how straightforward this is? "I am going to start up this trial against Paul, which seems to have stalled out, so why don't those of you who have a case against Paul come down to Caesarea and present your case?"

However, in this verse, Festus is going to have a completely different approach. Back in v. 5, he was acting as the procurator of Palestine; but now, he wants to do the Jews a favor. He wants to give them some grace.

How did things change so drastically? Somehow, despite the tight schedule that Festus seemed to run, he stayed in Jerusalem for 8 days, or was it 10 days? In that amount of time, the legalistic Jews turned his head around.

What could they have said to him? "My Lord Festus, we have many witnesses to Paul's crimes, but they all must work and provide for their families in Jerusalem. They cannot just pick up and come to Caesarea for a week, can they? They did this before. It is too much of a burden." Festus would have had a reason. Perhaps they told him something like that. Or perhaps they promised him eight or ten days of good times if he personally brought the trial back to Jerusalem.

Acts 25:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
epō (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

Acts 25:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #2309
Second use of this word in this verse.			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosolyma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414
anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, aorist active participle; nominative case	Strong's #305

**Translation:** ...answered Paul, saying, “Are you willing to go up to Jerusalem...”

Here, it says that Festus is answering Paul, but he is only answering Paul insofar as, Paul spoke, Paul stopped speaking, so now Festus can speak. Paul's defense, which was probably much longer than we read in v. 8, was summarized by Paul.

Festus now asks Paul a question. “What do you think about changing the venue?”

Now, how many times has this happened before? How many times has the governor of Palestine, presiding over a trial, asked, the defendant, “What do you think about moving the trial to another city?” If I were to guess, this would have been a unique incident taking place right here.

**Illustration:** I cannot help but think of the parents who try to get their child onboard to go to granny's house, by talking her up and the toys that she has there and all the things which she has for them to see and do? “Don't you want to go there?” they ask, hoping to get a positive answer from a 4 year old child.

If Paul were not respectful of authority, he might say, “You're kidding, right? Do you even know why I am here in Caesarea?” But, I am assuming that Paul bit his tongue and did not make these remarks.

Acts 25:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced ehk-ĭ]	<i>there, in or to that place</i>	adverb	Strong's #1563
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012



Acts 25:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	aorist passive infinitive	Strong's #2919
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...[and] be judged there before me concerning these things?"

Festus tries to sweeten the pot, as it were, saying, "I'll be the one there to judge you concerning these charges."

Paul fully understands why he is there in Caesarea. Over 40 Jewish men made a pact to kill him, and he was taken out of Jerusalem under a very large armed guard by a reasonably objective chiliarch. The chiliarch understood that, wherever Paul was, violence might suddenly erupt, and he could not have that happen. Festus appears less concerned about such an incident taking place.

Acts 25:9 Now Festus, wanting to grant favor to the Judæans, answered Paul, saying, "Are you willing to go up to Jerusalem [and] be judged there before me concerning these things?" (Kukis mostly literal translation)

I also want you to see this from a spiritual perspective. It is almost as if God is asking Paul, "Where do you want to go right now? Jerusalem or somewhere else?" God made it very clear on numerous occasions where Paul needed to go. Now, this same decision appears to being dropped into Paul's lap once again.

Paul got to Jerusalem on the basis of his own free will. Festus appears to be offering Paul a chance to exercise that free will. Two years ago, Paul would be thinking, "I can't wait to go back to Jerusalem and give them the **gospel** and given them some **Bible doctrine**." God is giving him the chance to decline this offer.

Now, even though Paul received decent treatment as a prisoner, he was still, nevertheless, a prisoner. He has things to do. He is well aware that the Jews in Jerusalem mean to kill him; and he suspects that the Jewish elders there might even be a part of this plot (they are, of course).

This time around, Paul is going to make the right decision.



Acts 25:9 Now Festus, wanting to grant favor to the Judæans, answered Paul, saying, “Are you willing to go up to Jerusalem [and] be judged there before me concerning these things?” (Kukis mostly literal translation)

The Amplified Bible states that Paul was given this choice as the right of a Roman citizen.

Acts 25:9 Festus, having a desire to please the Jews whom he partied with for 8 or 10 days, addressed Paul, saying, “How do you feel about going up to Jerusalem and being judged there by me on these matters?” (Kukis paraphrase)

Paul gives his answer in vv. 10–11. His answer this time will coincide with the **geographic will of God**.

Now said the Paul, “Standing before the Bema (seat) of Cæsar I keep on being, where to me it is necessary to keep on being judged. To Judæans, none [can say] I have violated the law, as even you very well keep on knowing. If indeed therefore I keep on violating the law and deserving of death I have practiced anything, I do not keep on declining to die. Now if [there] is nothing from these things they accuse me [of], no one to me is able to them to be gracious. To Cæsar, I keep on invoking.”

Acts  
25:10–11

Paul then said, “I keep on standing before the judgment seat of Cæsar, where it is necessary for me to keep on being judged. [Regarding the] Judæans, none [can prove that] I have violated the law, as even you very well keep on knowing. If indeed I keep on violating the law and have practiced anything deserving of death, I do not keep on refusing to die. But, if [there] is nothing from these things [which] they accuse me [of, which can be proven, then] no one is able [to give] me to them to be gracious. I keep on appealing to Cæsar!”

Paul then said, “I am standing here before the judgment seat of Cæsar, where it is necessary for me to be judged. Regarding those who have come up from Jerusalem to accuse me, none of them can prove that I have violated the law, as you very well know. Now, if I have indeed violated the law or have done anything deserving of death, I do not refuse to die. The death penalty for committing a capital crime is legitimate. But they are unable to prove any single thing from these charges which they have brought against me. Therefore, no one, including you, can hand me over to them as an act of graciousness. Therefore, I appeal to Cæsar!”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Now said the Paul, “Standing before the Bema (seat) of Cæsar I keep on being, where to me it is necessary to keep on being judged. To Judæans, none [can say] I have violated the law, as even you very well keep on knowing. If indeed therefore I keep on violating the law and deserving of death I have practiced anything, I do not keep on declining to die. Now if [there] is nothing from these things they accuse me [of], no one to me is able to them to be gracious. To Cæsar, I keep on invoking.”

Complete Apostles Bible But Paul said, "I am standing before the judicial bench of Caesar, by whom it is necessary for me to be judged. I have done no wrong to the Jews, as also you know very well.

For if I am doing wrong, and have done anything worthy of death, I am not trying to escape a death sentence; but if there is nothing in these things of which these people are accusing me, no one is able to deliver me to them. I appeal to Caesar."

Douay-Rheims 1899 (Amer.)	Then Paul said: I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest. For if I have injured them or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them. I appeal to Caesar.
Holy Aramaic Scriptures	Paulus {Paul} answered, and said, "At The Judgment-Seat of Qasar {Caesar} I shall stand. Here it is proper for me to be judged. Not a thing have I sinned towards the Yehudaye {the Judeans/Jews}, as which you also know well. And if I have done wrong, or something worthy for death, I will not be excused from death. Yet, if there isn't something against me, from these who are accusing me, to no nash {man} do I give myself for a gift. I call for an appeal to Qasar {Caesar}!"
James Murdock's Syriac NT	Paul replied, and said: I stand before Caesar's tribunal: here I ought to be tried. Against the Jews I have committed no offence, as thou also well knowest. If I had committed any crime, or done any thing worthy of death, I would not refuse to die. But if none of the things of which they accuse me, is upon me, no one may sacrifice me to their pleasure. I announce an appeal to Caesar.
Original Aramaic NT	Paulus answered and said, "I stand at the judgment seat of Caesar. It is right for me to be judged here. I have not sinned against the Jews, as you also know." "If any offense was done by me or anything worthy of death, I do not excuse myself from death, but if there is nothing to these things of which they accuse me, no man may give me to them as a gift. I call for an appeal to Caesar."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Paul said, I am before the seat of Caesar's authority where it is right for me to be judged: I have done no wrong to the Jews, as you are well able to see. If, then, I am a wrongdoer and there is a cause of death in me, I am ready for death: if it is not as they say against me, no man may give me up to them. Let my cause come before Caesar.
Bible in Worldwide English	Paul said, I am standing in Caesars court. That is where I should be judged. I have done nothing wrong to the Jews. You yourself know that well. If I have done wrong things, or any wrong thing for which I should die, then I do not ask to live. But if the things these people say are not true, then no one has power to give me up to the leaders of the Jews. I ask to go to Caesar.
Easy English	Paul answered him, 'I am already in the place where Caesar's officers judge people. This is the right place for you to judge me. I have never done anything wrong against the Jews. You yourself know very well that it is true. Have I done something bad that you should kill me for it? If that is true, then I will agree to it. It is right that I should die. But these Jews are not speaking true words against me. Nobody should let them take hold of me. So now I ask you to send me to Caesar himself. I want him to be the judge.'
Easy-to-Read Version—2008	Paul said, "I am standing at Caesar's judgment seat now. This is where I should be judged. I have done nothing wrong to the Jews, and you know it. If I have done something wrong and the law says I must die, then I agree that I should die. I don't ask to be saved from death. But if these charges are not true, then no one can hand me over to these people. No, I want Caesar to hear my case!"
<i>God's Word™</i>	Paul said, "I am standing in the emperor's court where I must be tried. I haven't done anything wrong to the Jews, as you know very well. If I am guilty and have done something wrong for which I deserve the death penalty, I don't reject the idea of dying. But if their accusations are untrue, no one can hand me over to them as a favor. I appeal my case to the emperor!"

Good News Bible (TEV)	Paul said, "I am standing before the Emperor's own judgment court, where I should be tried. I have done no wrong to the Jews, as you yourself well know. If I have broken the law and done something for which I deserve the death penalty, I do not ask to escape it. But if there is no truth in the charges they bring against me, no one can hand me over to them. I appeal to the Emperor."
J. B. Phillips	But Paul replied, "I am standing in Caesar's court and that is where I should be judged. I have done the Jews no harm, as you very well know. It comes to this: if I were a criminal and had committed some crime which deserved the death penalty, I should not try to evade sentence of death. But as in fact there is no truth in the accusations these men have made, I am not prepared to be used as a means of gaining their favour—I appeal to Caesar!"
<i>The Message</i>	Paul answered, "I'm standing at this moment before Caesar's bar of justice, where I have a perfect right to stand. And I'm going to keep standing here. I've done nothing wrong to the Jews, and you know it as well as I do. If I've committed a crime and deserve death, name the day. I can face it. But if there's nothing to their accusations—and you know there isn't—nobody can force me to go along with their nonsense. We've fooled around here long enough. I appeal to Caesar."
NIRV	Paul answered, "I'm already standing in Caesar's court. This is where I should go on trial. I haven't done anything wrong to the Jews. You yourself know that very well. If I am guilty of anything worthy of death, I'm willing to die. But the charges brought against me by these Jews are not true. No one has the right to hand me over to them. I make my appeal to Caesar!"
New Life Version	Paul said, "I am standing in front of Caesar's court where I should be told I am right or wrong. I have done no wrong to the Jews. You know that. If I have done wrong and should die, I am not trying to keep from dying. But if these things they say against me are not true, no one can give me over to them. I ask to be taken to Caesar."
New Simplified Bible	»I stand at Caesar s court,« Paul replied, »where I ought to be judged. I have done nothing wrong to the Jews, as you are finding out. »If I am a wrongdoer, or have committed any thing worthy of death, I do not refuse to die. But if charges brought against me by the Jews are not true no man has the right to hand me over to them. I appeal to Caesar.«

#### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Paul said, "Caesar's court is here in Caesarea. This is where I should be tried. I've done nothing to the Jews. You know that as well as I do. I'm not trying to get out of an execution I deserve. The fact is, I don't deserve an execution at all. There's nothing to the charges these people have made. No one has a right to turn me over to them. I'm going to appeal my case to Caesar's supreme court."
Contemporary English V.	Paul replied, "I am on trial in the Emperor's court, and that's where I should be tried. You know very well that I have not done anything to harm the Jewish nation. If I had done something deserving death, I would not ask to escape the death penalty. But I am not guilty of any of these crimes, and no one has the right to hand me over to these people. I now ask to be tried by the Emperor himself."
Goodspeed New Testament	But Paul replied, "I am standing before the tribunal of the Emperor, where I ought to be tried. I have never injured Judeans, as also you have clearly ascertained. If, however, I have injured, or have committed anything deserving of death, I do not fear to die. But if there is nothing in what they charge me with, no man is able to dispose of me to gratify them. I appeal to the Emperor."
The Living Bible	But Paul replied, "No! I demand my privilege of a hearing before the emperor himself. You know very well I am not guilty. If I have done something worthy of death, I don't refuse to die! But if I am innocent, neither you nor anyone else has a right to turn me over to these men to kill me. <i>I appeal to Caesar.</i> "

New Berkeley Version  
New Living Translation

But Paul replied, "No! This is the official Roman court, so I ought to be tried right here. You know very well I am not guilty of harming the Jews. If I have done something worthy of death, I don't refuse to die. But if I am innocent, no one has a right to turn me over to these men to kill me. I appeal to Caesar!"

The Passion Translation

Paul replied, "I am standing here before Caesar's tribunal. This is where I should be tried. As you well know, I have done no harm to the Jews. If I have committed a crime worthy of death, I won't seek to escape the death penalty. But if none of their charges are true, no one has the right to hand me over to them. I appeal to Caesar!"

Plain English Version

Paul said, "No, I don't want to go to Jerusalem. Look, the biggest Roman boss is Caesar, and he made you the judge here, so this is the right place for you to judge me. You know I didn't do anything wrong to the Jewish people. If I did something bad so that your law says you have to kill me, I will let you kill me. But I didn't do anything bad like that. So nobody can give me to this mob and let them kill me. No. Instead of that, I want you to send me to Caesar, the biggest Roman boss. Then he can judge me in his big city, Rome."

Radiant New Testament

Paul answered, "I'm now standing in Caesar's court. That's where I should be put on trial, because I haven't done anything wrong to the Jews. You know that yourself very well. If I'm guilty of anything worthy of death, I'm prepared to die. But no one has the right to hand me over to these Jews to face false charges. I appeal to Caesar!"

UnfoldingWord Simplified T.

Paul replied, "No, I am now standing before you, who represent the Emperor. This is where I ought to be judged. I have done nothing wrong to the Jewish people, as you know very well. If I had done anything deserving of death, I would not refuse to to die; but there is nothing that they accuse me of that deserves such a punishment. No one can condemn me just to satisfy them. I ask that Caesar himself judge me."

William's New Testament

But Paul said, "I now am standing before the emperor's court where I ought to be tried. I have done the Jews no wrong, as you very well know. If I am guilty and have done anything that deserves death, I am not begging to keep from dying, but if there is nothing in the charges which these men make against me, no one can give me up as a favor to them. I appeal to the emperor."

### Partially literal and partially paraphrased translations:

American English Bible

But Paul said:

'I'm standing before the Judgment Seat of Caesar, and this is where I ought to be judged!

'I've done nothing wrong to the Judeans, as you're finding out for yourself.

'However, if I'm really a criminal and have done something that I should die for, I'm not begging off from dying.

'On the other hand, if nothing they're accusing me of is true, then nobody can just hand me over to them as a favor!'

Therefore, I appeal to Caesar!'

Beck's American Translation  
Breakthrough Version

Paul said, "Having stood before Caesar's judicial bench, I am where it is necessary for me to be judged. I did nothing wrong to Jewish *people* as you also correctly understand more nicely *now*. So if I certainly am wrong and I have repeatedly done something deserving of death, I do not refuse the "to die" *part*, but if nothing exists of *things* that these *people* level against me, no one is able to give me as an act of generosity to them. I call on Caesar."

Len Gane Paraphrase

Then Paul answered, "I ought to be tried at Caesar's judgment seat. I have done no wrong to the Jews as you know very well.

"For if I am an wrongdoer or have committed anything worthy of death, I don't refuse to die, but if there are none of these things that they accuse me of, no one can hand me over to them. I appeal to Caesar."

- A. Campbell's Living Oracles But Paul said, I am standing at Cesar's tribunal, where I ought to be judged. I have done no wrong to the Jews, as you know perfectly well. For, if, indeed, I have done wrong, or have committed anything worthy of death, I refuse not to die; but if there is no fact of which they accuse me, no man can give me up to gratify them! I appeal to Cesar.
- New Advent (Knox) Bible Upon which Paul said, I am standing at Caesar's judgement-seat, where I have a right to be tried. As for the Jews, I have done them no wrong, as thou knowest well enough. If I am guilty, if I have done something which deserves death, I do not ask for reprieve; if their charges are without substance, no one has a right to make them a present of my life. I appeal to Caesar.
- 20<sup>th</sup> Century New Testament "No," replied Paul, "I am standing at the Emperor's Bar, where I ought to be tried. I have not wronged the Jews, as you yourself are well aware. If, however, I am breaking the law and have committed any offence deserving death, I do not ask to escape the penalty; but, if there is nothing in the accusations of these people, no one has the power to give me up to them. I appeal to the Emperor."

### **Mostly literal renderings (with some occasional paraphrasing):**

- Conservapedia Translation Then Paul said, "I stand at Caesar's tribunal, where I have a right to be tried. I have done no wrong against the Jews, as you know very well."  
"If I am guilty of any offense, or have committed any capital crime, I don't refuse to die. But if none of these things that they accuse me of are true, then no man is allowed to deliver me to them. I appeal to Caesar!"
- Revised Ferrar-Fenton Bible But Paul replied, "I am standing before the tribunal of the Emperor, where I ought to be tried. I have never injured Judeans, as also you have clearly ascertained. If, however, I have injured, or have committed anything deserving of death, I do not fear to die. But if there is nothing in what they charge me with, no man is able to dispose of me to gratify them. I appeal to the Emperor."
- Free Bible Version "I'm standing before Caesar's court to be tried, right where I should be," Paul replied. "I have not done any wrong to the Jews, as you very well know. If I've committed a crime and have done something that deserves death, I do not ask to be pardoned from a death sentence. But if there's no substance to these accusations they're making against me, then nobody has the right to hand me over to them. I appeal to Caesar!"
- God's Truth (Tyndale) Then said Paul: I stand at Cesars judgement seat, where I ought to be judged. To the Jewes have I no harm done, as you verily well know. If I have hurt them, or committed any thing worthy of death I refuse not to die. If none of these things are, where of they accuse me, no man ought to deliver me to them. I appeal unto Cesar.
- Montgomery NT "I am standing before Caesar's tribunal," answered Paul, "where I ought to be tried. I have done no wrong to the Jews, as you very well know.  
"If I am a criminal and have done anything for which I ought to die, I do not object to die. But if none of their charges is true, no man can give me up to them. I appeal to Caesar."
- Riverside New Testament Paul said, "I am standing before Caesar's bar, where I ought to be tried. I have not harmed any Jews in anything, as you very well know. If I am in the wrong and have committed anything worthy of death, I do not ask not to die. But if there is nothing in the accusations of these men, no one has the power to give me up to them. I appeal to Caesar."
- Urim-Thummim Version Then Paul replied, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong as you very well know. For if I be an offender, or have committed anything worthy of death, I do not attempt to escape death: but



if there are no valid charges that these accuse me of, no one may deliver me to them. I appeal to Caesar.

Weymouth New Testament "I am standing before Caesar's tribunal," replied Paul, "where alone I ought to be tried. The Jews have no real ground of complaint against me, as in fact you yourself are beginning to see more clearly. If, however, I have done wrong and have committed any offence for which I deserve to die, I do not ask to be excused that penalty. But if there is no truth in what these men allege against me, no one has the right to give me up to them as a favour. I appeal to Caesar."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible And Paul said, I am standing at Caesar's judgment seat, where I ought to be judged; I have treated the Jews unrighteously in absolutely not one thing, as also you very well recognize.

Therefore indeed if I am unrighteous, or have practiced anything worthy of death, I absolutely do not ask to be excused from dying, and if there exists absolutely not one of which these formally charge me, absolutely no one has power to grant me to them. I appeal to Caesar.

New Catholic Bible Paul replied, "I am standing before the tribunal of Caesar, and this is where I should be tried. I have committed no crime against the Jews, as you yourself well know. If I am guilty of any capital crime, I do not ask to be spared death. However, if there is no substance to the charges they are bringing against me, then no one has the right to turn me over to them. I appeal to Caesar."<sup>[b]</sup>

[b] A Roman citizen could not be transferred from one jurisdiction to another without his consent. Paul had an unassailable right to appeal to Caesar.

New Jerusalem Bible But Paul replied, 'I am standing before the tribunal of Caesar and this is where I should be tried. I have done the Jews no wrong, as you very well know. If I am guilty of committing any capital crime, I do not ask to be spared the death penalty. But if there is no substance in the accusations these persons bring against me, no one has a right to surrender me to them. I appeal to Caesar.'

Revised English Bible—1989 But Paul said, "I am now standing before the emperor's tribunal; that is where I ought to be tried. I have committed no offence against the Jews, as you very well know. If I am guilty of any capital crime, I do not ask to escape the death penalty; if, however, there is no substance in the charges which these men bring against me, it is not open to anyone to hand me over to them. I appeal to Caesar!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Sha'ul replied, "I am standing right now in the court of the Emperor, and this is where I should be tried. I have done no wrong to the Judeans, as you very well know. If I am a wrongdoer, if I have done something for which I deserve to die, then I am ready to die. But if there is nothing to these charges which they are bringing against me, no one can give me to them just to grant a favor! I appeal to the Emperor!"

Holy New Covenant Trans. Paul said, "I am standing at Caesar's judgment seat now. This is where I must be judged! I have done nothing wrong to the Jews; you know this is true. If I have done anything wrong and the law says I must die, then I agree that I should die. I don't ask to be spared from death. But if these charges are not true, then no one can give me to these Jews. No! I want Caesar to hear my case!"

The Scriptures 2009 And Sha'ul said, "I am standing at Caesar's judgment seat, where I should be judged. To the Yehudim I have done no wrong, as you know well enough. "For if indeed I do wrong, or have committed whatever deserving death, I do not refuse to die. But if there is none at all in these matters of which these men accuse me, no one is able to give me up to them. I appeal to Caesar."



## Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Paul on the step [of] caesar Having Stood [I] am where me is (necessary) to be judged jews no [thing] [I] wrong as and You better know {it} if certainly so [I] wrong {someone} and worthy [of] death [I] have practiced something not [I] decline the+ {me} to die if but No [Thing] is [of] which* These accuse me No [Man] me has (ability) [to] them to grant (favor) caesar [I] call...
Awful Scroll Bible	But said Paul, "I am having stood at Cæsar's judgment seat, where I ought to be resolving to the Jews. I damage not-even-one, as indeed you very well are knowledgeable-upon. (")For if surely I damage, and have practiced anything worthy of death, I beg- not -off to die-away. But if there is not-even-one of these accordingly-to-a-forum to me, not-even-one is able to give me graciously to them. I call-upon for myself Cæsar!"
Concordant Literal Version	Yet Paul said, "At the dais of Caesar am I standing, where I must be judged. The Jews in nothing have I injured, as you also are most ideally recognizing." If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing to die. Yet if there is nothing in that of which these are accusing me, no one can surrender me to them as a favor. To Caesar am I appealing!"
exeGesés companion Bible	<b><u>PAULOS CALLS ON THE KAISAR</u></b> But Paulos says, I stand at the bamah of the Kaisar where I must be judged: I injured not the Yah Hudiym, as you very well know. For indeed, if I injured or transacted somewhat worthy of death, I shun not to die: and if there be none of these whereof these accuse me, no one can give me as a charism to them: I call upon the Kaisar.
Orthodox Jewish Bible	And Rav Sha'ul said, "I am standing before the Kes HaMishpat of Caesar, where it is necessary for me to be tried. I have done no wrong to my Jewish people, as you also have da'as very well. "Now if I have done wrong and am worthy of mavet, I am not trying to escape the penalty. But if there is nothing to the charges these bring against me, no one is able to hand me over to them. Therefore, I appeal to Caesar."
Rotherham's Emphasized B.	But Paul said— <Standing before the judgment-seat of Cæsar> am I, where    ought to be judged. <Unto the Jews> have I done no wrong, as   even thou    right well  art discovering. <If then, on the one hand, I am doing wrong, and  anything worthy of death  have committed> I excuse not myself from dying; but, on the other hand, <if there is  nothing  in the things whereof these are accusing me>   no man   hath power to give  me  unto them as a favour:—   Unto Cæsar   I appeal!

## Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. I have done nothing wrong to the Jews, as you also very well know. Therefore, if I am guilty and have committed anything worthy of death, I do not try to escape death;
----------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

but if there is nothing to the accusations which these men are bringing against me, no one can hand me over to them. I <sup>[b]</sup>appeal to Caesar (Emperor Nero)."

[b] Roman citizens had the right to be tried before Caesar

An Understandable Version

Paul replied, "I am [*already*] standing before a court of Caesar's authority, where I deserve to be tried. I have done nothing wrong to the Jews, as you very well know. If then I am a criminal and have committed any crime that deserves the death penalty, I will not try to avoid being put to death. But if none of the charges I have been accused of are true, [*then*] no one has the right to turn me over [*to the authorities*]. I make my appeal to Caesar."

The Expanded Bible

Paul said, "I am standing at Caesar's judgment seat [or court; tribunal] now, where I should be judged [tried]. I have done nothing wrong to them [<sup>L</sup> the Jews]; you know this is true [clearly recognize this]. If I have done something wrong and the law says I must die [<sup>L</sup> worthy of death], I do not ask to be saved from death. But if these charges are not true [baseless], then no one can give me [hand me over; or make me a gift; <sup>C</sup>Paul detects Festus' desire to gain favor with the Jews] to them. I want Caesar to hear my case [appeal to Caesar/the emperor; <sup>C</sup> the right of a Roman citizen for a capital offense]!"

Jonathan Mitchell NT

But Paul said, "I am taking a stand (or: I am presently standing) before the court of Caesar, in which place it is binding for me to be judged (or: where I must stand trial)! I have done not even one thing wrong [to the] Jews, as you yourself are now fully coming to find out in finer fashion (or: are presently more ideally recognizing). "If, then on the one hand, I am habitually doing wrong (committing injury, injustice or unfairness) and have practiced anything worthy of death, I am not now seeking to be excused from dying (or: presently refusing to die). But since (or: Yet if), on the other hand, there exists not even one thing of which these men continue accusing me, no one has power (or: is able) to hand me over (or: surrender me) to them as a favor. I am now calling upon (or: appealing to) Caesar!"

Syndein/Thieme

Then said Paul, "I will remain at Caesar's judgment seat {under Roman law}, where I ought to be judged {as a Roman Citizen}. To the Jews have I done no wrong, as you very well know!"

"For if you assume I be an offender {first class condition of assumption} and you do, or I have committed any thing worthy of death, I refuse not to die! But if there be none . . . and there ARE none . . . of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar."

{Note: As a Roman Citizen, Paul claims his right to a change of venue to the Federal Supreme Court in Rome under Nero.}

Translation for Translators

But Paul *did not want to do that*. So he said to Festus, "No, I am not willing to go to Jerusalem! I am now standing before you, and you (sg) are the judge whom the Roman Emperor [MTY] has authorized. This is the place where I should be judged {where you should judge me}. I have not wronged the Jewish people at all, as you know very well. If I had done something bad for which I should be executed {concerning which the law said that they should execute me}, I would not plead with them that they not kill me. But none of these things about which they accuse me is true, so no one can legally surrender me to these Jews. So I formally request that the emperor [MTY] should judge me at Rome."

The Voice

**Paul:** If I had committed a capital offense, I would accept my punishment. But I'm sure it's clear to you that I have done no wrong to the Jews. Since their charges against me are completely empty, it would be wrong to turn me over to them. No, I do not wish to go to Jerusalem. I am appealing to the court of the emperor in Rome.

### Bible Translations with Many Footnotes:

Lexham Bible

But Paul said, "I am standing before the judgment seat of Caesar, where it is necessary for me to be judged. I have done no wrong to the Jews, as you also

know very well. If then I am doing wrong [Or “I am in the wrong”] and have done anything deserving death, I am not trying to avoid [\*Here the present tense has been translated as conative (“trying to avoid”)] dying. But if there is nothing true of the things which these people are accusing me, no one can give me up to them. I appeal to Caesar!”

NET Bible®

Paul replied,<sup>32</sup> “I am standing before Caesar’s<sup>33</sup> judgment seat,<sup>34</sup> where I should be tried.<sup>35</sup> I have done nothing wrong<sup>36</sup> to the Jews, as you also know very well.<sup>37</sup> If then I am in the wrong<sup>38</sup> and have done anything that deserves death, I am not trying to escape dying,<sup>39</sup> but if not one of their charges against me is true,<sup>40</sup> no one can hand me over to them.<sup>41</sup> I appeal to Caesar!”<sup>42</sup>

<sup>32</sup>tn Grk “said.”

<sup>33</sup>tn Or “before the emperor’s” (“Caesar” is a title for the Roman emperor).

<sup>34</sup>tn Although BDAG 175 s.v. β μα 3 gives the meaning “tribunal” for this verse, and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), since the bema was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here. Here of course Paul’s reference to “Caesar’s judgment seat” is a form of metonymy; since Festus is Caesar’s representative, Festus’ judgment seat represents Caesar’s own.

<sup>35</sup>tn The judgment seat (βήμα, bhma) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the agora, the public square or marketplace in the center of a city.

<sup>36</sup>tn That is, tried by an imperial representative and subject to Roman law.

<sup>36</sup>sn “I have done nothing wrong.” Here is yet another declaration of total innocence on Paul’s part.

<sup>37</sup>tn BDAG 506 s.v. καλῶς 7 states, “comp. κάλλιον (for the superl., as Galen, Protr. 8 p. 24, 19J.=p. 10, 31 Kaibel; s. B-D-F §244, 2) ὡς καί σὺ κ. ἐπιγιν σκεις as also you know very well Ac 25:10.”

<sup>38</sup>tn BDAG 20 s.v. ἀδικέω 1.b has “intr. be in the wrong (Ex 2:13) εἰ ἀδικ Ac 25:11.”

<sup>39</sup>tn BDAG 764 s.v. παραιτέομαι 2.b.β, “οὐ παραιτοῦμαι τὸ ἀποθανεῖν I am not trying to escape death Ac 25:11 (cp. Jos., Vi. 141).” To avoid redundancy in the translation, the English gerund “dying” is used to translate the Greek infinitive ἀποθανεῖν (apothanein).

<sup>40</sup>tn Or “but if there is nothing to their charges against me.” Both “if” clauses in this verse are first class conditions. Paul stated the options without prejudice, assuming in turn the reality of each for the sake of the argument.

<sup>41</sup>sn That is, no one can hand me over to them lawfully. Paul was aware of the dangers of a return to Jerusalem.

<sup>42</sup>tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

<sup>35</sup>tn The appeal to Caesar was known as the provocatio ad Caesarem. It was a Roman citizen’s right to ask for a direct judgment by the emperor (Pliny the Younger, Letters 10.96). It was one of the oldest rights of Roman citizens.

The Spoken English NT

And Paul said, “I’m standing in Caesar’s court, where I should be tried. I’ve done nothing wrong to the Judeans, as you very well know.<sup>e</sup>

If I’m guilty, and have done something that deserves death, I have no objection to dying.<sup>f</sup> But if there is nothing to the charges these people are making against me, no one can turn me over to them. I appeal to Caesar!”

<sup>e</sup>. Lit. “as you also know very well.”

<sup>f</sup>. More literally: “I do not refuse to die,” or “I’m not trying to avoid dying.”

Wilbur Pickering’s New T.

So Paul said: “I am standing before Caesar’s judgment seat, where I ought to be tried. To the Jews I have done no wrong, as even you know very well.<sup>5</sup>

Now if I really am in the wrong and have perpetrated anything worthy of death, I do not refuse to die; but if there is nothing to the things of which these are accusing me, no one has the right to give me to them.<sup>6</sup> I appeal to Caesar!"

(5) Paul could tell that Festus was not on the 'up and up'.

(6) Paul knew, and Festus knew, what the Jews had in mind.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Paul said, "I have stood at the judgment seat of Caesar, where it is necessary [for] me to be judged; in nothing did I wrong the Jews, as <u>you</u> also know very well. "For if indeed I am doing wrong and have done anything worthy of death, I do not refuse to die. But if [there] is nothing [to the things] of which these are accusing me, no one is able to give me as a favor to them. I appeal to Caesar!"
Benjamin Brodie's trans.	Then Paul replied: "I wish to stand before the judicial bench of Caesar, where I should be judged. I have not done anything wrong to the Jews, as you also know fully well. Now then, assuming I am an evildoer or have committed anything worthy of death, I do not refuse to die, but since nothing exists [no violation of any kind] that they [the lying Jewish conspirators] have accused me of, nobody has the power to give me up as a favor to them. I appeal to Caesar."
Charles Thomson NT	Upon which Paul said, I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as thou thyself well knowest. If indeed I am guilty, or have committed any capital crime, I do not deprecate death: but if the charges which they bring against me be groundless, no man can give me up to gratify them. I appeal to Caesar.
Context Group Version	But Paul said, I am standing before Caesar's judgment-seat, where I should be judged: to the Judeans I have done no wrong, as you also very well know. If then I am a wrong-doer, and have committed anything worthy of death, I do not refuse to die; but if none of those things is [true] from which these accuse me, no man can give me up to them. I appeal to Caesar.
Literal Standard Version	And Paul said, "At the judgment seat of Caesar I am standing, where it is necessary for me to be judged; I did no unrighteousness to Jews, as you also very well know; for if I am indeed unrighteous, and have done anything worthy of death, I do not deprecate to die; and if there is none of the things of which these accuse me, no one is able to make a favor of me to them; I appeal to Caesar!"
Modern English Version	Paul said, "I am standing before Caesar's judgment seat, where I ought to be judged. I have done no wrong to the Jews, as you know very well. If I am doing wrong or have done anything worthy of death, I do not refuse to die. But if these are empty charges of which these men accuse me, no one may deliver me to them. I appeal to Caesar."
Modern Literal Version 2020	But Paul said, I am standing in front of Caesar's judicial-seat, where it is essential for me to be judged. I was not wronging the Jews, as you also fully well know. For* if I indeed am wronging <i>anyone</i> , and have practiced anything worthy of death, I do not renounce to die, but if there is nothing of what these are accusing me; no one is able to grant me to them. I myself am appealing to Caesar.
<b>The gist of this passage:</b>	Paul says that he is where he should be for this judgment, that he has not done wrong to the Jews. He then appeals to Cæsar.

Acts 25:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εῖπω (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Paul's name has appeared 5x in this chapter so far. This is the first time he is the subject of a verb.

**Translation:** Paul then said,...

As noted in the remarks above, Paul's name has occurred five times already in this chapter. But he is not the subject of any verbs; the action of the verbs are applied/done to him.

At this point, Paul takes charge.

Previously in the book of Acts, Paul has been the person primarily being the subject of the verbs and not the object. However, as soon as he made a decision to go to Jerusalem, and would not retract his position, people and circumstances continued acting against him. Even when Paul had an objective judge (the chiliarch), still things were against him.

Acts 25:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἵστημι (ἵστημι) [pronounced HHHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative case	Strong's #2476
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588



Acts 25:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bēma (βῆμα) [pronounced BAY-mah]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, genitive/ablative case	Strong's #968
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; genitive/ablative case	Strong's #2541
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1510

**Translation:** ...“I keep on standing before the judgment seat of Cæsar,...

Every court in a Roman province was a judgment seat (bema seat) of Cæsar. And the Roman government had an excellent court system.

Paul literally says here, “Standing before the judgment seat of Cæsar I keep on being.”

He has been under house arrest for about two years, and this is a miscarriage of justice.

Acts 25:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	present passive infinitive	Strong's #2919

An aorist tense was used previously by Festus.

**Translation:** ...where it is necessary for me to keep on being judged.

Paul agrees that it is necessary for him to be judged, as long as it is here where he was moved to. Now, Paul expects to be judged innocent and released, because he is innocent.

Earlier, Festus used the aorist (point in time) tense. He wanted to take Paul to Jerusalem, judge the case (aorist tense), and be done with it. He had no idea of the evil plans being developed against Paul.

Paul uses the present (linear aktionsart) for *to judge*, because this has been a very long process for him.

Acts 25:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
louδαῖοι ( ῥλουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; accusative case	Strong's #2453
οὐδεὶς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
ἀδικεῶ (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #91

**Translation:** [Regarding the] Judæans, none [can prove that] I have violated the law,...

Paul's accusers, the men from Jerusalem, have plenty of accusations, but no solid proof that Paul has violated any law. Certainly Paul has done nothing worthy of being under house arrest for two years.

Paul does not go into the background of why he is still there (he may or may not know at this time). When Felix heard about this extraordinary cash gift that Paul brought to Jerusalem, he knew there might be money that could be extorted from Paul. Remember that Felix basically stopped the court proceedings, made up a false excuse ("Let's see what the chiliarch has to say on this matter if he comes to Caesarea"). That man was highly unlikely ever to come to Caesarea, so that gave Felix as long as he needed.

Acts 25:10e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὡς (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 25:10e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
kallíon (καλλίον) [pronounced kal-LEE-on]	<i>(very) well, better (than many)</i>	adverb	Strong's #2566
epiginōskō (ἐπιγινώσκω) [pronounced eh-p-ihg-in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #1921

**Translation:** ...as even you very well keep on knowing.

Paul tells Festus, "You know this; you keep on knowing it."

Acts 25:10 Paul then said, "I keep on standing before the judgment seat of Cæsar, where it is necessary for me to keep on being judged. [Regarding the] Judæans, none [can prove that] I have violated the law, as even you very well keep on knowing. (Kukis mostly literal translation)

Paul's testimony before Festus: "I am innocent and you know damn well that I am innocent."

Acts 25:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, *now when, therefore indeed, then indeed, so then, so when, surely, so indeed*. Acts 8:25.

Acts 25:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #91

**Translation:** *If indeed I keep on violating the law...*

Although I would have expect Paul to use the aorist tense when it came to violating the law, he uses the present tense. I think the idea is, he is still under house arrest, so maybe he is still violating the law. He may be saying this ironically or simply using a debater's 1<sup>st</sup> class condition.

Acts 25:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
axios (ἄξιος) [pronounced AX-ee-oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter singular adjective; accusative case	Strong's #514
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
prassō (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #4238
tina (τινα) [pronounced tih-n-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

**Translation:** *...and have practiced anything deserving of death,...*

Paul says, "Let's assume that I violated some laws and have done anything deserving of death..." This assumption is a part of Paul's use of the debater's 1<sup>st</sup> class condition. The idea here, "Let's just assume, for a moment, that this is true. Where does that lead us?"

In geometry, this is known as an indirect proof. You begin by assuming the opposite of what you want to prove. You follow that assumption out until you come to a clear contradiction of a previous statement. That means that the thing that you assumed was false.

Acts 25:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
paraitéomai (παραιτέομαι) [pronounced <i>par-ahée-TEH-ohm-ahée</i> ]	<i>to ask along side, to beg (off, from), to make excuses, to obtain by entreaty; to avert by entreaty, to refuse, to deprecate, to decline, to shun, to reject</i>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #3868
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i> ]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	aoist active infinitive	Strong's #599

**Translation:** ...I do not keep on refusing to die.

Paul says, "If I am guilty, then I am not refusing the death penalty. If I have done wrong, then I should be treated as a criminal."

Acts 25:11a-c **If indeed I keep on violating the law and have practiced anything deserving of death, I do not keep on refusing to die.**

If I am what they accuse me of, certainly I should be executed. However, the flip side of this statement is also true. "If I am innocent, then I should be set free. I should not be jailed for two years."

Acts 25:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i> ]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)



Acts 25:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
katêgoreô (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2723
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** But, if [there] is nothing from these things [which] they accuse me [of, which can be proven,...

Paul states the flip side of what he just said. "If there is nothing that they can prove from the things they accuse me of..." Logically, then, he should not be there.

Acts 25:11e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeis (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1410

With the negative, this means, *unable to do, without the power to do, lacking the capability to act.*

Acts 25:11e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	aorist (deponent) middle infinitive	Strong's #5483

**Translation:** ...then] no one is able [to give] me to them to be gracious.

Festus is ready to hand Paul over to his accusers in Jerusalem, in an attempt to ingratiate himself to them. "You cannot do that to an innocent man," Paul opines. Paul probably has some rights here as a Roman citizen (as a footnote in the New Catholic Bible says<sup>19</sup>). "You cannot simply hand me over to a lower court in order to be gracious to them." This may be Paul's right; or this may be simply forbidden to the governor. Whichever, Festus cannot do that.

Acts 25:11f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name</i>	1 <sup>st</sup> person singular, present middle indicative	Strong's #1941

Thayer definitions:

1) to put a name upon, to surname; 1a) to permit one's self to be surnamed; 2) to be named after someone; 3) to call something to one; 3a) to cry out upon or against one; 3b) to charge something to one as a crime or reproach; 3c) to summon one on any charge, prosecute one for a crime; 3d) to blame one for, accuse one of; 4) to invoke; 4a) to call upon for one's self, in one's behalf; 4a1) any one as a helper; 4a2) as my witness; 4a3) as my judge; 4a4) to appeal unto; 5) to call upon by pronouncing the name of Jehovah; 5a) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name.

**Translation:** I keep on appealing to Cæsar!"

<sup>19</sup> The footnote reads: A Roman citizen could not be transferred from one jurisdiction to another without his consent. This is from <https://www.biblegateway.com/passage/?search=Acts%2025&version=NCB> accessed December 31, 2023.

There is only one logical thing that Paul can do. He, as a Roman citizen, can appeal to Cæsar (as an aside, the man he is appealing to is Nero).

Paul, in this statement, clearly rejects returning to Jerusalem (where he should not have gone in the first place) and essentially places himself on a boat to Rome (which is where he should have gone in the first place).

Paul, by these words, is entering back into God's geographical will. By these words, Paul is aligning his will with God's will.

Acts 25:11 *If indeed I keep on violating the law and have practiced anything deserving of death, I do not keep on refusing to die. But, if [there] is nothing from these things [which] they accuse me [of, which can be proven, then] no one is able [to give] me to them to be gracious. I keep on appealing to Cæsar!*" (Kukis mostly literal translation)

I don't think that Paul decided to do this spur of the moment. He has been under house arrest for a couple of years. From what I can pick up, reading between the lines, it does not appear that these were productive years for Paul (did he write any epistles from here? I suspect that he did, but none were preserved).

My guess is, as is true for many prisoners, foremost on Paul's mind was his own case. I believe that he has chess-matched his way through this, planning for this, that and the other contingency. When it appeared the Festus was going to send him back to Jerusalem, Paul had no other choice than to appeal to Cæsar.

Acts 25:10–11 *Paul then said, "I keep on standing before the judgment seat of Cæsar, where it is necessary for me to keep on being judged. [Regarding the] Judæans, none [can prove that] I have violated the law, as even you very well keep on knowing. If indeed I keep on violating the law and have practiced anything deserving of death, I do not keep on refusing to die. But, if [there] is nothing from these things [which] they accuse me [of, which can be proven, then] no one is able [to give] me to them to be gracious. I keep on appealing to Cæsar!"* (Kukis mostly literal translation)

**Application:** In some cases, where all circumstances point to you point B, and you are at point A, you just follow the circumstances. However, Paul is at point C (Caesarea) and circumstances seem to be pushing him to point J (Jerusalem). He is saying, "Hell, no! That is against the law!" Paul, based upon his understanding of the law, based upon his understanding of Bible doctrine, and based upon his understanding of God's geographical will, he is not going with the flow. He understands completely that returning to Jerusalem is the wrong thing to do. Legally, that is the wrong thing to do and spiritually, that is the wrong place to go.

Acts 25:10–11 *Paul then said, "I am standing here before the judgment seat of Cæsar, where it is necessary for me to be judged. Regarding those who have come up from Jerusalem to accuse me, none of them can prove that I have violated the law, as you very well know. Now, if I have indeed violated the law or have done anything deserving of death, I do not refuse to die. The death penalty for committing a capital crime is legitimate. But they are unable to prove any single thing from these charges which they have brought against me. Therefore, no one, including you, can hand me over to them as an act of graciousness. Therefore, I appeal to Cæsar!"* (Kukis paraphrase)

So that there is no misunderstanding, Paul originally chose to go to Jerusalem as opposed to remaining in Asia Minor and Macedonia (this is what put him in the mess that he is in right now). He should have been spending time at Ephesus and then going on to Rome. Here, he is given the chance to return to Jerusalem, and he specifically says no. The only option open to him at that point in time would be Rome. Paul choose Rome over Jerusalem. This was the choice he should have made in the first place. God is giving him sort of a do-over at this juncture.

---

Then the Festus, having spoken with the counsel, answered, “To Cæsar you have invoked; to Cæsar you will go.”

Acts  
25:12

Then Festus, having conferred with [his legal] counsel, replied, “You have appealed to Cæsar; to Cæsar you will go.”

After conferring with his legal counsel, Festus replied to Paul, “You have appealed to Cæsar; therefore, you will go to Cæsar.”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Then the Festus, having spoken with the counsel, answered, “To Cæsar you have invoked; to Cæsar you will go.”
Complete Apostles Bible	Then Festus, having talked together with the council, answered, " Have you appealed to Caesar? Before Caesar you shall go!"
Douay-Rheims 1899 (Amer.)	Then Festus, having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.
Holy Aramaic Scriptures	Then Phihstus {Festus} spoke with the sons of Melkeh {his Council}, and ordered; “You have called for Qasar’s {Caesar’s} appeal; unto Qasar {Caesar} you shall go!”
James Murdock’s Syriac NT	Then Festus conferred with his counsellors, and said: Hast thou declared an appeal to Caesar? Unto Caesar shalt thou go.
Original Aramaic NT	And Festus spoke with his Counselors and he said, "You have called for an appeal to Caesar; to Caesar you will go."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then Festus, having had a discussion with the Jews, made answer, You have said, Let my cause come before Caesar; to Caesar you will go.
Bible in Worldwide English	So Festus talked the matter over with the court. Then he said to Paul, You have asked to go to Caesar. All right, you will go to Caesar!
Easy English	Festus talked to his officers about what Paul had said. Then he said to Paul, ‘You have asked to go to Caesar, for him to be your judge. So prepare yourself to go to Caesar!’
Easy-to-Read Version–2008	Festus talked about this with his advisors. Then he said, "You have asked to see Caesar, so you will go to Caesar!"
God’s Word™	Festus discussed the appeal with his advisers and then replied to Paul, "You have appealed your case to the emperor, so you’ll go to the emperor!"
Good News Bible (TEV)	Then Festus, after conferring with his advisers, answered, "You have appealed to the Emperor, so to the Emperor you will go."
J. B. Phillips	Then Festus, after a conference with his advisers, replied to Paul, “You have appealed to Caesar—then to Caesar you shall go!”
The Message	Festus huddled with his advisors briefly and then gave his verdict: “You’ve appealed to Caesar; you’ll go to Caesar!”
NIRV	Festus talked it over with the members of his court. Then he said, “You have made an appeal to Caesar. To Caesar you will go!”
New Life Version	Festus talked to the leaders of the court. Then he said to Paul, “You have asked to be taken to Caesar. You will go to him.”

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Festus conferred with his legal advisors. Then he said to Paul, “You appeal to Caesar. You go to Caesar.” [2]
----------------------	---------------------------------------------------------------------------------------------------------------

<sup>25:12</sup>The emperor at the time was Nero. He ruled the Roman Empire from AD 54 to AD 68. The first intense wave of Roman persecution of Christians took place in AD 64 to AD 65.

Contemporary English V.	After Festus had talked this over with members of his council, he told Paul, "You have asked to be tried by the Emperor, and to the Emperor you will go!"
New Berkeley Version New Living Translation	.
The Passion Translation	Festus conferred with his advisers and then replied, "Very well! You have appealed to Caesar, and to Caesar you will go!"
Plain English Version	After conferring with the members of his council, Festus replied, "Since you have appealed to Caesar, to Caesar you will go!"
UnfoldingWord Simplified T.	Festus had some special men that always helped him work out what to do, so he talked with them. Then he said to Paul, "All right. You want me to send you to Caesar, and I will do that. I'll send you to Caesar, and he can judge you there in Rome."
	After Festus conferred with his advisors, he said, "You have appealed to Caesar, and so to Caesar you shall go!"

### Partially literal and partially paraphrased translations:

American English Bible	Well after discussing it with his counselors, Festus replied: 'You have appealed to <b>Caesar</b> , so to Caesar you'll go!'
Beck's American Translation	.
Breakthrough Version	Then after Festus spoke together with the counsel, he responded, "Caesar you have called on. Up to Caesar you will travel."
Len Gane Paraphrase	Then Festus after talking it over with the council, answered, "Have you appealed to Caesar? Then to Caesar you will go."

### Mostly literal renderings (with some occasional paraphrasing):

Free Bible Version	Festus then conferred with the council, and replied, have appealed to Caesar. To Caesar you shall go!"
God's Truth (Tyndale)	Then spoke Festus with deliberation, and answered. You have appealed unto Cesar: unto Cesar shall you go.
International Standard V	Festus talked it over with the council and then answered, To the emperor you have appealed; to the emperor you will go!
The Spoken English NT	Then Festus, after talking with his advisers, replied, appealed to Caesar—you'll go to Caesar."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	Then Festus, having talked with the council, answered, You have called upon Caesar! To Caesar you shall go!
New Catholic Bible	Then, after Festus had conferred with his advisors, he said, "You have appealed to Caesar. To Caesar you shall go."

### Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Festus talked about this with his advisors. Then he said, "You have asked to see Caesar, so to Caesar you will go!"
The Scriptures 2009	Then Festus, having talked with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"

### Weird English, Old English, Anachronistic English Translations:



Accurate New Testament	...then The Festus Conferring with the council answers caesar [You] have called to caesar [You] will go...
Awful Scroll Bible	As-when-at-that time, Festus, speaking-with the advisers-together, resolves-out, "You have called-upon Cæsar, to Cæsar you will proceed!"
Orthodox Jewish Bible	Then Festus, having talked with his council, answered, "To Caesar you have appealed, to Caesar you will go."
Rotherham's Emphasized B.	Then Festus    having conversed with the council  answered—   Unto Cæsar   hast thou appealed?   Unto Cæsar   shalt thou go.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Festus, after conferring with [the men who formed] his council, answered, "You have appealed to Caesar; to Caesar you shall go."
An Understandable Version	After conferring with his advisors, Festus answered Paul, [ <i>Since</i> ] you have appealed to Caesar, then you will go to Caesar.
The Expanded Bible	Festus talked about this with his advisers [council]. Then he said, "You have asked to see [appealed to] Caesar, so you will go to Caesar!"
Jonathan Mitchell NT	At that point Festus, after conferring with the gathered council, answered decidedly, "You yourself have called upon (or: appealed to) Caesar; before Caesar you will proceed in going!"
P. Kretzmann Commentary	Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? Unto Caesar shalt thou go.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 25:9–12 has been placed in the <b>Addendum</b> . Then Festus, when he had conferred with the council, answered, "Have you appealed unto Caesar? {Paul probably nods his head yes} Unto Caesar shall you go." {Note: Festus is in a hard spot. His knowledge of Jewish law is limited so he calls in his wife's brother, King Herod Agrippa, for help in writing a letter condemning Paul that must accompany Paul went he is sent to Nero's court. His charges must go with him and Festus does not know what to say!}
Translation for Translators	Then after Festus conferred with the <i>men who regularly</i> advised him, he replied to Paul, "You (sg) have formally requested <i>that I should send you to the emperor in Rome. So I will arrange for you to go there in order that he can judge you.</i> "
The Voice	Festus conferred privately with his council and returned with this decision: <b>Festus:</b> You have appealed to the emperor, so to the emperor you will go.

### Bible Translations with Many Footnotes:

Lexham Bible	Then Festus, after [*Here "after" is supplied as a component of the participle ("discussing") which is understood as temporal] <b>discussing this</b> [*Here the direct object is supplied from context in the English translation] <b>with his</b> [*Literally "the"; the Greek article is used here as a possessive pronoun] <b>council, replied, "You have appealed to Caesar—to Caesar you will go!"</b> .
NET Bible®	Then, after conferring with his council, <sup>43</sup> Festus <sup>44</sup> replied, "You have appealed to Caesar; <sup>45</sup> to Caesar <sup>46</sup> you will go!" <sup>47</sup>

<sup>43tn</sup> That is, with his advisers.

<sup>44sn</sup> See the note on Porcius Festus in 24:27.

Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court

Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul’s guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

<sup>45tn</sup> Or “to the emperor” (“Caesar” is a title for the Roman emperor).

<sup>46tn</sup> Or “to the emperor.”

<sup>47sn</sup> “To Caesar you will go!” In all probability Festus was pleased to send Paul on to Rome and get this political problem out of his court. [Kukis: Higher authorities do not want every problem sent up to them. If this occurs too often, it can be seen as incompetence in the person below them.]

Wilbur Pickering’s New T.

Then Festus, when he had conferred with his counsel, answered: “You have appealed to Caesar. To Caesar you shall go!”<sup>7</sup>

(7) I suspect that this took Festus by surprise; and it put him in a bad light—on what basis is he going to send an innocent man to the Emperor?

**Literal, almost word-for-word, renderings:**

Benjamin Brodie’s trans.

Then Festus, after discussing the matter with the council, replied with discernment: “You have appealed to Caesar; unto Caesar you shall go.”

Green’s Literal Translation

Then conferring with the sanhedrin, Festus answered, You have appealed to Caesar; you shall go before Caesar.

Legacy Standard Bible

Then when Festus had conferred with <sup>[d]</sup>his council, he answered, “You have appealed to Caesar, to Caesar you shall go.”

Literal Standard Version

[d] A different group from that mentioned in Acts 4:15 and 24:20

Then Festus, having communed with the council, answered, Caesar you have appealed; to Caesar you will go.

Modern Literal Version 2020

Then Festus, having spoken together with the council, answered, You yourself have appealed to be in front of Caesar, then you will be traveling over to Caesar.

New Matthew Bible

Then Festus spoke with deliberation and answered, You have appealed to Caesar: to Caesar you shall go.

**The gist of this passage:**

After conferring with his legal experts, Festus agrees to send Paul off to see Cæsar.

Acts 25:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tóte (τότε) [pronounced TOH-teh]	then, at that time, when	adverb	Strong’s #5119
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
Phēstos (Φῆστος) [pronounced FACE-toss]	festival; transliterated, Festus, Festos, Phestus	masculine singular proper noun; a person; nominative case	Strong’s #5347
sullaleō (συλλαλέω) [pronounced sool-lal-EH-oh]	conversing with, talking (commun-ing, conferring) with, speaking together	masculine singular, aorist active participle, nominative case	Strong’s #4814

Acts 25:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
του (του) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sumbouilion (συμβούλιον) [pronounced <i>soom-BOO-lee-on</i> ]	<i>counsel, an advisement; a deliberative body, the provincial assessors, consultation</i>	neuter singular noun, genitive/ablative case	Strong's #4824

**Translation:** Then Festus, having conferred with [his legal] counsel,...

If you read swiftly through the book of Acts, you may not consider that, this is a mess that Festus finds himself in. He's stepped in it, and he did not see this coming.

In conformance with the various laws and legal precedents, what Paul did set in motion was a moving train. It could not be stopped.

Before Festus told Paul, "What do you think about going back to Jerusalem for a trial?" he should have consulted with his legal advisors. "What happens now, if I say this to Paul?" he could have asked them. No doubt, one of them would have said, "Listen, Paul could appeal to Cæsar if you do that." But Festus did not think this through. It is as if his common sense and sense of order got disturbed (eight or ten days of drinking and feasting will do that to you).

What does a judge want when he rules on a case? Closure. He wants it to be over. He wants the litigants to leave the court recognizing that his decision was valid. If someone is guilty, then he remains behind for his punishment. A judge does not want to be appealed. And bear in mind, the more times a judge is overturned, the more appeals that will be filed against that judge.

Festus has been on the job for 2 weeks and already, his case is being kicked upstairs. Cæsar does not want a few dozen court cases kicked up to him. He wants those handled in the lower courts, with final decisions.

Acts 25:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-ma</i> ]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive indicative	Strong's #611
Kaisar (Καῖσαρ) [pronounced <i>KAHee-sahr</i> ]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541

## Acts 25:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee- kal-EH-ohm-ahee]	<i>to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name</i>	2 <sup>nd</sup> person singular, perfect middle indicative	Strong's #1941

Thayer definitions:

1) *to put a name upon, to surname; 1a) to permit one's self to be surnamed; 2) to be named after someone; 3) to call something to one; 3a) to cry out upon or against one; 3b) to charge something to one as a crime or reproach; 3c) to summon one on any charge, prosecute one for a crime; 3d) to blame one for, accuse one of; 4) to invoke; 4a) to call upon for one's self, in one's behalf; 4a1) any one as a helper; 4a2) as my witness; 4a3) as my judge; 4a4) to appeal unto; 5) to call upon by pronouncing the name of Jehovah; 5a) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name.*

**Translation:** ...replied, "You have appealed to Cæsar;..."

Festus states the obvious—probably for the court record. "You have appealed to Cæsar." This is the official declaration and recognition of the court. There is probably a court recorder getting this down. A copy of these records would be kept with Festus and a copy would be sent with Paul to Rome.

## Acts 25:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	2 <sup>nd</sup> person singular, future (deponent) middle/passive indicative	Strong's #4198

**Translation:** ...to Cæsar you will go."

"Because you appealed to Cæsar, you will go to Cæsar," Festus rules. This appears to be the first case worked by Festus and, since that case is going before Cæsar, that means that he failed to handle his first case properly.

Just so you understand, Festus did improperly handle this case. He wanted to curry favor with the Jewish hierarchy, and was willing to give them the benefit of the doubt. When there are two sets of litigants in a courtroom, the judge should not be favoring one side over the other. This was a big mistake.

Acts 25:12 Then Festus, having conferred with [his legal] counsel, replied, “You have appealed to Cæsar; to Cæsar you will go.” (Kukis mostly literal translation)

Acts 25:12 After conferring with his legal counsel, Festus replied to Paul, “You have appealed to Cæsar; therefore, you will go to Cæsar.” (Kukis paraphrase)

---

## Chapter Outline

## Charts, Graphics and Short Doctrines

### King Agrippa Comes to Greet Festus and Festus Tells Him About Paul's Appeal

Again, I struggled with the translation of portions of this passage—particularly v. 16, where I found myself adding a number of words in order to make it sound right.

A great deal of this conversation is recorded here in the book of Acts. It makes me wonder, how did Luke find out about this conversation? How did he know the content of it? The explanation could be as simple as, Agrippa, prior to trying Paul, tells of his discussion with Festus. Would this be something customarily presented? It seems somewhat reasonable for Agrippa to say, “This is how I became a part of this case, Paul.” And then to essentially quote Festus and himself back to Paul.

Remember, there is a court record. This record will both be kept with Festus and passed along to Nero. These records need to match up.

I want you to get an idea for why these things are happening. Festus has been on the job for three weeks, and already, he had made a mess of things. He is not the sort of administrator who does this, but he got taken in by the Jews.

Festus cannot simply hand off every case that comes to him to Nero. His career would be over in a week if he did that. Festus is handling all of the small things right there in Caesarea; and what could be more small than a religious dispute between a few dozen Jews and Paul?

Luckily, Festus has someone he can appeal to. The previous governor, Felix, is married to Drusilla. Drusilla has a sister Bernice. Well, Bernice is living with her brother Herod Agrippa II, who is called a king and a higher or equivalent power to Festus. Regarding Agrippa and Bernice, there are long-standing rumors that they lived together as more than brother and sister.

Festus had first tried to move Paul's case back to a lower court. You cannot do that. But there is nothing wrong with bringing in someone of an equal or higher rank. Agrippa would be seen as a neutral third party (in fact, most rulers in the **Roman Empire** had problems with the Jews, so their natural bias would be toward Paul, if anyone).

Agrippa and Bernice drop in to Caesarea to pay a visit to Festus, and he appeals to Agrippa to suss out this problem that he has.



Now days of passing, some [days], Agrippa the king and the Bernice arrived in Caesarea, saluting the Festus. Now, as greater days they would spend there, the Festus to the king laid out the (things) according to the Paul, saying, “A man, a certain (one), keeps on being left behind by Felix, a prisoner; concerning whom it has been of me in Jerusalem. Revealed the high priests and the elders of the Judæans, calling for, against him, a verdict; face to face with whom I answered that, ‘It is not a custom to Romans to pardon a certain man before, except the accused before a face might keep having the accusers also a space of defense he might take on account of the charge.’

Acts  
25:13–16

Now, [after] the passing of some days, Agrippa the king and Bernice arrived in Caesarea, greeting Festus. As they would spend more days there, Festus laid out to the king the [facts] according to [the case of] Paul. He said, “A certain man—a prisoner—keeps on being left behind by Felix, concerning whom has come to me on account of Jerusalem. The chief priests and the elders of the Jews have appeared calling for a verdict against him. I answered [them] directly, [saying] that, ‘It is not a Roman custom to pardon a certain man prior [to customary court proceedings]. The accused must have the opportunity of defense before the face of [his] accusers, [so that] he might receive [the testimony] of the charges [against him].’

After some days had passed, King Agrippa and Bernice came to Caesarea to greet Festus, the new governor. Because it was apparent that they would spend a few days there, Festus spoke to the king about Paul’s case, telling him what happened. He said, “Felix left behind a certain prisoner named Paul, who was sent down to Caesarea because of a problem in Jerusalem. The chief priests and elders have come here personally, calling upon me to give them a verdict against him. I carefully explained to them, ‘It is not a Roman custom to simply pardon or convict any man prior to standard court proceedings. The accused must be able to face his accusers and hear the charges presented against him. Then he must have the opportunity to respond to said charges.’

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Now days of passing, some [days], Agrippa the king and the Bernice arrived in Caesarea, saluting the Festus. Now, as greater days they would spend there, the Festus to the king laid out the (things) according to the Paul, saying, “A man, a certain (one), keeps on being left behind by Felix, a prisoner; concerning whom it has been of me in Jerusalem. Revealed the high priests and the elders of the Judæans, calling for, against him, a verdict; face to face with whom I answered that, ‘It is not a custom to Romans to pardon a certain man before, except the accused before a face might keep having the accusers also a space of defense he might take on account of the charge.’

Complete Apostles Bible And after some days King Agrippa and Bernice arrived in Caesarea and greeted Festus.

And as he was spending many days there, Festus laid before the king the charges against Paul, saying: "There is a certain man who was left a prisoner by Felix, about whom the chief priests and the elders of the Jews informed me, when I was in Jerusalem, asking for punishment against him.

To them I answered, 'It is not a custom with Romans to deliver any man to destruction before the one being accused may meet his accusers face to face, and may receive an opportunity for defense concerning the charge.'

Douay-Rheims 1899 (Amer.) And after some days, king Agrippa and Bernice came down to Caesarea, to salute Festus.

Holy Aramaic Scriptures	<p>And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.          About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him.          To whom I answered: it is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present and have liberty to make his answer, to clear himself of the things laid to his charge.          And after some days had passed, Agripus {Agrippa} the Malka {the King}, and Berniqi {Bernice} came down unto Qasariya {Caesarea}, so that they might ask for the peace of Pihstus {Festus}.          And after they were with him some days, Pihstus {Festus} related the judgment of Paulus {Paul} unto the Malka {the King}, where he said, "A certain gabra {man}, a prisoner, has been left from Philik's {Felix's} hand.          And when I was in Urishlem {Jerusalem}, the Rabay Kahne {the Priest's Chiefs} and the Qashishe {the Elders} of the Yehudaye {the Judeans/Jews} made known unto me concerning him, and they sought from me that I should perform judgment for them.</p>
James Murdock's Syriac NT	<p>And I said unto them that it wasn't the custom of Ruhmaye {Romans} that they should give a bar-nasha {a son of man} as a gift to be killed, until there should be brought his adversary {lit. his master of judgment}, and he should accuse him to his face, and to give him an opportunity for a defense {lit. a sending-forth of breath}, concerning that which he is accused.          And when [some] days had passed, Agrippa the king, and Bernice, came down to Caesarea to salute Festus.          And when they had been with him: [some] days, Festus related to the king the case of Paul, saying: A certain man was left a prisoner by Felix:          And when I was at Jerusalem, the: chief priests and the Elders of the Jews informed me respecting him, and desired that I would pass judgment upon him in their favor.          And I told them, It is not the custom of the Romans, to give up a man gratuitously to be slain; until his accuser appeareth and chargeth him to his face, and opportunity is afforded him to make defence respecting what is charged upon him.</p>
Original Aramaic NT	<p>And when some days passed, Agrippa The King and Berniqi came down to Caesarea to inquire the welfare of Festus.          And when they were with him some days, Festus related to The King the case of Paulus, when he said, "One man is a prisoner left from the hands of Felix."          "When I was in Jerusalem, The Chief Priests and Elders of the Jews informed me of him and requested that I make a judgment of him for them."          "And I said to them, 'It is not the custom of the Romans to give a man for slaughter as a favor until his adversary at law shall come and blame him to his face and he shall be given an opportunity to render a defense concerning that of which he is accused.' "</p>
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	<p>Now when some days had gone by, King Agrippa and Bernice came to Caesarea and went to see Festus.          And as they were there for some days, Festus gave them Paul's story, saying, There is a certain man here who was put in prison by Felix:          Against whom the chief priests and the rulers of the Jews made a statement when I was at Jerusalem, requesting me to give a decision against him.</p>

Bible in Worldwide English	<p>To whom I gave answer that it is not the Roman way to give a man up, till he has been face to face with those who are attacking him, and has had a chance to give an answer to the statements made against him.</p> <p>Some time after that, king Agrippa and Bernice came to Caesarea to greet Festus. They stayed for many days. Festus brought Paul's matter to the king. He said, Felix left a man in prison here. When I was in Jerusalem, the chief priest and leaders of the Jews came to me. They talked against him, and they asked me to punish him. I told them that the Romans do not do it that way. They do not punish a man until he has met those who talk against him. Then he has a chance to speak for himself.</p>
Easy English	<p><b>King Agrippa and Bernice visit Festus</b></p> <p>Several days after this, King Agrippa and Bernice came to Caesarea. They wanted to say 'welcome' to Festus as the new ruler.</p> <div style="border-left: 1px solid black; padding-left: 10px;"> <p>This king was Agrippa the second. He was the son of Agrippa the first. He ruled over a part of Galilee, but he did have some authority over the Jews. He could decide who would be their most important priest. Bernice was the oldest daughter of Agrippa the first and she was the younger sister of Agrippa the second.</p> </div>
Easy-to-Read Version—2008	<p>They stayed in Caesarea for many days. While they were there, Festus explained to King Agrippa the problem about Paul. He said, 'There is a man here that Felix left in prison. When I went to Jerusalem, the important Jews and the leaders of their priests spoke to me about him. They said, "Paul has done some very bad things. You should judge him and he should die."</p> <p>I answered them, "You are saying that this man has done wrong things. He must first stand in front of you who are speaking against him. Then he can answer you, and I can judge who is right. That is what our Roman law says must happen."</p> <p>A few days later King Agrippa and Bernice came to Caesarea to visit Festus. They stayed there many days, and Festus told the king about Paul's case. Festus said, "There is a man that Felix left in prison. When I went to Jerusalem, the leading priests and the older Jewish leaders there made charges against him. They wanted me to order his death. But I told them, 'When a man is accused of doing something wrong, Romans don't hand him over for others to judge. First, he must face the people accusing him. And then he must be allowed to defend himself against their charges.'</p>
God's Word™	<p>Later King Agrippa and Bernice came to the city of Caesarea to welcome Festus. Since they were staying there for a number of days, Festus told the king about Paul's case. Festus said, "Felix left a man here in prison. When I went to Jerusalem, the chief priests and the Jewish leaders brought me some information about him and asked me to condemn him.</p> <p>"I replied to them, 'That's not the Roman way of doing things. A person can't be sentenced as a favor. Before he is sentenced, he must face his accusers and have a chance to defend himself against their accusation.'</p>
Good News Bible (TEV)	<p>Some time later King Agrippa and Bernice came to Caesarea to pay a visit of welcome to Festus.</p> <p>After they had been there several days, Festus explained Paul's situation to the king: "There is a man here who was left a prisoner by Felix; and when I went to Jerusalem, the Jewish chief priests and elders brought charges against him and asked me to condemn him. But I told them that we Romans are not in the habit of handing over any who are accused of a crime before they have met their accusers face-to-face and have had the chance of defending themselves against the accusation.</p>
J. B. Phillips	<p><b>Festus outlines Paul's case to Agrippa</b></p> <p>Some days later King Agrippa and Bernice arrived at Caesarea on a state visit to Festus. They prolonged their stay for some days and this gave Festus an opportunity of laying Paul's case before the king.</p>

"I have a man," he said, "who was left a prisoner by Felix. When I was in Jerusalem the chief priests and Jewish elders made allegations against him and demanded his conviction! I told them that the Romans were not in the habit of giving anybody up to please anyone, until the accused had had the chance of facing his accusers personally and been given the opportunity of defending himself on the charges made against him.

### *The Message*

A few days later King Agrippa and his wife, Bernice, visited Caesarea to welcome Festus to his new post. After several days, Festus brought up Paul's case to the king. "I have a man on my hands here, a prisoner left by Felix. When I was in Jerusalem, the high priests and Jewish leaders brought a bunch of accusations against him and wanted me to sentence him to death. I told them that wasn't the way we Romans did things. Just because a man is accused, we don't throw him out to the dogs. We make sure the accused has a chance to face his accusers and defend himself of the charges. So when they came down here I got right on the case. I took my place in the courtroom and put the man on the stand. V. 17 is included for context.

### NIRV

#### **Festus Talks With King Agrippa**

A few days later King Agrippa and Bernice arrived in Caesarea. They came to pay a visit to Festus. They were spending many days there. So Festus talked with the king about Paul's case. He said, "There's a man here that Felix left as a prisoner. When I went to Jerusalem, the Jewish chief priests and the elders brought charges against the man. They wanted him to be found guilty.

"I told them that this is not the way Romans do things. We don't judge people before they have faced those bringing charges against them. They must have a chance to argue against the charges for themselves.

### New Life Version

#### **Festus Tells King Agrippa about Paul**

After a few days, King Agrippa and his wife, Bernice, came down to Caesarea. They went to Festus to greet him. They stayed there a few days. Festus told them about Paul. He said, "There is a man here who was left in prison by Felix. When I was at Jerusalem, the head religious leaders and the leaders of the people told me about him and asked me to say that he is guilty. I told them it was against the Roman law to hand over a man to be put to death before he stood face to face with those who had something against him and could speak for himself.

### **Thought-for-thought translations; dynamic translations; paraphrases:**

#### Casual English Bible

#### **KING AGRIPPA VISITS GOVERNOR FESTUS**

A few days later King Agrippa [3] and his sister Bernice [4] came down to Caesarea to welcome the new governor, Festus. Since the Jewish king and his sister were staying there for several days, Festus chatted with them about his Jewish prisoner, Paul. Festus said, "You might be interested in hearing about a prisoner I inherited from Felix. When I went over to Jerusalem recently, the top priests and other Jewish leaders asked me to convict the man—to just go ahead and declare him guilty.

"I said I couldn't do that. I told them Romans don't turn people over for execution without giving them a chance to defend themselves against their accusers in a court of law.

<sup>3</sup>25:13Herod Agrippa II (AD 28 to AD 100), great-grandson of Herod the Great, ruled the Jewish northland. That included Galilee and parts of what are now south Lebanon and west Jordan.

<sup>4</sup>25:13Bernice (AD 28 to AD 81). First-century writers reported that she lived with her brother beginning in the AD 40s, after failed marriages. Rumors are that she and her brother enjoyed each other's company a little too much from time to time.

#### Contemporary English V.

A few days later King Agrippa and Bernice came to Caesarea to visit Festus.

They had been there for several days, when Festus told the king about the charges against Paul. He said: Felix left a man here in jail, and when I went to Jerusalem, the chief priests and the Jewish leaders came and asked me to find him guilty. I told them that it isn't the Roman custom to hand a man over to people who are bringing charges against him. He must first have the chance to meet them face to face and to defend himself against their charges.

Goodspeed New Testament **Festus and Agrippa.**

When several days had intervened, King Agrippa and Bernice arrived at Caesarea, to congratulate Festus. And as they remained there for some time, Festus submitted the case of Paul to the king, remarking, "There is a man here who was left a prisoner by Felix, respecting whom, on my arrival in Jerusalem, the chief priests and Judean senators asked for sentence to be pronounced against him. I told them in reply that it was not a custom with the Romans to surrender any man, before the accused had his prosecutors face to face, and an opportunity afforded him of defending the charge brought against him.

The Living Bible

A few days later King Agrippa arrived with Bernice [She was his sister.] for a visit with Festus. During their stay of several days Festus discussed Paul's case with the king. "There is a prisoner here," he told him, "whose case was left for me by Felix. When I was in Jerusalem, the chief priests and other Jewish leaders gave me their side of the story and asked me to have him killed. Of course I quickly pointed out to them that Roman law does not convict a man before he is tried. He is given an opportunity to defend himself face-to-face with his accusers.

New Berkeley Version  
The Passion Translation

Several days later, King Agrippa and Bernice arrived at Caesarea for a visit with Festus.

During their stay of many days, Festus explained Paul's situation to the king to get his opinion on the matter, saying, "There is a man here whom Felix left as a prisoner. When I was in Jerusalem, the leading priests and Jewish elders pressed charges against him and demanded that I issue a guilty verdict against him. I explained to them that it is not our Roman custom to condemn any man before he has an opportunity to face his accusers and present his defense.

Plain English Version

**Festus told Agrippa about Paul**

After a few days, another country's big boss came to Caesarea. His name was Agrippa. And his young sister came with him. Her name was Bernice. They came to say hello to Festus, and to say, "We are happy because you are the new government boss over this country."

While they were there at Caesarea, Festus told Agrippa about Paul. He said, "I want to tell you about a prisoner here. Felix left him in jail here, and I'm not sure what to do with him. You see, I went to Jerusalem, and the Jewish ceremony bosses and elders there, they told me that this man did a lot of bad things. They asked me to say he is guilty, and to tell my soldiers to kill him.

But I told them, 'That's not how we Romans judge people. If somebody blames another person, we don't say that person is guilty until after we get them in front of a judge with the people that are blaming them. And we let that person say why they reckon they are not guilty.'

Radiant New Testament

**Festus Talks With King Agrippa**

A few days later King Agrippa and Bernice came to Caesarea to welcome Festus. They were there for several days, and that gave Festus a chance to speak with the king about Paul's case. He told him, "There's a man here that Felix left as a prisoner. When I went to Jerusalem, the Jewish chief priests and the elders brought charges against him. They wanted me to declare him guilty.

"I told them that's not the way Romans do things. We don't judge anyone before they've had the chance to face the people bringing charges against them and answer for themselves.



UnfoldingWord Simplified T. After several days, King Herod Agrippa arrived at Caesarea, along with his sister Bernice. They had come to pay their respects to Festus. King Agrippa and Bernice stayed many days in Caesarea. After some time had passed, Festus told Agrippa about Paul. He said, "There is a man here whom Felix kept in prison. When I went to Jerusalem, the chief priests and the Jewish elders came before me and asked me to condemn him to death. But I told them that when someone has been accused of a serious crime, it is not a custom for Romans to condemn a person immediately. Instead, we allow the accused man to stand face to face with his accusers and defend himself against what they say about him.

William's New Testament After the passing of a few days, King Agrippa and Bernice came to Caesarea to pay official respects to Festus, and as they stayed for several days, Festus laid Paul's case before the king. He said, "There is a man here who was left in prison by Felix, and when I was in Jerusalem, the Jewish high priests and elders presented their case against him, and continued to ask for a judgment against him. I answered them that it was not the Roman custom to give up anyone for punishment until the accused met his accusers face to face and had an opportunity to defend himself against their accusations.

### Partially literal and partially paraphrased translations:

American English Bible Then after several days had passed, **Agrippa (the king)** and **Bernice** [the king's sister] arrived in Caesarea to pay a courtesy visit on Festus. So, since they were to spend several days there, Festus laid the matter of Paul before the king, saying:  
 'There's a man here who was left as a prisoner by Felix.  
 'When I was in JeruSalem, the Chief Priests and Judean elders brought me some information about him and asked me to condemn him to death.  
 'But I told them that it isn't the Roman way to just hand a man over as a favor before he meets his accusers face-to-face and gets a chance to speak in his own defense.

Beck's American Translation .  
 Breakthrough Version After some days occurred, King Agrippa and Bernice made it to Caesarea where they greeted Festus. As they were spending more days there, Festus laid out the things regarding Paul to the king, saying, "There is a certain man who has been left a prisoner by Felix, concerning whom, when I became in Jerusalem, the head priests and the older men of the Jewish people showed me their case as they asked for justice against him, to whom I answered that it is not a custom of the Romans to be giving any person as an act of generosity before even the accused may have the complainants right in front of his face and he may receive a place of defense concerning the charge.

Common English Bible **King Agrippa informed about Paul**  
 After several days had passed, King Agrippa and Bernice arrived in Caesarea to welcome Festus. Since they were staying there for many days, Festus discussed the case against Paul with the king. He said, "There is a man whom Felix left in prison. When I was in Jerusalem, the Jewish chief priests and elders brought charges against him and requested a guilty verdict in his case. I told them it is contrary to Roman practice to hand someone over before they have faced their accusers and had opportunity to offer a defense against the charges.

Len Gane Paraphrase Some time later King Agrippa and Bernice came to Caesarea to welcome Festus. After they had been there a few days, Festus informed Paul's situation to the king, saying, "There is a certain man left a prisoner here by Felix, and when I was at Jerusalem, the chief priests and the Jewish elders told me about him, requesting that I would condemn him.

"I answered them, 'It is not the Roman's way to hand over any one to die before he who is accused have the accusers face to face [with him] and have permission to defend himself about the crime laid against him.'

A. Campbell's Living Oracles And when some days were passed, King Agrippa, and Bernice, came to Caesarea, to pay their respects to Festus.

And as they continued there many days, Festus laid before the king the case of Paul, saying, There is a certain man, left in bonds by Felix; concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews, informed me, desiring judgment against him. To whom I answered, that it is not the custom of the Romans to give up any man, till he that is accused have the accusers face to face, and be allowed an opportunity of making his defense, as to the crime laid to his charge.

New Advent (Knox) Bible Some days later, king Agrippa and Bernice came to Caesarea, to give Festus their greeting, and, since he was spending several days there, Festus put Paul's case before the king; There is a man here, he said, whom Felix left behind him in prison; and when I went to Jerusalem the chief priests and elders of the Jews denounced him to me, asking for his condemnation. I replied that it is not the Roman custom to pronounce a condemnation, until the accused man has been confronted with his accusers, and been given the opportunity to clear himself of the charge.

NT for Everyone

#### **Agrippa and Bernice**

After some days King Agrippa came to Caesarea, with Bernice, to greet Festus. They spent several days there, and during that time Festus put to the king the whole matter of Paul and the case against him.

"I have a man here," he said, "who was left by Felix as a prisoner. When I was up in Jerusalem, the chief priests and the Jewish elders came before me and asked me to pass sentence on him. My response was that it is not our Roman custom to hand anyone over until the accused has had a chance to look his accusers in the face and make a defense against the charges.

20<sup>th</sup> Century New Testament Some days later King Agrippa and Bernice came down to Caesarea, and paid a visit of congratulation to Festus; And, as they were staying there for several days, Festus laid Paul's case before the King. "There is a man here," he said, "left a prisoner by Felix, About whom, when I came to Jerusalem, the Jewish Chief Priest and the Councillors laid an information, demanding judgment against him. My answer to them was, that it was not the practice of Romans to give up any man to his accusers till the accused had met them face to face, and had also had an opportunity of answering the charges brought against him.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible

#### **King Agrippa and Bernice Visit Festus**

Several days later, King Agrippa and Bernice arrived in Caesarea and paid a courtesy call on Festus. Since they were staying there several days, Festus presented Paul's case to the king, saying, "There's a man who was left as a prisoner by Felix. When I was in Jerusalem, the chief priests and the elders of the Jews presented their case and asked that he be condemned. I answered them that it is not the Roman custom to give someone up [Other mss add *to destruction*] before the accused faces the accusers and has an opportunity for a defense against the charges.

Conservapedia Translation

After several days King Herod Agrippa II and his sister and consort Berenike II came to Caesaria to pay their respects to Festus. [This was a son of Herod Agrippa I and a client-king of Rome. The name "Berenike" means "bringer of victory" and is actually pronounced "Veroniki." ] When they had been there for many days, Festus described Paul's case to the king. He said, "There is a certain man left in custody by Felix."

"When I was at Jerusalem, the leading priests and elders of the Jews informed me about him, and wanted to have a judgment against him."

"I answered them that it is not the Roman way to deliver any man to be executed, until the accused meets the accusers face to face, and is allowed to answer for himself about the crime laid against him."

Revised Ferrar-Fenton Bible **Festus and Agrippa.**

When several days had intervened, King Agrippa and Bernice arrived at Caesarea, to congratulate Festus. And as they remained there for some time, Festus submitted the case of Paul to the king, remarking, "There is a man here who was left a prisoner by Felix, respecting whom, on my arrival in Jerusalem, the chief priests and Judean senators asked for sentence to be pronounced against him. I told them in reply that it was not a custom with the Romans to surrender any man, before the accused had his prosecutors face to face, and an opportunity afforded him of defending the charge brought against him.

Free Bible Version

Several days later, King Agrippa and his sister Bernice arrived in Caesarea and came to pay their respects to Festus.

They were staying some time so Festus presented Paul's case to the king, explaining, "There's a man that Felix left as a prisoner here. When I was in Jerusalem, the Jewish chief priests and leaders came and made accusations against him and asked me to sentence him. I replied that it is not according to Roman law to convict anyone without having them face their accusers and giving them the opportunity to defend themselves against the charges.

God's Truth (Tyndale)

After a certain days, king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there a good season, Festus rehearsed Pauls cause unto the king saying: there is a certain man left in prison of Felix, about whom when I came to Jerusalem, the high Priests and elders of the Jewes informed me, and desired to have judgement against him. To whom I answered: It is not the manner of the Romans to deliver any man, that he should perish, before that he which is accused, have the accusers before him, and have license to answer for himself concerning the crime laid against him: when they were come hither, without delay on the morrow I sat to give judgement, and commanded the man to be brought forth.

International Standard V

***King Agrippa Meets Paul***

After several days had passed, King Agrippa and Bernice came to Caesarea to welcome Festus. Since they were staying there for several days, Festus laid Paul's case before the king. He said, "There is a man here who was left in prison by Felix. When I went to Jerusalem, the high priests and the Jewish elders informed me about him and asked me to condemn him. I answered them that it was not the Roman custom to sentence a man to be punished until the accused met his accusers face to face and had an opportunity to defend himself against the charge.

UnfoldingWord Literal Text

Now after some days had passed, King Agrippa and Bernice came down to Caesarea to pay their respects to Festus. After they had been there for many days, Festus presented to the king the things concerning Paul. He said, "There is a certain man who was left here as a prisoner by Felix. When I was in Jerusalem, the chief priests and the elders of the Jews brought charges against this man, asking for a sentence of condemnation against him. I answered them that it is not the custom of the Romans to hand over any person before the one who is accused may have the opportunity to face his accusers, and may make a defense concerning the charges.

Weymouth New Testament

A short time after this, Agrippa the king and Bernice came to Caesarea to pay a complimentary visit to Festus; and, during their rather long stay, Festus laid Paul's case before the king. "There is a man here," he said, "whom Felix left a prisoner, about whom, when I went to Jerusalem, the High Priests and the Elders of the Jews made representations to me, begging that sentence might be pronounced against

him. My reply was that it is not the custom among the Romans to give up any one for punishment before the accused has had his accusers face to face, and has had an opportunity of defending himself against the charge which has been brought against him.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible

And some days having elapsed, king Agrippa and Bernice arrived into Caesarea, embracing Festus.

And when they had remained there many days, Festus declared the things of Paul to the king, saying, A certain man is left behind a prisoner by Felix,

Concerning whom, on my being at Jerusalem, the head priests and the elders of the Jews made a statement to me, asking a judgment against him,

To whom I answered, It is absolutely not the custom with Romans to grant any man to be destroyed, before that the one being formally charged has those formally charging him face to face, and the defense takes place concerning the accusation.

New American Bible (2011)

#### **Paul before King Agrippa.**

When a few days had passed, King Agrippa and Bernice\* arrived in Caesarea on a visit to Festus. Since they spent several days there, Festus referred Paul's case to the king, saying, "There is a man here left in custody by Felix.<sup>a</sup> When I was in Jerusalem the chief priests and the elders of the Jews brought charges against him and demanded his condemnation. I answered them that it was not Roman practice to hand over an accused person before he has faced his accusers and had the opportunity to defend himself against their charge.

\* [25:13] King Agrippa and Bernice: brother and sister, children of Herod Agrippa I whose activities against the Jerusalem community are mentioned in Acts 12:1–19. Agrippa II was a petty ruler over small areas in northern Palestine and some villages in Perea. His influence on the Jewish population of Palestine was insignificant.

a. [25:14] 24:27.

New Catholic Bible

**Paul's Fourth Trial—before Agrippa.**<sup>[c]</sup> Some days later, King Agrippa and Bernice arrived in Caesarea to pay their respects to Festus. 14 Since they spent several days there, Festus raised the subject of Paul's case before the king, saying, "There is a man here who was left in custody by Felix. 15 When I was in Jerusalem, the chief priests and the elders of the Jews brought charges against him and requested his condemnation. 16 I told them that it was not the custom of the Romans to hand over anyone before he had met his accusers face to face and had had an opportunity to defend himself against their charges.

[c] Paul has already appeared in the presence of Drusilla (Acts 24:24); this time, he meets Agrippa and Bernice. The three children of Herod Agrippa I (Acts 12:1) have made his acquaintance. Bernice has also become famous because of her ties to Titus. The meeting takes place in a formal setting. The Roman governor probably thinks that his guests who are Jewish in origin can shed light on the dispute. Before giving a kind of curriculum of life, Paul places into evidence the Christian belief in the resurrection and shows Christianity as the fulfillment of the Jewish hope for the betterment of all human beings.

We now read the third account of Paul's conversion (see Acts 9:1-19; 22:1-21), which puts more emphasis on Paul's mission being in accord with prophetic callings in the Old Testament. It is a splendid Christian biography of Paul, a vision of Christianity as the fulfillment of the destiny of Israel, and a profession of faith in the Resurrection of Jesus being for the salvation of all human beings.

New Jerusalem Bible

Some days later King Agrippa and Bernice arrived in Caesarea and paid their respects to Festus. Their visit lasted several days, and Festus put Paul's case before the king, saying, 'There is a man here whom Felix left behind in custody, and while I was in Jerusalem the chief priests and elders of the Jews laid information

against him, demanding his condemnation. But I told them that Romans are not in the habit of surrendering any man, until the accused confronts his accusers and is given an opportunity to defend himself against the charge.

**NRSV (Anglicized Cath. Ed.) Festus Consults King Agrippa**

After several days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. Since they were staying there for several days, Festus laid Paul's case before the king, saying, 'There is a man here who was left in prison by Felix. When I was in Jerusalem, the chief priests and the elders of the Jews informed me about him and asked for a sentence against him. I told them that it was not the custom of the Romans to hand over anyone before the accused had met the accusers face to face and had been given an opportunity to make a defence against the charge.

**Revised English Bible–1989**

Some days later King Agrippa and Bernice arrived at Caesarea on a courtesy visit to Festus. They spent some time there, and during their stay Festus raised Paul's case with the king. "There is a man here", he said, "left in custody by Felix; and when I was in Jerusalem the chief priests and elders of the Jews brought a charge against him, demanding his condemnation. I replied that it was not Roman practice to hand a man over before he had been confronted with his accusers and given an opportunity of answering the charge.

**Jewish/Hebrew Names Bibles:**

**Complete Jewish Bible**

After some days, King Agrippa and Bernice arrived at Caesarea to pay their respects to Festus. Since they were staying on there for some time, Festus had the opportunity to acquaint the king with Sha'ul's situation. "There is a man here," he said, "who was left behind in custody by Felix. When I was in Yerushalayim, the head cohanim and the elders of the Judeans informed me about him and asked me to pronounce judgment against him. My answer to them was that it is not the custom with Romans to give up an accused man just to grant a favor, before he has met his accusers face to face and had the opportunity to defend himself against the charge.

**Hebraic Roots Bible**

And some days having passed, Agrippa the king and Bernice arrived at Caesarea, greeting Festus.

And when they stayed there more days, Festus set out to the king the things as to Paul, saying, A certain man has been left a prisoner by Felix, about whom, on my being in Jerusalem, the chief priests and the elders of the Jews made a statement, and desired that I would pass judgment upon him in their favor. to whom I answered, It is not a custom with Romans to give up any man to destruction before the one being accused may have the accusers face to face, and may receive place of defense concerning the charge.

**Holy New Covenant Trans.**

A few days later, King Herod Agrippa and Bernice came to Caesarea to visit Festus. They stayed there many days. Festus told the king about Paul's case. Festus said, "There is a man whom Felix left in prison. When I went to Jerusalem, the most important priests and the Jewish elders made charges against him. These Jews wanted me to order his death. But I answered, 'When a man is accused of doing something wrong, Romans do not give the man to other people to judge. First, the man must face the people who are accusing him. Then he must be allowed to defend himself against their charges.'

**The Scriptures 2009**

And certain days having passed, Sovereign Agrippa and Bernike came to Caesarea to greet Festus.

And when they had spent many days there, Festus laid Sha'ul's case before the sovereign, saying, "There is a man here whom Felix left as a prisoner, about whom the chief priests and the elders of the Yehuḥim informed me, when I was in Yerushalayim, asking for a judgment against him.



Tree of Life Version "To them I answered, 'It is not the Roman practice to give up any man to destruction before the accused meets the accusers face to face, and has a chance to answer for himself concerning the charge against him.'

Now after several days had passed, King Agrippa and Bernice arrived at Caesarea to pay their respects to Festus.

While they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man left behind as a prisoner by Felix.

When I was in Jerusalem, the ruling kohanim and elders of the Judeans brought charges against him, asking for a judgment against him.

I answered them that it is not Roman practice to turn over anyone before the accused meets his accusers face to face and has an opportunity to make his defense concerning the charges.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...days but passing (some) ones Agrippa The King and Bernice come to caesarea Greeting the festus as but more days [They] stayed there The Festus [to] the king places the [things] in the paul Saying Man Someone is Having Been Left by felix Prisoner about whom becoming me to jerusalem notify {me} The Priests (Chief) and The [Men] Older [of] the jews Asking against him justice to whom\* [I] answer for not is Custom [for] romans to grant (favor) someone man before than The [Man] Being Accused in face may have the accusers place also [of] defense [He] may receive about the accusation...

Awful Scroll Bible What is more, there thoroughly-coming-to-be several days, king Agrippa and Bernice become accordingly-opposite to Cæsarea, willing to greet Festus.

Furthermore, as he was spending-throughout that place many days, Festus himself set-amidst that according to Paul, to the governing leader, speaking out, "There is a certain man having been left-down in bonds by Felix,

(")about whom, me coming about in Jerusalem, the chief-priests and the elders of the Jews, expose-from-among themselves, asking for themselves justice against him,

(")with regards to whom I resolve-out, that it is not a custom with Roman citizens, to give graciously any man to be destroyed-away, before either he being accordingly-to-a-forum to, would hold they accordingly-to-a-forum to him, accordingly to the face, and would obtain a place for considering-away, concerning the called-from-among.

Concordant Literal Version Now, some days elapsing, Agrippa, the king, and Bernice arrive at Caesarea, greeting Festus."

Now as they tarried more days there, Festus submitted Paul's affairs to the king, saying, "There is a certain man, left prisoner by Felix,

concerning whom, at my coming to Jerusalem, the chief priests and the elders of the Jews inform, requesting his conviction,

to whom I answered that it is not the custom for Romans to surrender as a favor any man ere the accused may have the accusers face to face, besides getting a defensive position concerning the indictment."

exeGesés companion Bible And some days having passed,  
sovereign Agrippa and Bernice  
arrive in Kaisaria to salute Phestus.  
And tarrying there many days,  
Phestus propounds the cause of Paulos  
to the sovereign, wording,  
There is some man left prisoner by Phelix:  
about whom, when I became in Yeru Shalem,  
the archpriests and the elders

Orthodox Jewish Bible	<p>of the Yah Hudiym manifested,          asking to have judgment against him:          to whom I answered,          It is not the custom of the Romans          to give any human as a charism for destruction,          ere the accused has the accusers face to face,          and take his pleading concerning his accusation.          After several yamim had passed, Agrippa HaMelech and Bernice arrived in          Caesarea, having paid their respects to Festus.          And while they were spending many yamim there, Festus laid out to the Melech the          things with respect to Rav Sha'ul, saying, "There is a man here who was left behind          in the beis hasohar by Felix.          "When I went to Yerushalayim, the Rashei Hakohanim and the Zekenim of the          Yehudim informed me about this man, requesting keneged him a sentence of          condemnation.          "I answered them that it violated Roman law to hand over any man before the          accused met face to face with his accusers and had an opportunity for a          hitstaddekut (defense) concerning the accusation.</p>
Rotherham's Emphasized B.	<p><b>§ 43. King Agrippa, informed by Festus of Paul, wishes to hear him.</b>          And   some days having gone by    Agrippa the king and Bernicè  came down to          Cæsarea_ to salute Festus. And &lt;as they were spending more days there&gt;  Festus           repeated  unto the king _ the things relating to Paul, saying—            A certain man   hath been left behind by Felix_  as a prisoner ; concerning whom           when I happened to be in Jerusalem  the High-priests and the Elders of the Jews          laid information, claiming against him a condemnation: unto whom I made          answer—That it is not a custom with Romans_ to grant as a favour any man_ before          the accused  face to face  should have his accusers, and  opportunity of defence           should receive_ concerning the charge.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Now several days later, <sup>[c]</sup>Agrippa [I] the king and <sup>[d]</sup>Bernice [his sister] arrived at          Caesarea and paid their respects to Festus [the new governor]. While they were          spending many days there, Festus laid Paul's case before the king, saying, "There          is a man here who was left as a prisoner by Felix. When I was at Jerusalem, the          chief priests and the elders of the Jews [told me about him and] brought charges          against him, petitioning for a sentence of condemnation against him. I told them          that it was not the custom of the Romans to hand over any man [for punishment]          before the accused meets his accusers face to face and has the opportunity to          defend himself against the charges.          [c] Herod Agrippa II was the seventh and last of the Herods mentioned in the NT.          [d] Eldest daughter of Herod Agrippa I</p>
An Understandable Version	<p>After a number of days King Agrippa [Note: This man was the great grandson of          Herod the Great. See Matt. 2:1] and [his wife] Bernice arrived at Caesarea and          came to greet Festus.          While they stayed there [with him] for many days, Festus discussed Paul's case with          the king, saying, "There is this man [named Paul] who was left in custody by Felix.          When I was at Jerusalem, the leading priests and the Jewish elders presented his          case before me to make a judgment against him. I answered them that it is not the          custom of the Romans to turn over any person [for sentencing] before he is faced          by his accusers and has had the opportunity to defend himself against the charges          made against him.</p>
The Expanded Bible	<p><b>Paul Before King Agrippa</b></p>

A few days later King Agrippa [<sup>c</sup> Agrippa II, the Jewish king who ruled parts of Palestine from ad 52 to 92] and Bernice [<sup>c</sup> Agrippa's sister and probably his lover] came to Caesarea to visit [or welcome; pay their respects to] Festus. They stayed there for some time [<sup>L</sup> many days], and Festus told the king about Paul's case. Festus said, "There is a man that Felix left in prison. When I went to Jerusalem, the leading [<sup>T</sup> chief] priests and the elders there made charges against him, asking me to sentence him to death [<sup>L</sup> sentence/condemn him]. But I answered, 'When a man is accused of a crime, Romans do not [<sup>L</sup> it is not a custom for Romans to] hand him over until he has been allowed to face his accusers and defend himself against their charges.'

Jonathan Mitchell NT

Now with the elapsing of some days, Agrippa the king and Bernice arrived in Caesarea, paying their respects to Festus.

So, as they were spending more days there, Festus submitted the matters regarding Paul to the king, saying, "There is a certain man left a prisoner by Felix concerning whom, at my coming to be in Jerusalem, the chief (or: ranking) priests and the older men (or: elders) of the Jews brought to light information, while repeatedly asking a decision (or: judgment) of condemnation against him.

"— to which men I made the decided reply that it is not [the] custom for Romans to hand over any person as a favor before the one being accused might have the accusers face to face, as well as receive a place for (= have opportunity to make) a defense concerning the indictment (or: charge).

Syndein/Thieme

And after certain days King Agrippa {kingdom is in the North} and Bernice came unto Caesarea to greet Festus.

(Note: Agrippa is Herod Agrippa II and Drusilla's brother. Agrippa is living in incest with his sister Bernice. Bernice is the redhead and the one with which Drusilla is very envious and competitive. Historians have declared Bernice to be even more beautiful than Cleopatra and twice as dangerous. The Roman Senate would not permit the emperor Titus to marry Bernice when she was in her fifties and still phenomenally beautiful. When Felix took Drusilla to Rome, then Agrippa and Bernice came back to their hometown. They did not care for Drusilla.)

And when they had been there many days, Festus submitted for an opinion Paul's cause unto the king, keeping on saying, "There is a certain noble man {indicates respect for Paul} left in bonds by Felix."

"About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him."

"To whom I answered, 'It is not the manner of the Romans to deliver any man, before that he which is accused . . . have the accusers face to face . . . and receives an opportunity to defend himself concerning the crime of which he is accused.' "

{Note: Festus is putting himself in the best light in telling Agrippa! To get the setting correct, remember this discussion is going on in the middle of a social occasion. This is just conversation and is not an official remembrance of the event.}

Translation for Translators

### **Festus told King Agrippa about Paul.**

*Acts 25:13-22*

After several days, King *Herod* Agrippa arrived at Caesarea, along with *his younger sister* Bernice. They had come to formally welcome Festus as the *new Governor of the province*. King Agrippa and Bernice stayed many days in Caesarea. While *they were* there, Festus told Agrippa about Paul. He said to the king, "There is a man here whom Felix kept in prison *while he was governor*. He left him *there when his time as governor ended*. When I went to Jerusalem, the chief priests and *the other* Jewish elders told me that this man had done many things *against their laws*. They asked me to condemn him *to be executed* {judge him *so that people could kill him*}. But I told them that when someone has been accused *of a crime*, we Romans do not immediately ◀condemn that person/declare that person to be guilty▶. First, we *command* him to stand before the people who are accusing him and to say whether

## The Voice

or not he has done those things. *After that, the judge will decide what to do with him.*

Several days later, the provincial king Agrippa arrived in Caesarea with his wife Bernice to welcome the new governor. Their visit lasted several days, which gave Festus the chance to describe Paul's case to the king.

**Festus:** Felix left me some unfinished business involving a prisoner *named Paul*. When I was in Jerusalem, I got an earful about him from the chief priests and Jewish elders. They wanted me simply to decide against him, but I informed them that we Romans don't work that way. We don't condemn a person accused of a crime unless the accusers present their case in person so the accused has ample opportunity to defend himself against the charge.

## Bible Translations with Many Footnotes:

## Lexham Bible

***Festus Asks King Agrippa for Advice***

**Now after** [\*Here "after" is supplied as a component of the temporal genitive absolute participle ("had passed")] **some days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. And while they were staying there many days, Festus laid out the case against Paul to the king, saying, "There is a certain man left behind by Felix as a prisoner, concerning whom when** [\*Here "when" is supplied as a component of the temporal genitive absolute participle ("was")] **I was in Jerusalem the chief priests and the elders of the Jews presented evidence, asking for a sentence of condemnation against him. To them** [Literally "whom"] **I replied that it was not the custom of the Romans to give up any man before the one who had been accused met his** [\*Literally "the"; the Greek article is used here as a possessive pronoun] **accusers face to face and received an opportunity for a defense concerning the accusation.**

## NET Bible®

***Festus Asks King Agrippa for Advice***

After several days had passed, King Agrippa<sup>48</sup> and Bernice arrived at Caesarea<sup>49</sup> to pay their respects<sup>50</sup> to Festus.<sup>51</sup> While<sup>52</sup> they were staying there many days, Festus<sup>53</sup> explained Paul's case to the king to get his opinion,<sup>54</sup> saying, "There is a man left here as a prisoner by Felix. When I was in Jerusalem,<sup>55</sup> the chief priests and the elders of the Jews informed<sup>56</sup> me about him,<sup>57</sup> asking for a sentence of condemnation<sup>58</sup> against him. I answered them<sup>59</sup> that it was not the custom of the Romans to hand over anyone<sup>60</sup> before the accused had met his accusers face to face<sup>61</sup> and had been given<sup>62</sup> an opportunity to make a defense against the accusation.<sup>63</sup>

<sup>48sn</sup> King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (Ant. 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome (Josephus, J. W. 2.16.4 [2.345-401]).

<sup>49sn</sup> Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

map For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>50tn</sup> BDAG 144 s.v. ἀσπάζομαι 1.b states, "Of official visits pay one's respects to...Ac 25:13."

<sup>51sn</sup> See the note on Porcius Festus in 24:27.

Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

<sup>52tn</sup> BDAG 1105-6 s.v. ὡς 8.b states, “w. pres. or impf. while, when, as long as...Ac 1:10; 7:23; 9:23; 10:17; 13:25; 19:9; 21:27; 25:14.”

<sup>53sn</sup> See the note on Porcius Festus in 24:27.

Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

<sup>54tn</sup> Grk “Festus laid Paul’s case before the king for consideration.” BDAG 74 s.v. ἀνατίθημι 2 states, “otherw. only mid. to lay someth. before someone for consideration, declare, communicate, refer w. the added idea that the pers. to whom a thing is ref. is asked for his opinion lay someth. before someone for consideration...Ac 25:14.”

<sup>55map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>56tn</sup> BDAG 326 s.v. ἐμφανίζω 3 has “to convey a formal report about a judicial matter, present evidence, bring charges...ἐ. περί τινος concerning someone 25:15.”

<sup>57tn</sup> Grk “about whom.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced with a personal pronoun (“him”) and a new sentence started in the translation at the beginning of v. 15 (where the phrase περὶ οὗ [peri Jou] occurs in the Greek text).

<sup>58tn</sup> BDAG 516 s.v. καταδίκη states, “condemnation, sentence of condemnation, conviction, guilty verdict...αἰτε σθαι κατά τινος κ. ask for a conviction of someone Ac 25:15.”

<sup>59tn</sup> Grk “to whom I answered.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced with a personal pronoun (“them”) and a new sentence started in the translation at the beginning of v. 16.

<sup>sn</sup> “I answered them.” In the answer that follows, Festus is portrayed in a more positive light, being sensitive to justice and Roman law.

<sup>60tn</sup> Grk “any man.” This is a generic use of ἄνθρωπος (anqrwpos).

<sup>61tn</sup> Or “has met his accusers in person.”

<sup>62tn</sup> Grk “and receives.”

<sup>63tn</sup> Or “indictment” (a legal technical term). BDAG 273-74 s.v. ἔγκλημα 1 states, “legal t.t....ἀπολογία περὶ το ἐ. defense against the accusation Ac 25:16.” L&N 56.6 defines ἔγκλημα (enklhma) as “(a technical, legal term) a formal indictment or accusation brought against someone – ‘indictment, accusation, case.’ ... ‘and might receive an opportunity for a defense against the indictment’ Ac 25:16.”



## The Spoken English NT

**Festus Asks for Advice from King Agrippa**

A few days later, King Agrippa and Bernice visited Caesarea<sup>g</sup> to welcome<sup>h</sup> Festus. And since they were spending quite a few days there, Festus laid out the case against Paul for him. He was saying, "There's a certain man that Felix left behind as a prisoner. When I was in Jerusalem, the chief priests and the elders of Judea<sup>i</sup> brought charges against him and asked for a judgment against him. I told them<sup>j</sup> it's not the Roman custom to hand somebody over as a favor. First<sup>k</sup> the accused person gets to see the accusers face to face and have a chance to make a defense as to the accusation.

<sup>g</sup> Prn. sezz-a-ree-a.

<sup>h</sup> Some mss have, "and welcomed."

<sup>i</sup> Or "of the Jews."

<sup>j</sup> Lit. "I replied to them."

<sup>k</sup> Lit. "...favor, before." Verses 14-16 are one long sentence.

## Wilbur Pickering's New T.

**Agrippa**

Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea to congratulate Festus.

Since they were spending many days there, Festus laid Paul's case before the king, saying: "There is a certain man left a prisoner by Felix; about whom, when I was in Jerusalem, the chief priests and the elders of the Jews informed me, asking for punishment against him; to whom I answered that it is not a custom with Romans to deliver any man to destruction<sup>8</sup> before the accused has his accusers face to face and has opportunity for defense against the accusation.<sup>9</sup>

(8) Some 7.5% of the Greek manuscripts omit 'to destruction' (as in NIV, NASB, LB, TEV, etc.).

(9) I wonder if he really said that.

**Literal, almost word-for-word, renderings:**

## A Faithful Version

Now when certain days had passed, King Agrippa and Bernice came down to Caesarea to greet Festus.

And after they had been there many days, Festus set before the king the things relating to Paul, saying, "There is a certain man, left here by Felix as a prisoner, Against whom, when I was in Jerusalem, the chief priests and the elders of the Jews presented allegations, seeking judgment against him; To whom I answered that it is not the custom of the Romans to give up any man to die before he has been accused, but to have the opportunity to meet his accusers face to face, and to defend himself concerning the accusation.

## Analytical-Literal Translation

Then some days having passed, Agrippa the king and Bernice arrived in Caesarea, having greeted Festus.

So while he was staying there many days, Festus laid before the king the [things] concerning Paul, saying, "There is a certain man having been left by Felix [as] a prisoner, about whom, me having been [or, while I was] in Jerusalem, the chief priests and the elders of the Jews informed [me], asking for punishment against him; to whom I answered that it is not a custom with Romans to be giving [as] a favor any person to destruction even before the one being accused may have [fig., meets] the accusers face to face and may receive an opportunity for defense concerning the charge.

## Benjamin Brodie's trans.

However, after some days passed, King Agrippa and Bernice came down to Caesarea to greet Festus, And when they had spent many days there, Festus laid the things concerning Paul before the king, saying: "There is a certain man who was left behind a prisoner by Felix, Concerning whom, when I was in Jerusalem, the chief priests and Jewish elders brought formal charges and requested a sentence of condemnation against him, Face-to-face to whom [backroom talk with chief

priests and elders] I answered with discernment that it is not a custom of the Romans to deliver any man before the one who has been accused has the appearance of the accusers present and has an opportunity to present a defense with reference to the accusation [criminal charge].

Berean Literal Bible

Now some days having passed, Agrippa the king and Bernice came down to Caesarea, greeting Festus.

And as they stayed there many days, Festus laid before the king the things relating to Paul, saying, "There is a certain man left by Felix as a prisoner, concerning whom, on my having been in Jerusalem, the chief priests and the elders of the Jews made a presentation, asking judgment against him, to whom I answered that it is not the custom with Romans to give up any man before that the one being accused may have it to face the accusers, and he may have the opportunity of defense concerning the accusation.

Bond Slave Version

And after certain days king Agrippa and Bernice came to Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix: About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

Charles Thomson NT

Some days after, king Agrippa and Bernice came down to Caesarea to pay their respects to Festus, and as they spent many days there Festus stated Paul's case to the king, saying, There is a man who was left a prisoner by Felix, concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid an information, soliciting judgment against him. To whom I made answer that it is not customary with the Romans to give up any man to destruction, till he who is accused is confronted with his accusers, and hath an opportunity to make a defence respecting the charge: therefore when they came hither, I without any delay ascended the tribunal the next day, and ordered the man to be brought up. V. 17 is included for context.

Far Above All Translation

Now when a number of days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus.

And when he had spent several days there, Festus set Paul's case out to the king, and said, "There is a certain man who was left by Felix, a prisoner, concerning whom when I was in Jerusalem the senior priests and elders of the Jews explained a case, asking for a penalty against him. And I replied to them that it is not the custom for Romans to hand over any man to the death penalty before the accused has the accusers face to face, and receives an opportunity for defence concerning the accusation.

Legacy Standard Bible

#### **Festus and Agrippa Discuss Paul's Trial**

Now when several days had passed, King Agrippa and Bernice arrived at Caesarea [e]and greeted Festus. And while they were spending many days there, Festus laid Paul's case before the king, saying, "There is a man who was left as a prisoner by Felix; and when I was at Jerusalem, the chief priests and the elders of the Jews brought charges against him, asking for a sentence of condemnation against him. I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face and has an opportunity to make his defense against the charges.

Literal New Testament

AND DAYS HAVING PASSED CERTAIN, AGRIPPA THE KING AND BERNICE CAME DOWN TO CAESAREA, SALUTING FESTUS.  
AND WHEN MANY DAYS THEY STAYED THERE FESTUS THE KING LAID BEFORE THE THINGS RELATING TO PAUL, SAYING, A MAN CERTAIN THERE IS LEFT BY FELIX A PRISONER,

CONCERNING WHOM, BEING ON MY IN JERUSALEM, MADE A REPRESENTATION THE CHIEF PRIESTS AND THE ELDERS OF THE JEWS, ASKING AGAINST HIM JUDGMENT :  
 TO WHOM I ANSWERED, IT IS NOT A CUSTOM WITH ROMANS TO GIVE UP ANY MAN TO DESTRUCTION, BEFORE HE BEING ACCUSED FACE TO FACE MAY HAVE THE ACCUSERS, AND OPPORTUNITY OF DEFENCE HE MAY GET CONCERNING THE ACCUSATION.

Literal Standard Version

And certain days having passed, Agrippa the king, and Bernice, came down to Caesarea greeting Festus, and as they were continuing there more days, Festus submitted to the king the things concerning Paul, saying, "There is a certain man, left by Felix, a prisoner, about whom, in my being at Jerusalem, the chief priests and the elders of the Jews laid information, asking a decision against him, to whom I answered, that it is not a custom of Romans to make a favor of any man to die, before that he who is accused may have the accusers face to face, and may receive place of defense in regard to the charge laid against [him].

Modern English Version

**Paul Before Agrippa and Bernice**

After several days King Agrippa and Bernice arrived at Caesarea to welcome Festus. When they had been there many days, Festus stated Paul's case to the king, saying, "There is a man left as a prisoner by Felix. When I was at Jerusalem, the chief priests and the elders of the Jews informed me about him, asking for a sentence against him.

"I answered, 'It is not the custom of the Romans to deliver any man to die before he who is accused meets the accusers face to face and has the opportunity to make his defense concerning the charge brought against him.'

Modern Literal Version 2020

Now *after* some days elapsed, Agrippa the King and Bernice arrived in Caesarea and greeted Festus.

Now as he was staying there many days, Festus submitted to the King, the things according-to Paul's case, saying, There is a certain man, a prisoner, who has been left *behind* by Felix; concerning whom, having happened of me {i.e. when I got} into Jerusalem, the high-priests and the elders of the Jews disclosed *things to me*, asking for a sentence against him. To whom I answered, It is not a custom with Romans to grant *as a favor* any man to destruction, preferably before he who is accused, might have the accusers according-to face {i.e face to face}, and might receive a chance for defense concerning the accusation.

**The gist of this passage:**

King Agrippa II and his sister Bernice come to visit Festus. Festus explains the situation he is in with Paul, but taking no blame for it.

13-16

Acts 25:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- raɪ]	days; time; years, age, life	feminine plural noun; genitive/ablative case	Strong's #2250
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
diagínomai (διαγίνομαι) [pronounced dee-ag- IHN-om-ahee]	passing; being through, continuing; being between, intervening, when used of time, having intervened (elapsed, passed); meanwhile	feminine plural, aorist (deponent) middle participle; genitive/ablative case	Strong's #1230

## Acts 25:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinōn (τινων) [pronounced <i>tihn-own</i> ]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; some from; of some, from some time, awhile; only</i>	feminine plural; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

**Translation:** Now, [after] the passing of some days,...

A few days pass. We do not know how many, but let's say a week.

Sometimes these phrases are very significant. Festus appears, from all accounts, to be a much better administrator than Felix. We have observed previously how, after three days being in office, Festus went to Jerusalem, hoping to sort out Paul's case. We saw that upon his return from Jerusalem, the very next day, he had Paul in the (open air) courtroom.

However, the number of days that he was in Jerusalem is somewhere between 8 and 10, suggesting that his memory is rather hazy (how many dinners and parties did he attend?).

Here, we have another unspecified number of days. I would suggest that Festus is rather panicked as to what just took place. He went to Caesarea as a problem solver, he begins to solve that problem of Paul, and, suddenly, his first case is appealed to Cæsar. He did not want that. The least competent administrator in the world could have done that.

He should have sorted out the case and dispensed with it. That is what a good administrator would have done.

## Acts 25:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas (Ἀγρίππας) [pronounced <i>ag-RHIP-pas</i> ]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; nominative case	Strong's #67
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Berníkē (Βερνίκη) [pronounced <i>ber-NEE-kay</i> ]	<i>bring victory; transliterated, Bernice</i>	feminine singular proper noun; a person; nominative case	Strong's #959



Acts 25:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katantáō (καταντάω) [pronounced <i>kat-an-TAH-oh</i> ]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2658
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisáreia (Καيسάρεια) [pronounced <i>kahee-SAHR-ee-ah</i> ]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location	Strong's #2542

**Translation:** ...Agrippa the king and Bernice arrived in Caesarea,...

This is Herod Agrippa II, the son of Herod Agrippa and grandson of Herod the Great. Bernice is his sister (along with Mariamne, and Drusilla, who was the second wife of the Roman procurator Antonius Felix). See the [Herod Family Chart](#) in the [Addendum](#).

This suggests that Paul is going to interact with more royalty. In the ancient world, there were generally two sets of celebrities: royalty and war heroes. Paul, for a few years, will find himself in the room with various members of royalty.

See [The Herod Family Tree](#) (a graphic) (in the [Addendum](#))

It is reported by historian Flavius Josephus that Agrippa and his sister Bernice were in an incestuous relationship (which is called gossip in Wikipedia<sup>20</sup>).

The power relationship is rather complex. In A.D. 53, Herod Agrippa II was made king over the territories previously governed by Philip, namely, Batanea, Trachonitis and Gaulonitis, and the kingdom of Lysanias in Abila. In A.D. 55, Emperor Nero added to Agrippa's realm the cities of Tiberias and Taricheae in Galilee, and Livias (Iulias), with fourteen villages near it, in Peraea. These cities are in Galilee, Peraea, and up in Batanaea.<sup>21</sup>

**Palestine Provinces in Jesus' Time** (a map); from [Jesus Story](#); accessed June 4, 2022.

It appears that, for whatever reason, given the description in Wikipedia, that Herod Agrippa II was assigned specific cities from Rome rather than territories. In addition to this, Agrippa apparently chose the High Priest for Jerusalem as well.



<sup>20</sup> From [https://en.wikipedia.org/wiki/Herod\\_Agrippa\\_II](https://en.wikipedia.org/wiki/Herod_Agrippa_II) accessed June 4, 2022.

<sup>21</sup> From [https://en.wikipedia.org/wiki/Herod\\_Agrippa\\_II](https://en.wikipedia.org/wiki/Herod_Agrippa_II) accessed June 4, 2022.



It would appear that Agrippa and Festus were almost of an equal rank, with Agrippa slightly outranking him. Did Agrippa want additional lands to govern? It appears that Agrippa went to Festus almost as an equal, perhaps to officially welcome him into the rulership elite in Rome; and perhaps to scope things out for himself. This is all taking place around A.D. 59.

Acts 25:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahēe]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #782
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Phēstos (Φῆστος) [pronounced FACE-toss]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; accusative case	Strong's #5347

**Translation:** ...greeting Festus.

Agrippa and Bernice have come to Caesarea to greet Festus. I am assuming that this is protocol, to some degree. Were there other intentions of Agrippa at this time? We do not know.

Agrippa appears to have developed great power in Jerusalem, as he will try to reason with the people there, circa 66 A.D. not to rebel against Rome (sage advice). I do not know what took place between A.D. 59 and 66 with regards to Herod Agrippa II. Is Agrippa's pleading with the religious hierarchy related to an increase of power over Jerusalem? It could be that, he went to Jerusalem to obtain help with the Jewish people throughout his kingdom, to calm them down and to keep them from rebelling against Rome. No one would want the chaos of war in their kingdom.

Acts 25:13 **Now, [after] the passing of some days, Agrippa the king and Bernice arrived in Caesarea, greeting Festus.** (Kukis mostly literal translation)

On Festus's mind was Paul's appeal. He has been in office there for less than a month, and already, there is a judicial appeal coming out of Caesarea. This makes him look bad. This makes him seem incompetent.

King Agrippa and his sister Bernice arrive in Caesarea, very likely to give a royal welcome to Festus. We do not have any idea if there is any underlying motivation here. In fact, the very mention of this might cloud your judgment regarding what is taking place. I only mention it, as all that we are studying may not be taking place on the surface.

The interplay between Agrippa, Festus, even Felix and Cæsar (who is Nero, at this time) is not always to be found at surface level. Compare this to Paul, who has been unjustly jailed for two years, knows about a previous plot to kill him, who certain suspects that the Jewish religious leaders are a part of that plot. All he wants to do is teach the Word of God and evangelize with the name of Jesus. I would suggest to you that Paul has very fond memories of his three missionary tours and wishes that he could go back to that.

Acts 25:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i> ]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine plural adjective; comparative; accusative case	Strong's #4119
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
diatribō (διατρίβω) [pronounced <i>dee-at-REE-bow</i> ]	<i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1304
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563

**Translation:** *As they would spend more days there,...*

After some greetings, it became apparent that Agrippa and Bernice would be staying in Caesarea for a few more days (perhaps a week or more?).

There could be a variety of motivations for Agrippa and Bernice. The one which stands out to me is seizing more power. They are aware of the changing of the guard in Caesarea. Perhaps Agrippa would like Jerusalem and Caesarea added to the cities over which he has jurisdiction?

Sometime when a new power comes on the scene, other powers simply want to check the new power out. Sometimes a new power on the scene throws parties to celebrate his new position. Perhaps this was a simple social visit (I would place this at the bottom of my suggested motivations for what is taking place).

Acts 25:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēstos (Φῆστος) [pronounced <i>FACE-toss</i> ]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347

Acts 25:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, dative, locative or instrumental case	Strong's #935
anatithemai (ἀνατίθεμαι) [pronounced <i>an-at-IHTH-em-ahee</i> ]	<i>to lay out, to set forth (in words), to communicate</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #394
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972

**Translation:** ...Festus laid out to the king the [facts] according to [the case of] Paul.

Festus decided to pick Agrippa's brain, to try to figure out a solution to his problem with Paul. Paul appealing to Cæsar was a problem, as that would have happened under any unqualified governor. Festus was there to clean up Felix's mess, not to appeal to Rome to solve them.

What Festus has to say begins in v. 14 and continues to v. 21. To me, this is fascinating. The entire narrative has been very enjoyable to me to study and comment on. But, knowing that the Ultimate Editor is God the Holy Spirit, I find it fascinating that He is going to give Festus the better part of eight verses to give his side of the story. It will become obvious to us that Festus is giving a narrative which places him in the best possible light.

Historians appear to agree that Festus is a great administrator, efficient and dedicated. Yet, in this instance, he allowed himself to be thrown off balance.

Festus will present the facts of the case to Herod Agrippa II, but adjust them in such a way that, he has made no missteps.

Interestingly enough, we also do not know what Festus is thinking about this visit from Agrippa and Bernice. He seems to be somewhat trusting in order to tell Agrippa, "Listen, I've got a situation here." However, he does not recount all of the circumstances of this situation with Paul honestly.

Acts 25:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
anēr (άνήρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
esti (έστί) [pronounced ehs-TEE] or estin (έστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
kataleipō (καταλείπω) [pronounced kat-al-I-ro]	<i>forsaking, leaving [behind], the one abandoning, reserving; leaving down</i>	masculine singular, perfect passive participle; nominative case	Strong's #2641
hupó (ύπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
Phēlix (Φήλιξ) [pronounced FAY-lihx]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5344
désmios (δέσμιος) [pronounced DEHS-mee-oss]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun, nominative case	Strong's #1198

**Translation:** He said, "A certain man—a prisoner—keeps on being left behind by Felix,..."

Festus begins to explain the problem to Agrippa. Like most people, when he gives his explanation, he presents everything in such a way that, none of the blame for these events falls on him.

"Felix left behind a certain prisoner," he begins to explain.

He is laying the ultimate blame upon Felix, who is actually Agrippa's brother-in-law (Drusilla is Agrippa's brother). This may or may not fly with Agrippa. Drusilla and Bernice do not have the best relationship as sisters, as history tells us.

Acts 25:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced <i>how</i> ]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; mou (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i> ]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

**Translation:** ...concerning whom has come to me on account of Jerusalem.

Paul was in Jerusalem; and he was brought to Caesarea. Paul was moved from Jerusalem to Caesarea due to a plot developing in Jerusalem where 40+ men had dedicated themselves to killing Paul.

This problem has come to Festus by way of Felix and Jerusalem. There are a great many people in Jerusalem who have problems with Paul.

Festus, without strongly putting blame upon others, still presents this case in such a way that, it was here where Festus arrived in Judæa. All this land's inherent problems were already here. We know from the narrative that this is only half true. Had Festus not allowed himself to be wined and dined in Jerusalem, his stellar record would have remained unimpeachable.

Acts 25:14–15a Now, [after] the passing of some days, Agrippa the king and Bernice arrived in Caesarea, greeting Festus. As they would spend more days there, Festus laid out to the king the [facts] according to [the case of] Paul. He said, “A certain man—a prisoner—keeps on being left behind by Felix, concerning whom has come to me on account of Jerusalem. (Kukis mostly literal translation)

Festus begins to explain to King Agrippa to the situation that he finds himself in.



Acts 25:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emphanizô (ἐμφανίζω) [pronounced <i>em-fan-IHD-zoh</i> ]	<i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1718
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
archieireis (ἀρχιερεῖς) [pronounced <i>ar-khee-er-YICE</i> ]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; nominative case	Strong's #749
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
presbutêroi (πρεσβύτεροι) [pronounced <i>pres-BOO-tehr-oy</i> ]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i> ]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

**Translation:** The chief priests and the elders of the Jews have appeared...

I have apparently taken a different approach to v. 15b than most other translators. The verb is the aorist active indicative of *emphanizô* (ἐμφανίζω) [pronounced *em-fan-IHD-zoh*], which means, *to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify*. Strong's #1718. I do not find a direct object here, but the chief priests and elders are the subject of the verb. So if we do not know what they are *disclosing* or *declaring*, I have opted for the idea that they just seem to have appeared. They have somehow come into view. Festus went to Jerusalem and before him were the chief priests and elders of the Jews.

Originally, the chief priests and elders have come down and appeared before Felix. When Festus went to Jerusalem, he spoke to those same folk.

It is not clear in his explanation that he went to Jerusalem. Festus leaves that out.

Acts 25:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteô (αἰτέω) [pronounced ahee-THE-oh]	asking for, having begged for, calling for; craving, one who desires; one who requires	masculine plural, present middle participle; nominative case	Strong's #154
katá (κατά) [pronounced kaw-TAW]	down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by	preposition with the genitive case	Strong's #2596
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
díkē (δίκη) [pronounced DEE-kay]	a verdict, a judicial hearing, judicial decision, especially sentence of condemnation; execution of a sentence, punishment	feminine singular noun; accusative case	Strong's #1349

**Translation:** ...calling for a verdict against him.

These men have called for a judicial decision against Paul. They did this before the chiliarch; they did this before Felix, and they did this before Festus when he went to Jerusalem. However, that is not exactly what they did. They appear to have wined and dined Festus, and then, after eight or ten days, asked him to send the trial back to them (Acts 25:1–3). They promised to take care of everything, not revealing that their intention was to ambush and kill Paul.

Acts 25:15b-c **The chief priests and the elders of the Jews have appeared calling for a verdict against him.** (Kukis mostly literal translation)

Acts 25:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
hous (οὓς) [pronounced hooç]	whom, which, what, that, whose	masculine plural relative pronoun; accusative case	Strong's #3739
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]	1 <sup>st</sup> person singular, aorist (deponent) passive indicative	Strong's #611
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754

**Translation:** I answered [them] directly, [saying] that,...

At this point, Festus puts himself into the picture. “It was necessary for me to give them an answer.”

He is in Jerusalem, probably hung over and stuffed with good foods. The chief priests and elders have told them what they want (send Paul and this trial back to us).

Acts 25:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ethos (ἔθος) [pronounced ETH-os]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun; nominative case	Strong's #1485
Rhōmaïoi (Ῥωμαῖοι) [pronounced hro-MAH-yoy]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; dative, locative or instrumental case	Strong's #4514
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ah-ee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	present (deponent) middle infinitive	Strong's #5483
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
Both the Byzantine Greek text and Scrivener Textus Receptus have the following two words.			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
apōleia (ἀπώλεια) [pronounced ap-OH-lie-a]	<i>destruction, ruin, loss (physical, spiritual or eternal); waste; perishing</i>	feminine singular noun; accusative case	Strong's #684
These additional words would change the understanding to: ...'It is not a Roman custom to give a certain man to destruction prior [to customary court proceedings]. I stand by my translation lacking these words.			

## Acts 25:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Westcott Hort text and Tischendorf's Greek text both lack these two words.			
prin (πρίν) [pronounced <i>prihn</i> ]	<i>before, formerly</i>	adverb	Strong's #4250

**Translation:** ...'It is not a Roman custom to pardon a certain man prior [to customary court proceedings].

"Obviously," Festus explains, "I cannot simply make a ruling here."

I find an interesting use of the verb *charizomai* (χαρίζομαι) [pronounced *khar-ID-zohm-ahee*], which means, *to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another*. Strong's #5483. It sounds like Festus is saying here, "I just cannot pardon this man." Similarly, Festus cannot simply send Paul back to Jerusalem. This would fall outside the bounds of Roman law to do this.

Interestingly enough, when this same verb is used earlier, it meant to show Jerusalem a bit of grace by giving Paul back to them for trial. Is Festus deliberately using the same word here, but to give a different impression? Let me suggest that very verb is found in the court record, since it is a part of Paul's testimony.

## Acts 25:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i> ]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
katêgoreô (κατηγορέω) [pronounced <i>kat-ay-gor-EH-oh</i> ]	<i>accusing (before a judge): making an accusation; making an extra-judicial accusation; charging with an offense; being a plaintiff</i>	masculine singular, present passive participle, nominative case	Strong's #2723
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
prósôpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i> ]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383
echô (ἔχω) [pronounced <i>EHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active optative	Strong's #2192

Acts 25:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
katêgoroi (κατήγοροι) [pronounced kat-AY-gor-oy]	<i>accusers, plaintiffs, complainants at law; a name often used of Satan</i>	masculine plural noun; accusative case	Strong's #2725
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117
Thayer definitions: 1) <i>place, any portion or space marked off, as it were from surrounding space; 1a) an inhabited place, as a city, village, district; 1b) a place (passage) in a book; 2) metaphorically; 2a) the condition or station held by one in any company or assembly; 2b) opportunity, power, occasion for acting</i>			
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
apologia (ἀπολογία) [pronounced ap-ol-og-EE-ah]	<i>defense, verbal defense, speech in defense; a reasoned statement or argument</i>	feminine singular noun; genitive/ablative case	Strong's #627

**Translation:** The accused must have the opportunity of defense before the face of [his] accusers,...

I found it difficult to translate portions of v. 16.

I think the idea here is, it is simply customary to allow the accused to face his accusers in court.

Festus is laying out some simple court procedures, suggesting that he was following the guidelines for Roman justice. Remember the Festus is speaking to Agrippa right here, laying out the situation that he is in.

Acts 25:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person singular, aorist active optative	Strong's #2983
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588



Acts 25:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
énklēma (ἔγκλημα) [pronounced ENG- klay-mah]	<i>charge, accusation: the crime of which one is accused, an offense alleged</i>	neuter singular noun, genitive/ablative case	Strong's #1462

**Translation:** ...[so that] he might receive [the testimony] of the charges [against him].'

It is logical for the accused to hear, from the mouths of his accusers, all that he is accused of. "This is what Roman law requires, and that is what I told the chief priests and elders," explains Festus.

Acts 25:16 I answered [them] directly, [saying] that, 'It is not a Roman custom to pardon a certain man prior [to customary court proceedings]. The accused must have the opportunity of defense before the face of [his] accusers, [so that] he might receive [the testimony] of the charges [against him].' (Kukis mostly literal translation)

According to Festus, he simply laid out before the chief priests and elders the general procedures for courts under Roman rule.

Acts 25:13–16 Now, [after] the passing of some days, Agrippa the king and Bernice arrived in Caesarea, greeting Festus. As they would spend more days there, Festus laid out to the king the [facts] according to [the case of] Paul. He said, "A certain man—a prisoner—keeps on being left behind by Felix, concerning whom has come to me on account of Jerusalem. The chief priests and the elders of the Jews have appeared calling for a verdict against him. I answered [them] directly, [saying] that, 'It is not a Roman custom to pardon a certain man prior [to customary court proceedings]. The accused must have the opportunity of defense before the face of [his] accusers, [so that] he might receive [the testimony] of the charges [against him].' (Kukis mostly literal translation)

Festus begins to explain to Agrippa about his problem of the case against Paul.

It sounds as if he simply got with the chief priests and elders and simply explained to them how Roman law is done. Since we have just studied the first half of Acts 25, that is not exactly what happened.

Acts 25:13–16 After some days had passed, King Agrippa and Bernice came to Caesarea to greet Festus, the new governor. Because it was apparent that they would spend a few days there, Festus spoke to the king about Paul's case, telling him what happened. He said, "Felix left behind a certain prisoner named Paul, who was sent down to Caesarea because of a problem in Jerusalem. The chief priests and elders have come here personally, calling upon me to give them a verdict against him. I carefully explained to them, 'It is not a Roman custom to simply pardon or convict any man prior to standard court proceedings. The accused must be able to face his accusers and hear the charges presented against him. Then he must have the opportunity to respond to said charges.' (Kukis paraphrase)

---

Festus gives his explanation to Agrippa in vv. 14–21.

Although Festus casts himself in the best possible light, there are one or two places where his mistakes are inadvertently revealed.

Assembling, therefore, here, a delay none was done. The next [day] having sat on the bema [seat], I commanded to be brought the man, concerning whom were standing up the accusers. No ground they were carrying which I was thinking [to be] evil. Now questions, certain (ones), about [their] own religion they were having face to face with him and about a certain Jesus having been dead, Whom affirmed the Paul to be alive.

Acts  
25:17–19

Therefore, [we all] assembled here without [any] delay. The next [day], having sat upon the bema [seat], I commanded the man to be brought, concerning whom [his] accusers were standing up [ready to accuse him]. [However,] they brought forward no criminal charge which I was thinking [was] bad [enough to punish him for]. Now, [there were] certain questions about [their] own religion [which] they kept having directly with him, about a certain [man] Jesus, Who was dead, Whom Paul affirmed to be alive.

Paul's accusers assembled here immediately, and I held court the very next day. Sitting on the judgment seat, I commanded that he be brought to stand trial. His accusers stood up, bringing many accusations against him. However, they presented no charge of criminality which I thought was bad enough to punish him for. In fact, much of the discussion back and forth was about their respective beliefs and doctrines, and about a certain man Jesus, Whom the accusers claimed to be dead, yet Paul affirmed Him to be alive.

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) Assembling, therefore, here, a delay none was done. The next [day] having sat on the bema [seat], I commanded to be brought the man, concerning whom were standing up the accusers. No ground they were carrying which I was thinking [to be] evil. Now questions, certain (ones), about [their] own religion they were having face to face with him and about a certain Jesus having been dead, Whom affirmed the Paul to be alive.
- Complete Apostles Bible "Therefore when they had assembled here, having made no delay, on the next day I took my seat at the judicial bench, and I commanded the man to be brought in; concerning whom, when the accusers stood, they brought no accusation of the things which I was supposing, but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be living.
- Douay-Rheims 1899 (Amer.) When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought. Against whom, when the accusers stood up, they brought no accusation of this which I thought ill of: But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.
- Holy Aramaic Scriptures And when I had come here, the next day without delay, I sat upon The Judgment-Seat, and commanded that the gabra {the man} should be brought unto me. And his accusers stood up with him, and were not able to show an evil reproach against him; as which I had expected, but, they had certain things against him; charges that were about their religion, and concerning Eshu {Yeshua}, a nash {a man} who had died, He of whom Paulus {Paul} was saying that He is alive.
- James Murdock's Syriac NT And: when I had come hither, without delay, I the next day sat on the tribunal, and commanded the man to be brought before me. And his accusers stood up with him; and they were not able to substantiate any criminal charge against him, as I had expected;

but they had certain controversies with him respecting their worship, and respecting one Jesus, who died, but who, as Paul said, was alive.

Original Aramaic NT

"And when I had come here, without delay the next day I sat on the judgment seat and I ordered them to bring the man to me."

"And his accusers stood with him and they could not demonstrate any evil indictment against him like that which I had supposed."

"But they had inquiries of one thing or another about their religion and about Yeshua, a man who had died, who Paulus was saying is alive."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

So, when they had come together here, straight away, on the day after, I took my place on the judge's seat and sent for the man.

But when they got up they said nothing about such crimes as I had in mind:

But had certain questions against him in connection with their religion, and about one Jesus, now dead, who, Paul said, was living.

Bible in Worldwide English

So they came here with me. I did not wait. The very next day I sat on my chair in the court and had the man brought in. When they stood up, they did not say the wrong things against him that I thought they would. But instead, they had a quarrel with him about the things they believe in. The quarrel is about a man named Jesus who died. Paul said he is alive.

Easy English

So when I came back here, the Jewish leaders and the leaders of their priests came with me. I did not wait for long. On the next day I sat down on my special seat as judge. I told my soldiers to bring this man to me. The men who had spoken against him stood up. I thought they would say that Paul had done some very bad thing. But they did not say that. Instead, they were arguing with Paul about what the Jews teach about God. They were arguing about a man who is called Jesus. Jesus had died. But Paul was saying that he is alive.

Easy-to-Read Version–2008

"So when these Jews came here for the trial, I did not waste time. The next day I sat on the judgment seat and ordered Paul to be brought in. The Jews stood up and accused him. But they did not accuse him of the kind of crimes I thought they would. Their charges were all about their own religion and about a man named Jesus. Jesus died, but Paul said that he is still alive.

God's Word™

"So the Jewish leaders came to Caesarea with me. The next day I immediately convened court and summoned the man. When his accusers stood up, they didn't accuse him of the crimes I was expecting. They were disputing with him about their own religion and about some man named Jesus who had died. But Paul claimed that Jesus is alive.

Good News Bible (TEV)

When they came here, then, I lost no time, but on the very next day I sat in the judgment court and ordered the man to be brought in. His opponents stood up, but they did not accuse him of any of the evil crimes that I thought they would. All they had were some arguments with him about their own religion and about a man named Jesus, who has died; but Paul claims that he is alive.

J. B. Phillips

Since these Jews came back here with me, I wasted no time but on the very next day I took my seat on the bench and ordered the man to be brought in. But when his accusers got up to speak they did not charge him with any such crimes as I had anticipated. Their differences with him were about their own religion and concerning a certain Jesus who had died, but whom Paul claimed to be still alive.

The Message

"The accusers came at him from all sides, but their accusations turned out to be nothing more than arguments about their religion and a dead man named Jesus, who the prisoner claimed was alive. V. 17 is placed with the previous passage for context.

NIRV	When the Jewish leaders came back with me, I didn't waste any time. I called the court together the next day. I ordered the man to be brought in. Those bringing charges against him got up to speak. But they didn't charge him with any of the crimes I had expected. Instead, they argued with him about their own beliefs. They didn't agree about a man named Jesus. They said Jesus was dead, but Paul claimed Jesus was alive.
New Life Version	When they came here, I took my seat in the courtroom at once. I had the man brought in. When the others spoke, they had nothing against him that I thought they had. They did not agree with him about their own religion, and they argued about someone called Jesus. He had died but Paul kept saying He was alive.
New Simplified Bible	»When they came before me, without any delay I sat in judgment, and commanded the man to be brought in. »When the accusers took the stand they produced no charge of the wicked things I supposed about him. »They had questions against him about their own superstition. They had one about Jesus, who is dead, but Paul affirmed to be alive.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	So when they made the trip down here, I didn't keep them waiting. The very next day I held court and ordered the man to come and stand trial. When the prosecution brought their case, they didn't make any of the charges I expected. Instead, they started asking him questions about their religion and about some dead guy named Jesus, who Paul said was alive.
Contemporary English V.	So when they came here with me, I wasted no time. On the very next day I took my place on the judge's bench and ordered him to be brought in. But when the men stood up to make their charges against him, they did not accuse him of any of the crimes that I thought they would. Instead, they argued with him about some of their beliefs and about a dead man named Jesus, who Paul said was alive.
Goodspeed New Testament	When therefore they were assembled here, I took my seat upon the bench without delay on the following day, and ordered the man to be produced. Against him, however, when the prosecutors appeared, they brought forward no criminal charge whatever, such as I had expected; but merely some disputes in reference to their own superstition, and about one Jesus, a dead person, whom Paul asserted to be alive.
The Living Bible	"When they came here for the trial, I called the case the very next day and ordered Paul brought in. But the accusations made against him weren't at all what I supposed they would be. It was something about their religion and about someone called Jesus who died, but Paul insists is alive!
New Berkeley Version New Living Translation	. "When his accusers came here for the trial, I didn't delay. I called the case the very next day and ordered Paul brought in. But the accusations made against him weren't any of the crimes I expected. Instead, it was something about their religion and a dead man named Jesus, who Paul insists is alive.
The Passion Translation	So they returned here with me. I didn't postpone the trial, but convened the court the very next day and ordered the man to be brought before me. I listened to their accusations against him, but they were not what I expected to hear, for he had committed no crime. Rather, their issues centered around disagreements with him over their religion, and about a dead man named Jesus, who Paul claimed was alive.
Plain English Version	So those Jewish leaders came here to Caesarea with me. I didn't waste any time. The next day, I sat down on the judge's seat, and I told some soldiers to bring Paul in. The Jewish leaders stood up and blamed him, but they didn't blame him for anything really bad, like I thought they would. They only talked about things that

some Jews believe, but that other Jews don't believe. They argued about a dead man that Paul says is alive. His name is Jesus.

UnfoldingWord Simplified T. So when those Jews came here to Caesarea, I did not delay the trial at all. The day after they arrived, I sat in the judge's seat and ordered the guard to bring in the prisoner. But when the Jewish leaders told me what the prisoner had done wrong, I did not think that anything they said was serious. Instead, what they argued with him about were things in their own religion and about a man whose name was Jesus who had died, but whom Paul said was alive.

William's New Testament So they came back here with me, and I made no delay to take my seat on the judge's bench, and ordered the man to be brought in. But when his accusers appeared before me, they did not charge him with the crimes of which I had been suspecting him. They merely had a quarrel with him about their own religion and about a certain Jesus who had died, but who Paul kept saying was still alive.

### Partially literal and partially paraphrased translations:

American English Bible 'So when they got here, I didn't delay the matter... The next day I sat down on the Judgment Seat and ordered the man to be brought in. And when they came [before me], his accusers didn't really produce any serious charges as I thought they would... They simply complained about some dispute that they had with him over questions about their religion and about some 'Jesus' who was dead, but whom Paul kept claiming was alive!

Beck's American Translation .  
Breakthrough Version So after they came together here, after not making even one delay, the *day* afterward when I was seated on the judicial bench, I gave the order for the man to be brought *in*, concerning whom, when the complainants stood up, they were not even bringing one accusation of evil *things* that I suspected. They were having some questions toward him about their own zeal for God and about a certain Jesus who had died, whom Paul was claiming to be living.

Common English Bible When they came here, I didn't put them off. The very next day I took my seat in the court and ordered that the man be brought before me. When the accusers took the floor, they didn't charge him with any of the crimes I had expected. Instead, they quibbled with him about their own religion and about some dead man named Jesus, who Paul claimed was alive.

Len Gane Paraphrase "Therefore when they came here, I sat the next day on the judgment seat without delay and commanded that the man be brought in.

"When the accusers stood up against him, they didn't bring evil crimes like I thought [they would], but had certain arguments against him about their own superstitions and one about a Jesus who was dead, but Paul claimed to be alive.

A. Campbell's Living Oracles When, therefore, they were come hither, I, without any delay, sat down on the tribunal next day, and commanded the man to be brought forth. Against whom, when the accusers stood up, they brought no charge of such things as I supposed; but had certain questions against him, relating to their own religion, and about one Jesus, that was dead, whom Paul affirmed to be alive.

New Advent (Knox) Bible So they came here with me, and I did not keep them waiting; the next day, sitting on the judgement-seat, I gave orders for the man to be brought in. His accusers, as they stood round him, could not tax him with any criminal offence, such as I had expected; their controversies with him were concerned with scruples of their own, and with a dead man called Jesus, whom Paul declared to be alive.

NT for Everyone So they came down here, and I didn't postpone the business, but sat in court the next day and commanded the man to be brought. His accusers stood there and brought charges—but not of the sort of wrongdoing I had been expecting. It turned out to have to do with various wranglings concerning their own religion, and about some dead man called Jesus whom Paul asserted was alive.



20<sup>th</sup> Century New Testament So they met here, and without loss of time I took my seat on the Bench the very next day, and ordered the man to be brought before me. But, when his accusers came forward, they brought no charge of wrong-doing such as I had expected; But I found that there were certain questions in dispute between them about their own religion, and about some dead man called Jesus, whom Paul declared to be alive.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	So when they came here with me, I did not delay. The next day I sat on the judgment seat and ordered that the man be brought in. But when his accusers rose to speak, they did not charge him with any of the crimes I had expected. They only had some contentions with him regarding their own religion and a certain Jesus who had died, but whom Paul affirmed to be alive.
Conservapedia Translation	"So when they had come here, the next day I sat on my tribunal without delay and ordered the man brought before me." "His accusers stood up against him, and brought no accusation of the type that I had supposed that they would,..." "but had certain issues with him about their own superstition, and about one Jesus, Who [Capitalized on account of Who He is, the spotless Son of God, not on account of what Festus thought He was.] was dead, except that Paul affirmed that He was alive."
Revised Ferrar-Fenton Bible	When therefore they were assembled here, I took my seat upon the bench without delay on the following day, and ordered the man to be produced. Against him, however, when the prosecutors appeared, they brought forward no criminal charge whatever, such as I had expected; but merely some disputes in reference to their own superstition, and about one Jesus, a dead person, whom Paul asserted to be alive.
Free Bible Version	So when his accusers arrived here, I wasted no time and convened the court the very next day. I ordered the man to be brought in. However, when the accusers got up they didn't bring charges of criminal acts as I expected. Instead they brought up controversies over religious questions, and over a man called Jesus who was dead but whom Paul insisted was alive.
International Standard V	"So they came here with me, and the next day without any delay I sat down in the judge's seat and ordered the man to be brought in. When his accusers stood up, they didn't accuse him of any of the crimes [Other mss. read of anything] I was expecting. Instead, they had several arguments with him about their own religion and about a certain Jesus who had died—but Paul kept asserting he was alive.
Montgomery NT	"So when a number of them came together here, I made no delay, but the next day took my seat in the tribunal, and commanded the man to be brought. "But when his accusers stood up, they did not begin charging him with any of the crimes that I was expecting, but they kept quarreling with him about certain matters connected with their own religion, and about one Jesus who had died, but whom Paul affirmed over and over was alive.
Urim-Thummim Version	Therefore, when they were come together, without any delay on the following day I sat on the judgment seat, and commanded the man to be brought out. Against whom when the accusers stood up, they brought no accusation of such things as I supposed: But had certain questions against him of their own superstition, and of one Jesus, that was dead, who Paul affirmed to be alive.
Weymouth New Testament	"When, therefore, a number of them came here, the next day I took my seat on the tribunal, without any loss of time, and ordered the man to be brought in. But, when his accusers stood up, they did not charge him with the misdemeanours of which I had been suspecting him. But they quarrelled with him about certain matters connected with their own religion, and about one Jesus who had died, but--so Paul persistently maintained--is now alive.

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) So they came and I took my seat without delay on the tribunal and sent for the man. When the accusers had the floor, they did not accuse him of any of the crimes that I was led to think he had committed; instead they quarreled with him about religion and about a certain Jesus who has died but whom Paul asserted to be alive.
- The Heritage Bible Therefore, they coming together here, making no delay, on the next day sitting on the judgment seat, I called out for the man to be brought; The accusers standing about him, they brought not even one reason of which I supposed, But certain questions concerning him of their own worship of demons,<sup>19</sup> and concerning a certain Jesus, having died, whom Paul asserted to be alive.  
<sup>19</sup> 25:19 worship of demons, deisidaimonia. Those of Greek and Roman religious background did not understand the faith of the Bible with the true Jewish and Christian understanding, but thought demons to be lesser gods, the lie that Satan has always promoted. So when Felix says the question was about worship of demons he does not mean by that statement what a genuine believing Jew or Christian means. Felix thought the argument between Paul and the other Jews was an argument over which gods (demons) to worship, since the dispute also included a certain Jesus, who having died, Paul asserted to be alive. He thought the argument was over which gods to worship, demon being the title given to these gods.
- New American Bible (2011) So when (they) came together here, I made no delay; the next day I took my seat on the tribunal and ordered the man to be brought in. <sup>b</sup>His accusers stood around him, but did not charge him with any of the crimes I suspected. Instead they had some issues with him about their own religion and about a certain Jesus who had died but who Paul claimed was alive.  
b. [25:18–19] 18:14–15; 23:29.
- New Jerusalem Bible So they came here with me, and I wasted no time but took my seat on the tribunal the very next day and had the man brought in. When confronted with him, his accusers did not charge him with any of the crimes I had expected; but they had some argument or other with him about their own religion and about a dead man called Jesus whom Paul alleged to be alive.
- NRSV (Anglicized Cath. Ed.) So when they met here, I lost no time, but on the next day took my seat on the tribunal and ordered the man to be brought. When the accusers stood up, they did not charge him with any of the crimes [Other ancient authorities read *with anything*] that I was expecting. Instead they had certain points of disagreement with him about their own religion and about a certain Jesus, who had died, but whom Paul asserted to be alive.

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible So when they arrived here with me, I did not delay, but took my seat in court the next day and ordered the man brought in.  
“When the accusers stood up, instead of charging him with some serious crime as I had expected, they disputed with him about certain points of their own religion, and particularly about somebody called Yeshua, who had died, but who Sha’ul claimed was alive.
- Hebraic Roots Bible Then they coming together here, making no delay, sitting on the tribunal on the next day, I commanded the man to be brought; about whom, standing up, the accusers brought no criminal charge against him, as I had suspected, but they had certain questions about their own demon worship, and about a certain Yahshua dying, whom Paul claimed to live.

Holy New Covenant Trans.	"Some Jews came here to Caesarea for the trial. I did not waste any time. The next day I sat on the judgment seat and ordered that the man be brought in. The Jewish leaders stood up and accused him. They did not accuse him of any of the crimes I thought they would. They wanted to argue about their own religion and about a man named Jesus. Jesus died but Paul said that Jesus is still alive.
The Scriptures 2009	"They, therefore, having come together, without any delay, I sat on the judgment seat the next day and commanded the man to be brought in. "When the accusers stood up, they brought no charge against him such as I expected, but had some questions against him about their own worship and about a certain עשוהי, who had died, whom Sha'ul was claiming to be alive.

### **Weird English, ©19 English, Anachronistic English Translations:**

Accurate New Testament	...gathering so them here delay no Making [on] the [one] next Sitting (Down) on the step [I] order to be led the man about whom Being Stood The Accusers no reason carried [of] what* I supposed evil inquiries but (some) things about the own religion [They] had to him and about someone jesus having died whom affirmed The Paul to live...
Alpha & Omega Bible	"SO AFTER THEY HAD ASSEMBLED HERE, I DID NOT DELAY, BUT ON THE NEXT DAY TOOK MY SEAT ON THE TRIBUNAL AND ORDERED THE MAN TO BE BROUGHT BEFORE ME. "WHEN THE ACCUSERS STOOD UP, THEY BROUGHT CHARGES AGAINST HIM NOT OF SUCH CRIMES AS I WAS EXPECTING, BUT THEY HAD SOME POINTS OF DISAGREEMENT WITH HIM ABOUT THEIR OWN RELIGION AND ABOUT A DEAD MAN, JESUS, WHOM PAULOS ( <i>Paul</i> ) ASSERTED TO BE ALIVE.
Awful Scroll Bible	(")Therefore, they coming-together from-among, I myself doing no-thing to put- it -back, on the adjoining day, sitting down on the judgment seat, order the man to be brought, (")concerning whom, they are being accordingly-to-a-forum to, being stood, were bringing-before not-even-one accusation, of which I was thinking-by, (")but they were holding some searching, regarding their own deity-dreading, and about a certain Jesus, having died, whom Paul was exposing-to-light to live.
Concordant Literal Version	At their coming together in this place, then, making not one postponement, the next day, being seated on the dais, I order the man to be led forth, concerning whom the accusers, when they stand up, brought not one charge of the wicked things which I suspected, yet they had certain questions concerning their own religion against him, and concerning a certain Jesus, who has died, whom Paul alleged to be alive."
exeGeses companion Bible	So, they came here, and I, making no delay, on the morrow I sat on the bamah, and summoned to bring the man forth - concerning whom, when the accusers stood, they brought no accusation of such as I surmised: but had some questions against him concerning their own demon-dreading, and about one Yah Shua, who is dead - whom Paulos professes to be alive.
Orthodox Jewish Bible	"Therefore, they were assembled here; I allowed no delay, and on the next day, I sat down on the Kes HaMishpat and ordered the man brought in. "But when the accusers stood up, no charge were they bringing of any crimes I was expecting. "Instead it was an internal matter having to do with questions regarding Orthodox Judaism, and certain disagreements they had with Rav Sha'ul, and regarding a certain Yehoshua who was deceased, but whom Rav Sha'ul asserted was alive.

Rotherham's Emphasized B. <When, therefore, they had come together here> [no delay whatever] making, [on the next day] <taking my place upon the judgment-seat> I ordered the man to be brought:  
Concerning whom, taking their stand, [his accusers] [no accusation at all] were bringing, of the evil things which [they] had been suspecting; but [certain questions concerning their own' demon-worship] had they against him, and concerning one Jesus, who had died, whom Paul was affirming to be alive.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So after they arrived together here, I did not delay, but on the next day took my place on the tribunal and ordered that the man be brought before me. When his accusers stood up, they brought no charges against him of crimes that I was expecting [neither civil nor criminal actions], instead they had some points of disagreement with him about their own religion [Or <i>superstition</i> .] and about one Jesus, a man who had died, but whom Paul kept asserting and insisting [over and over] to be alive.
An Understandable Version	When therefore his accusers had assembled here I did not delay [ <i>in dealing with the matter; in fact</i> ] the very next day I sat in court and summoned the man to be brought [ <i>before me</i> ]. When his accusers stood up, they brought no charge of wrongdoing as I had expected [ <i>they would</i> ]. All they had was a controversy with him over their own religion and about someone named Jesus, who had died [ <i>but</i> ] whom Paul alleges is [ <i>now</i> ] alive.
The Expanded Bible	So when these people came here ·to Caesarea for the trial [ <sup>L</sup> with me], I did not ·waste time [postpone/delay the case]. The next day I sat on the ·judge's seat [tribunal] and commanded that the man be brought in. ·They stood up and accused him [ <sup>L</sup> The accusers stood up (to speak)], but not of any ·serious crime [evil deeds] as I ·thought they would [expected]. The things they ·said [disputed] were about their own ·religion [or superstition] and about a man named Jesus who died. But Paul ·said [claimed] that he is still alive.
Jonathan Mitchell NT	"Therefore, with their coming together in this place, on the following [day] – making not one postponement or delay – while sitting on the dais (raised platform in the public hearing area) to convene court, I gave command for the man to be brought [in], "concerning whom, at their being made to take the stand, the accusers were not bringing even one cause for accusation (or: ground for a charge) of [the] bad things (= serious crimes) of which I myself had been supposing (or: suspecting; surmising), "but instead they continued holding (or: having) certain questions aimed at him concerning [their] own reverencing of the animistic powers (or: fear of demons [Hellenistic concept and term: = animistic influence] and unseen powers) and about a certain Jesus – a person having died – whom Paul keeps on alleging to be alive (or: was continuing in claiming to be living now).
Syndein/Thieme	"Therefore, when they were come hither {chief priests}, without any delay on the morrow I sat on the judgment seat, and commanded the man {refers to Paul very impersonally} to be brought forth." "Against whom {Paul} when the accusers stood up, they brought no accusation {that the Roman Law could use} of such things as I had been influenced to think." "But kept on having points of controversy face to face with him concerning their own reverence of God {religious matters} . . . concerning One, Jesus . . . Who was dead . . . concerning Whom Paul dogmatically asserted did keep on being alive." {Note: Roman law let their subjects worship as they wished as long as it did not undermine Roman authority.}

{Note: Felix uses 'thnesko' for dead here. Refers to physical death. Whenever the bible says Christ died for our sins, it is his Spiritual death and 'apothnesko' is used.}  
 {Side note: Festus will die in Jerusalem in 2 years . . . 62 AD. Verse 19 indicates that he had heard the gospel. This may have been his last time to be saved. No indication he was saved.}

Translation for Translators

So those Jews came *here to Caesarea* when I came. I did not delay. The day after *we(exc) arrived*, after I sat down at the place where I make decisions, I *commanded* that Paul be brought {soldiers to bring Paul} into *the courtroom*. The Jewish leaders did accuse him, but the things about which they accused him were not any of the *evil crimes* about which I thought *they would accuse him*. Instead, what they argued about with him were some teachings that some Jews believe and *others do not believe*. They argued about a man whose name was Jesus who had died, *but the man they were accusing, whose name is Paul*, kept saying, 'Jesus is alive again.'

The Voice

**Festus:** I arranged for them to come here for a proper hearing. In fact, the first day after I returned *to Caesarea*, I took my seat in court and heard his case without delay. Contrary to my expectations, the accusers brought no substantial charges against him at all. Instead, they were bickering about their own religious beliefs related to a fellow named Jesus, who had died, but whom Paul claimed was raised to life again.

### Bible Translations with Many Footnotes:

Lexham Bible

Therefore, when [\*Here “when ” is supplied as a component of the temporal genitive absolute participle (“had assembled”)] they had assembled here, I made [\*Here this participle (“made”) has been translated as a finite verb in keeping with English style] no delay; on the next day I sat down on the judgment seat and [\*Here “and” is supplied because the two previous participles (“made” and “sat down”) have been translated as finite verbs] gave orders for the man to be brought. When they [\*Here “when” is supplied as a component of the participle (“stood up”) which is understood as temporal] stood up, his [\*Literally “the”; the Greek article is used here as a possessive pronoun] accusers began bringing [\*The imperfect tense has been translated as ingressive here (“began bringing”)] no charge concerning him [Literally “whom”] of the evil deeds that I was suspecting, but they had some issues with him concerning their own religion, and concerning a certain Jesus, who was dead, whom Paul claimed to be alive.

NET Bible®

So after they came back here with me,<sup>64</sup> I did not postpone the case,<sup>65</sup> but the next day I sat<sup>66</sup> on the judgment seat<sup>67</sup> and ordered the man to be brought. When his accusers stood up, they did not charge<sup>68</sup> him with any of the evil deeds I had suspected.<sup>69</sup> Rather they had several points of disagreement<sup>70</sup> with him about their own religion<sup>71</sup> and about a man named Jesus<sup>72</sup> who was dead, whom Paul claimed<sup>73</sup> to be alive.

<sup>64</sup> BDAG 969-70 s.v. συνέρχομαι 2 states, “συνελθόντων ἐνθάδε prob. means (because of συνκαταβάντες 25:5) they came back here with (me) 25:17.”

<sup>65</sup> BDAG 59 s.v. ἀναβολή states, “‘delay’...legal t.t. postponement...ἄ. μηδεμίαν ποιησάμενος I did not postpone the matter Ac 25:17.” “Case” has been supplied instead of “matter” since it is more specific to the context. The participle ποιησάμενος (poihsamenos) has been translated as a finite verb due to requirements of contemporary English style.

<sup>66</sup> Grk “sitting...I ordered.” The participle καθίσας (kathisas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>67</sup> Although BDAG 175 s.v. βῆμα 3 gives the meaning “tribunal” for this verse, and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), since the bema was a standard feature in Greco-Roman cities of the time, there is no need for an alternative translation here.



<sup>sn</sup> The judgment seat (βῆμα, bhma) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the agora, the public square or marketplace in the center of a city.

<sup>68tn</sup> Grk “they brought no charge of any of the evil deeds.” BDAG 31 s.v. αἰτία 3.b has “αἰτίαν φέρειν...bring an accusation Ac 25:18.” Since κατηγοροί (kathgoroi, “accusers”) in the previous clause is somewhat redundant with this, “charge” was used instead.

<sup>69tn</sup> Or “I was expecting.”

<sup>70tn</sup> Grk “several controversial issues.” BDAG 428 s.v. ζήτημα states, “in our lit. only in Ac, w. the mng. it still has in Mod. Gk. (controversial) question, issue, argument...Ac 15:2; 26:3. ζ. περί τινος questions about someth... 18:15; 25:19.”

<sup>71tn</sup> On this term see BDAG 216 s.v. δεισιδαιμονία 2. It is a broad term for religion.

<sup>sn</sup> About their own religion. Festus made it clear that in his view as a neutral figure (and as one Luke had noted was disposed to help the Jews), he saw no guilt in Paul. The issue was a simple religious dispute.

<sup>72tn</sup> Grk “a certain Jesus.”

<sup>73tn</sup> Or “asserted.”

The Spoken English NT

So they came here with me, and<sup>l</sup> I didn't waste any time. I held a hearing<sup>m</sup> the next day, and ordered the man brought in.

But when his accusers stood up,<sup>n</sup> they didn't bring any of the criminal charges<sup>o</sup> I had been expecting.

Instead, they had some disputes against him about their own religion-and about a certain dead man named Jesus, that Paul insisted was alive.

<sup>l</sup> Or “So when they assembled here.”

<sup>m</sup> Lit. “sat on the judgment bench.”

<sup>n</sup> I.e. when they argued their case. See also Matt. 12:41-42 and Luke 11:31-32 for this expression.

<sup>o</sup> Some mss have, “any charge.”

### Literal, almost word-for-word, renderings:

A Faithful Version

Then they came together; and without delay, the next day I sat on the judgment seat and commanded the man to be brought.

When the accusers stood up to accuse, they did not bring any accusation of the kind that I supposed they would bring against him.

But they had certain questions against him concerning their own religious system, and concerning a certain Jesus, Who is dead, but Whom Paul affirmed to be alive; And being in doubt about the investigation of this matter, I asked Paul if he would be willing to go to Jerusalem to be judged there concerning these things. V. 20 is included for context.

Benjamin Brodie's trans.

Consequently, after they assembled in this place and having proceeded without delay, while seated on the judicial bench, I ordered the man to be brought forward, Against whom, after the accusers [the Jewish conspirators] stood up, they brought forward no evidence of evildoing [to substantiate their criminal charges] which I for one had anticipated,

But instead, they brought against him certain controversial questions concerning their own religion and concerning a man, Jesus, who was and still is dead, whom Paul claims is alive .

Charles Thomson NT

To whom I made answer that it is not customary with the Romans to give up any man to destruction, till he who is accused is confronted with his accusers, and hath an opportunity to make a defence respecting the charge: therefore when they came

hither, I without any delay ascended the tribunal the next day, and ordered the man to be brought up.

Against whom, when the accusers stood up, they advanced no charge of such things as I expected, but objected against him some disputed points relative to their peculiar mode of worship, and respecting one Jesus who had died, whom Paul affirmed to be alive. V. 16 is included for context.

Far Above All Translation

So they gathered here and I made no delay and held a sitting in the court the next day and I ordered the man to be brought in. *But* the accusers stood there and did not make any accusation concerning him of *the kind* which I suspected, but they had some dispute about their own religion against him, and about a certain Jesus *who had* died, whom Paul was asserting to be alive.

Modern Literal Version 2020

Therefore, *after* they themselves came together here, I made\* no postponement of *their meeting* to the next day, having sat upon the judicial-seat, I commanded the man to be led *there*.

Concerning whom, after the accusers stood up, they were bringing no accusation of things as I was perceiving; but they were having some debates with him concerning *his* own religion and concerning someone *named* Jesus, who had died, whom Paul was claiming *him* to be living.

New American Standard

So after they had assembled here, I did not delay, but on the next day took my seat on the tribunal and ordered that the man be brought. When the accusers stood up, they did not begin bringing any charges against him [Lit *in regard to him*] of crimes that I suspected, but they simply had some points of disagreement with him about their own religion [Or *superstition*] and about a dead man, Jesus, whom Paul asserted to be alive.

**The gist of this passage:**  
17-19

Festus describes what happened in court when Paul faced his accusers.

Acts 25:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>coming together, gathering together, convening, assembling</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #4905
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
entháde (ἐνθάδε) [pronounced en- THAHD-eh]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759
anabolê (ἀναβολή) [pronounced an-ab-ol- AY]	<i>delay, a putting off</i>	feminine singular noun, accusative case	Strong's #311

## Acts 25:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	feminine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist middle participle; nominative case	Strong's #4160

**Translation:** Therefore, [we all] assembled here without [any] delay.

Those who assembled would have been Paul's accusers. They apparently followed Festus back to Caesarea, and were hoping that he would simply send Paul back to Jerusalem or escort Paul back to Jerusalem.

Given the time that Paul's accusers arrived, there was no delay. Remember how Felix said, "We will wait to hear from the chiliarch of Jerusalem"? He said that when there was no indication that the chiliarch would ever come to Caesarea. So, by doing this, Felix put this trial of Paul on an indefinite hold. Festus tells Agrippa, "That is not what happened when I took over. We were going to deal with this immediately."

## Acts 25:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hexês (ἑξῆς) [pronounced hex-ACE]	<i>successively in order; the next following, the next in succession; taken in the sense of adjoining events; following, next, after</i>	adverb	Strong's #1836

This is a word used exclusively by Luke, suggested more attention was paid to recording his biography of Jesus chronologically. Luke 7:11 9:37, Acts 21:1 25:17 27:18.

kathizō (καθίζω) [pronounced kath-EED-zoh]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong's #2523
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Acts 25:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
bēma (βῆμα) [pronounced <i>BAY-mah</i> ]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, genitive/ablative case	Strong's #968

**Translation:** *The next [day], having sat upon the bema [seat],...*

There is a place where the judge sits, which can be translated *judgment seat*. I have heard a great many people refer to this by its transliterated name, which is *bema* or *bema seat*.

Again, Festus presents himself as responsible and on the ball. Everyone arrived for the trial of Paul, and he sat down on the judgment seat the very next day.

Acts 25:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i> ]	<i>to command, to incite by word, to order</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2753
ágō (ἄγω) [pronounced <i>AHG-oh</i> ]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	aorist passive infinitive	Strong's #71
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
anēr (ἄνῆρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435

**Translation:** *...I commanded the man to be brought,...*

Now that Festus is taking charge, he says, "I commanded that this (noble) man be brought before me." He calls for Paul to be brought before him.

Festus is not completely at fault for all that has gone wrong. He is simply the one in authority who, had he done his job, would have dispensed with Paul on this very day that he is recounting.

The great mistake of Festus was allowing himself to be wined and dined in Jerusalem. Then he made the mistake of asking Paul, "How about if I try you in Jerusalem?" (which he would have never asked, had he not developed a relationship with the Jewish leaders). This is exactly what landed him in this jackpot. Had he not done this, there would have been nothing to trouble Agrippa with.

Paul would have been acquitted, and when Herod Agrippa and Bernice appeared, Festus could have said, "I am so glad you have come. My calendar is clear. Let me prepare a feast for us."

Acts 25:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine plural, aorist active participle; nominative case	Strong's #2476
Notice that, <i>he sits down; they stand up.</i>			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
katêgoroi (κατήγοροι) [pronounced kat-AY-gor-oy]	<i>accusers, plaintiffs, complainants at law; a name often used of Satan</i>	masculine plural noun; nominative case	Strong's #2725

**Translation:** ...concerning whom [his] accusers were standing up [ready to accuse him].

Paul's accusers were right there, ready to accuse. They were raring to go.

Luke does something which Moses does. He does not tend to repeat things. We have already sat in on this trial (vv. 5–11); however, we are going to hear a portion of the trial not recorded previously. Had we not been clued it, we may have mistaken this for another trial. That is because there is a clear emphasis that Festus will recall, which is not as obvious in vv. 5–11.

Acts 25:17–18a **Therefore, [we all] assembled here without [any] delay. The next [day], having sat upon the bema [seat], I commanded the man to be brought, concerning whom [his] accusers were standing up [ready to accuse him].** (Kukis mostly literal translation)

Festus sits down; Paul is brought in; Paul's accusers stand up.

What Festus says here give us a more complete view of the hearing. There was more to it than, "Here we are all together; Paul, do you want to go to Jerusalem?"

An actual hearing took place, where testimony and evidence was given; and what Festus says here suggests that this was easily an hour long.

What is not said here is, Festus favored the Jewish case, and wanted to simply decide in their favor, but he was unable to do that. So, he could give them their request for Paul to be tried in Jerusalem.

Acts 25:17–18a **Therefore, [we all] assembled here without [any] delay. The next [day], having sat upon the bema [seat], I commanded the man to be brought, concerning whom [his] accusers were standing up [ready to accuse him].** (Kukis mostly literal translation)

When recounting this trial, Festus has to be fairly honest. As we have seen, he has bent a few facts and left out a few things in giving Agrippa this backstory; but there are court records which Agrippa will be made privy to.



Festus cannot chance Agrippa reporting to Cæsar saying, “Festus gave me this big long story; but what he told me did not match the court records.” Court records had to be kept; otherwise judges could do whatever the heck that they wanted.

Acts 25:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδεῖς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	feminine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
αἰτία (αἰτία) [pronounced ahee-TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, accusative case	Strong's #156
φέρω (φέρω) [pronounced FEH-row]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5342
οὗ (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
ἐγώ (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
ὑπονοέω (ὑπονοέω) [pronounced hoop-on-o-EH-oh]	<i>to think, to suspect, to conjecture, to suppose, to surmise</i>	1 <sup>st</sup> person singular, imperfect active indicative	Strong's #5282
πονηρός (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, genitive/ablative case	Strong's #4190

**Translation:** [However,] they brought forward no criminal charge which I was thinking [was] bad [enough to punish him for].

Festus continues to explain to Agrippa the problem that he has with the case of Paul. Despite the way that Festus is wording his explanation, Agrippa must have been thinking, after hearing these words, “Well then, now would have been the time to set Paul free, don’t you think?”

Agrippa does not interrupt Festus, but he is a brilliant man. Let me suggest that very little gets past him.

Paul’s accusers had many charges which they brought against him, but none of the serious charges were supported by evidence. Festus has allowed several things to influence him at this point: (1) there are many men making accusations against Paul; surely, he cannot be innocent. (2) The charges being leveled against Paul are some pretty strong crimes. Surely something must stand up in court. (3) Festus has developed a relationship with these men after hanging out for eight to ten days. When it comes to the guilt or innocence of Paul, none of these things matter. We know these things because we have been studying this narrative.

Agrippa knows something is up, because he is beginning to see cracks in Festus' narrative.

One big problem is this: the discussions, testimony and back-and-forth in court centered on non-criminal acts. Agrippa, a judge, hears this immediately. It remains in his brain.

Acts 25:18b **[However,] they brought forward no criminal charge which I was thinking [was] bad [enough to punish him for].** (Kukis mostly literal translation)

Agrippa must be thinking, "And so you let Paul go, right? That would have been the thing to do." As we know, Festus did not do this, which is why he is in a quandary.

Acts 25:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zētēmata (ζήτηματά) [pronounced DZAY-tay-mah-TAH]	<i>(controversial) questions, debates (about the Law); issues</i>	neuter plural noun; accusative case	Strong's #2213
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tinas (τινάς) [pronounced tihn-ahs]; tina (τινά) [pronounced tihn-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	neuter plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ídios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	feminine singular adjective; genitive/ablative case	Strong's #2398
deisidaimonía (δεισιδαιμονία) [pronounced dice-ee-dahee-mon-EE-ah]	<i>religion; in a good sense; reverencing god or the gods, pious, religious; in a bad sense; superstitious; religious</i>	feminine singular noun, genitive/ablative case	Strong's #1175
This word is made from deilos (δειλός) [pronounced dee-LOSS], which means, <i>timid, fearful</i> (Strong's #1169) combined with daímōn (δαίμων) [pronounced DAH-ee-mown], which means, <i>demon; evil spirit; god; goddess (an inferior deity, whether good or bad)</i> (Strong's #1142).			
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2192
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

## Acts 25:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Now, [there were] certain questions about [their] own religion [which] they kept having directly with him,...

The Jewish people who accused Paul spent a great deal of time discussing religious issues with Paul. They can certainly have a variety of disagreements of faith, Festus implies here, but why is this taking place in my courtroom?

Again, had Festus been clear-headed about this matter, he might have seen that religious differences lie at the heart of this matter. Therefore, Paul should be declared innocent and let go.

On the surface, Festus seems like the right man to step in at this time and resolve this matter with Paul. However, because he gives in to his Jewish hosts in Jerusalem, Festus finds himself unable to be truly objective (which is what this case requires).

Festus does not want to flat out rule against his drinking buddies in Jerusalem, even though all of the evidence is stacking up on Paul's side.

Not realizing it, Festus reveals far more to Agrippa than he knows.

## Acts 25:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
peri (περί) [pronounced per-EE]	about, concerning, on account of, because [of], around, near	preposition	Strong's #4012
tinis (τινος) [pronounced tih-oss]	of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only	masculine singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424
thnêskô (θνῆσκω) [pronounced THNAY-skoh]	dying, being dead; one who is dead; metaphorically being spiritually dead	masculine singular, perfect active participle; genitive/ablative case	Strong's #2348

**Translation:** ...about a certain [man] Jesus, Who was dead,...

See, here is more testimony which was not mentioned previously. The trial is given only 3 verses in this chapter (vv. 7–9). By Festus' testimony here, the trial in Caesarea was much longer that it appeared to be at first.

Paul has made a fundamental tenet of Christianity a central issue. He spoke of Jesus, who was dead, but rose up from the dead. If this event did not take place, then our faith, Paul will later write, is in vain.

We do not know exactly who brought this up. Paul likely made some reference to Jesus and the counsel for the other side then attacked him.

Acts 25:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
pháskō (φάσκω) [pronounced FAHS-koe]	to assert, to affirm, to allege, to portend, to profess	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #5335
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	small, little; transliterated, Paul, Paulos, Paulus	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
zaô (ζάω) [pronounced DZAH-oh]	to live, to be alive; to enjoy life; to breathe, to have soul life	present active infinitive	Strong's #2198

**Translation:** ...Whom Paul affirmed to be alive.

Paul affirmed that Jesus is alive.

What Festus does not describe, but was clearly the case is, both the Jews and Paul would have become very animated at this point. It would be clear that this is what both parties really disagreed about. This was the heart and soul of this court case and, therefore, made the court case an easy matter to sort out.

Festus: "This is clearly a case about religious differences. Such cases do not fall under the purview of the Roman government; case dismissed." That is what he should have said. But remember how Festus has been influenced at this point. (1) The seriousness of the charges. (2) The large number of people who are against Paul. (3) The chief priests and elders were now Festus' eating and drinking buddies. Remove this influences and this case should have been simple for Festus. Festus did this to himself.

Acts 25:19 Now, [there were] certain questions about [their] own religion [which] they kept having directly with him, about a certain [man] Jesus, Who was dead, Whom Paul affirmed to be alive. (Kukis mostly literal translation)

This verse is key to understanding what happened at the previous hearing in Caesarea. This information is key. This is where the two parties had their fundamental disagreement. At this point, their words would have been laced with emotion and fervor.

Festus should have caught this and said, “Here is obviously what is at the heart of all these accusations. I find for the plaintive. Paul, you are innocent and free to go.” But Festus had those three things influencing him; and because of that, he could not make a clear-headed decision at this point.

Let me suggest that Herod Agrippa, despite whatever motivation is going on internally, he recognizes this in Festus’ explanation of the events. Even though Festus’ explanation provides a sanitized version of events (where Festus has done nothing wrong), Agrippa can see through this.

Acts 25:17–19 Therefore, [we all] assembled here without [any] delay. The next [day], having sat upon the bema [seat], I commanded the man to be brought, concerning whom [his] accusers were standing up [ready to accuse him]. [However,] they brought forward no criminal charge which I was thinking [was] bad [enough to punish him for]. Now, [there were] certain questions about [their] own religion [which] they kept having directly with him, about a certain [man] Jesus, Who was dead, Whom Paul affirmed to be alive. (Kukis mostly literal translation)

Festus is saying, “Now, how do I judge a case like this?”

While Festus is speaking, no doubt Agrippa is forming his own opinions. Is he thinking, “How can I use this to my advantage”? Even listening to Festus’s well-worded explanation for what has happened, sure Agrippa can read between the lines and be thinking, “Obviously, you should have let Paul go. That was the simple fix.” Festus has left out the part of this narrative where the chief priests and elders have developed a relationship with Festus.

I can guarantee you that Agrippa heard much more than Festus wanted him to hear. Bear in mind that these are two political leaders in the Roman Empire. What men like Agrippa and Festus want is more power.

Acts 25:17–19 Paul’s accusers assembled here immediately, and I held court the very next day. Sitting on the judgment seat, I commanded that he be brought to stand trial. His accusers stood up, bringing many accusations against him. However, they presented no charge of criminality which I thought was bad enough to punish him for. In fact, much of the discussion back and forth was about their respective beliefs and doctrines, and about a certain man Jesus, Whom the accusers claimed to be dead, yet Paul affirmed Him to be alive. (Kukis paraphrase)

But the real problem is, at the end of the trial, Festus said to Paul, “What do you think about continuing this in Jerusalem?” and Paul answered with a *hell no!*

In the next passage, Festus will admit that this is the problem. There are other unforced errors which he has already admitted to, and Herod Agrippa heard them.

---

I have mixed feelings about my translation below. I think that I have it mostly right, but I was required to add in quite a number of words to work out the sense of it.

It is at this point in the narrative that Festus has to explain how he ended up suggesting to Paul to go to Jerusalem for the trial. He tried to lead into this the best that he could, but even with his sanitized version, Agrippa can spot the problems.



Now, being at a loss, I, about these things, the debate. I was saying, if he might be willing to travel to Jerusalem and be judge about these things [there]. Now, of the Paul, calling to keep him in the [place] of the Revered [to render] a decision. I commanded to keep him until which [time] he might send him face to face with Cæsar.”

Acts  
25:20–21

Now, being at a loss—me—about these things, [about] the [religious] debate, I was saying, if he would be willing to travel to Jerusalem and be judged [there] about these things. Now, regarding Paul, he was calling to keep him in the [place] of the Augustan [to render] a legal decision [here, on Roman ground]. I commanded [therefore] to keep him [here] until which [time] he might be sent directly to Cæsar.”

When it came to these religious questions, I was completely at a loss of what to do. I asked him if he might be willing to travel to Jerusalem and have these things adjudicated there. However, Paul demanded to be kept in the place of the Augustan ruler, in order for a decision to be rendered on Roman ground. I commanded therefore, that Paul be kept here until the time that he might be sent directly to Cæsar.”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, being at a loss, I, about these things, the debate. I was saying, if he might be willing to travel to Jerusalem and be judge about these things [there]. Now, of the Paul, calling to keep him in the [place] of the Revered [to render] a decision. I commanded to keep him until which [time] he might send him face to face with Cæsar.”
Complete Apostles Bible	And being uncertain as to the investigation concerning this, I asked whether he was willing to go to Jerusalem and there be judged concerning these charges. But when Paul appealed that he be kept for the decision of His Majesty the Emperor, I commanded him to be kept until I may send him to Caesar.”
Douay-Rheims 1899 (Amer.)	I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem and there be judged of these things. But Paul, appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.
Holy Aramaic Scriptures	And on account that I wasn't certain concerning these inquiries, I said unto Paulus {Paul}: 'Do you wish that you should go unto Urishlem {Jerusalem}, and there to be judged, concerning these things?' Yet, he requested that he should be kept for The Judgment of Qasar {Caesar}, and I commanded that he be kept until I should dispatch him unto Qasar {Caesar i.e. Nero}.”
James Murdock's Syriac NT	And because I was not well established in regard to these questions, I said to Paul: Dost thou ask to go to Jerusalem, and there be judged concerning these matters? But he requested to be reserved for a trial before Caesar: and I ordered him to be kept, till I could send him to Caesar.
Original Aramaic NT	"Because I was not certain about such inquiries, I said to Paulus, 'Do you wish to go to Jerusalem, and be judged on these things there?' " "But he requested to be kept for the judgment of Caesar, and I ordered that he be kept until I send him to Caesar."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And as I had not enough knowledge for the discussion of these things, I made the suggestion to him to go to Jerusalem and be judged there. But when Paul made a request that he might be judged by Caesar, I gave orders for him to be kept till I might send him to Caesar.
Bible in Worldwide English	I did not know how to judge such things. So I asked if he would go to Jerusalem and be judged there about these matters. But Paul asked to wait and let Caesar judge his case. So I had him put in prison to be kept there until I can send him to Caesar.
Easy English	I did not know how I could judge all these problems. So I told Paul, "I want to take you to Jerusalem. Would you be happy to go there? Then I will listen to what these men are saying against you. I will judge there who is right." But Paul did not want to go to Jerusalem. He said to me, "Please keep me safe here in prison. Then send me to Caesar. He himself should decide what to do with me." So I said to my soldiers, "Guard Paul here until I send him to Caesar." '
Easy-to-Read Version–2008	I did not have any idea about how to judge these matters. So I asked Paul, 'Do you want to go to Jerusalem and be judged there?' But Paul asked to be kept in Caesarea. He wants a decision from the emperor. So I ordered that he be held until I could send him to Caesar in Rome."
God's Word™	Their debate about these things left me puzzled. So I asked Paul if he would like to go to Jerusalem to have his case heard there. But Paul appealed his case. He asked to be held in prison and to have His Majesty the Emperor decide his case. So I ordered him to be held in prison until I could send him to the emperor."
Good News Bible (TEV)	I was undecided about how I could get information on these matters, so I asked Paul if he would be willing to go to Jerusalem and be tried there on these charges. But Paul appealed; he asked to be kept under guard and to let the Emperor decide his case. So I gave orders for him to be kept under guard until I could send him to the Emperor."
J. B. Phillips	I did not feel qualified to investigate such matters and so I asked the man if he were willing to go to Jerusalem and stand his trial over these matters there. But when he appealed to have his case reserved for the decision of the emperor himself, I ordered him to be kept in custody until such time as I could send him to Caesar."
<i>The Message</i>	Since I'm a newcomer here and don't understand everything involved in cases like this, I asked if he'd be willing to go to Jerusalem and be tried there. Paul refused and demanded a hearing before His Majesty in our highest court. So I ordered him returned to custody until I could send him to Caesar in Rome."
NIRV	I had no idea how to look into such matters. So I asked Paul if he would be willing to go to Jerusalem. There he could be tried on these charges. But Paul made an appeal to have the Emperor decide his case. So I ordered him to be held until I could send him to Caesar."
New Life Version	I did not know what to do. Then I asked him if he would go on trial about these things at Jerusalem. But Paul asked to go on trial in front of Caesar. I said that he should be kept in prison until he could be sent to Caesar."
New Simplified Bible	»Since I doubt such manner of questions, I asked him if he would go to Jerusalem to be judged there of these matters. »Paul appealed to be reserved to the hearing of Augustus. So I commanded him to be kept until I might send him to Caesar.«

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Since I had no idea how to handle questions like that, I asked if he wanted to take his case to Jerusalem, where he could be tried on those religious charges. That's when Paul appealed his case to the emperor. So I ordered him held here until I can arrange to send him to Caesar in Rome."
Contemporary English V.	Since I did not know how to find out the truth about all this, I asked Paul if he would be willing to go to Jerusalem and be put on trial there. But Paul asked to be kept

	in jail until the Emperor could decide his case. So I ordered him to be kept here until I could send him to the Emperor.
Goodspeed New Testament	And being myself at a loss how to deal with such questions, I asked if he desired to go to Jerusalem, there to take his trial in regard to them. Paul himself appealing, however, for his case to be deferred for the decision of His Majesty, I accordingly ordered him to be detained until I could send him to the Emperor."
The Living Bible	I was perplexed as to how to decide a case of this kind and asked him whether he would be willing to stand trial on these charges in Jerusalem. But Paul appealed to Caesar! So I ordered him back to jail until I could arrange to get him to the emperor."
New Berkeley Version New Living Translation	. I was at a loss to know how to investigate these things, so I asked him whether he would be willing to stand trial on these charges in Jerusalem. But Paul appealed to have his case decided by the emperor. So I ordered that he be held in custody until I could arrange to send him to Caesar."
The Passion Translation	Because I was perplexed about how to proceed, I asked him if he would be willing to go to Jerusalem to stand trial on these charges. When Paul appealed his case to the emperor for a decision, I ordered him to be held in custody until I could send him to Caesar."
Plain English Version	I didn't know how to find out the true story, and I didn't know how to judge Paul, so I said to him, 'How about this? I can send you to Jerusalem, and I can judge you there. Will that be all right?' But Paul said, 'No, I don't want to go to Jerusalem. I want Caesar to judge me, that biggest boss in Rome.' So I told my soldiers to guard Paul here, until I can send him to Caesar."
Radiant New Testament	I had no idea how to look into such matters. So I asked Paul if he'd be willing to go to Jerusalem to stand trial there on these charges. But he made an appeal to have Emperor Nero decide his case. So I ordered him to be held until I could send him to Caesar."
UnfoldingWord Simplified T.	I did not understand these matters, or how to find out the truth. So I asked Paul, 'Are you willing to go to Jerusalem, so I can judge you there about these things?' But Paul asked for Caesar himself to judge his case, so I ordered him to be kept under guard until I could send him to Casear."
William's New Testament	I was at a loss how to investigate such matters and so asked Paul if he would go to Jerusalem and there stand trial on these matters. But as Paul appealed to have his case kept for his Majesty's decision, I ordered him kept in custody until I could send him up to the emperor."

#### Partially literal and partially paraphrased translations:

American English Bible	'Well, I became so confused over the matter that I finally asked if he'd like to go to JeruSalem to be judged there over these matters. But then Paul appealed to be bound over for a decision by the August One, so I ordered him to be held until I can send him to Caesar.'
Beck's American Translation Breakthrough Version	. Since I wasn't sure what to think about the questioning concerning these <i>things</i> , I was saying <i>to him to tell me</i> if he intends to be traveling to Jerusalem and there to be judged concerning these <i>things</i> . But when Paul called on for him to be kept for the worshipped one's decision, I gave the order for him to be kept until <i>the time</i> that I will send him up to Caesar."
Common English Bible	Since I had no idea how to investigate these matters, I asked if he would be willing to go to Jerusalem to stand trial there on these issues. However, Paul appealed that he be held in custody pending a decision from His Majesty the emperor, so I ordered that he be held until I could send him to Caesar."

A. Campbell's Living Oracles	But as I was dubious of the question relating to him, I said, that if he were willing, he should go to Jerusalem, and there be judged of these things. But Paul, appealing to be kept to the hearing of his majesty, I commanded him to be kept till I could send him to Cesar.
New Advent (Knox) Bible	For myself, I hesitated to enter upon the discussion of such matters; so I asked whether he was willing to go to Jerusalem, and meet these charges there. Upon which Paul appealed to have his case reserved for the emperor's cognizance; and I gave orders that he should be kept safe until I can send him to Caesar.
NT for Everyone	I simply didn't know what to do about all this dispute, and so I asked him if he would like to go up to Jerusalem and be judged there about these things. But Paul then appealed for his case to be sent up to His Majesty! So I gave the order that he should be kept under guard until I can send him to Caesar."
20 <sup>th</sup> Century New Testament	And, as I was at a loss how to enquire into questions of this kind, I asked Paul if he were willing to go up to Jerusalem, and there be put upon his trial. Paul, however, appealed to have his case reserved for the consideration of his August Majesty, so I ordered him to be detained in custody, until I could send him to the Emperor."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"Because I didn't understand this kind of question, I asked him whether he would go up to Jerusalem and be tried on those charges there." "But when Paul appealed to have his case reserved for a hearing before the Emperor, I ordered him kept until I might send him to Caesar."
Revised Ferrar-Fenton Bible	And being myself at a loss how to deal with such questions, I asked if he desired to go to Jerusalem, there to take his trial in regard to them. Paul himself appealing, however, for his case to be deferred for the decision of His Majesty, I accordingly ordered him to be detained until I could send him to the Emperor."
Free Bible Version	Since I was undecided as to how to proceed in investigating such matters, I asked him if he was willing to go to Jerusalem and be tried there. However Paul appealed for his case to be heard by the emperor, so I ordered him detained until I could send him to Caesar."
God's Truth (Tyndale)	And because I doubted of such manner questions, I asked him *whither he would go to Jerusalem, and there be judged of these matters. *whither=what ever place, result, or condition. Then when Paul had appealed to be kept unto the knowledge of Cesar, I commanded him to be kept, till I might send him to Caesar.
International Standard V	I was puzzled how I should investigate such matters, so I asked if he would like to go to Jerusalem and be tried there for these things. But Paul appealed his case and asked to be held in prison until the decision of his Majesty. So I ordered him to be held in custody until I could send him to the emperor."
Urim-Thummim Version	And because I was at a loss of such types of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept until I might send him to Caesar.
Weymouth New Testament	I was at a loss how to investigate such questions, and asked Paul whether he would care to go to Jerusalem and there stand his trial on these matters. But when Paul appealed to have his case kept for the Emperor's decision, I ordered him to be kept in prison until I could send him up to Caesar."
Worsley's New Testament	But I being in doubt as to the dispute concerning these <i>matters</i> , asked <i>him</i> , if he would go to Jerusalem, and there be tried concerning these <i>things</i> . But when Paul appealed, to be reserved to the hearing of <i>our</i> sovereign, I ordered him to be kept till I could send him to Cesar

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And I being perplexed concerning this dispute, said to him if he willed to go to Jerusalem and there be judged concerning these things.
	And Paul having appealed to be kept to the examination of Augustus, I called out for him to be kept until I might send him to Caesar.
New American Bible (2011)	Since I was at a loss how to investigate this controversy, I asked if he were willing to go to Jerusalem and there stand trial on these charges. And when Paul appealed that he be held in custody for the Emperor's decision, I ordered him held until I could send him to Caesar."
New Jerusalem Bible	Not feeling qualified to deal with questions of this sort, I asked him if he would be willing to go to Jerusalem to be tried there on this issue. But Paul put in an appeal for his case to be reserved for the judgement of the emperor, so I ordered him to be remanded until I could send him to Caesar.'
Revised English Bible–1989	Finding myself out of my depth in such discussions, I asked if he was willing to go to Jerusalem and stand trial there on these issues. But Paul appealed to be remanded in custody for his imperial majesty's decision, and I ordered him to be detained until I could send him to the emperor."

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Being at a loss as to how to investigate such questions, I asked him if he would be willing to go to Yerushalayim and be tried on these matters there. But since Sha'ul appealed to be kept in custody and have his case decided by His Imperial Majesty, I ordered him held until I could send him to the Emperor."
Hebraic Roots Bible	And because I was not well established in regard to their controversy, I said to Paul: Would you be willing to go to Jerusalem, and there be judged concerning these matters? But Paul having appealed for himself to be kept to the examination of Augustus, I commanded him to be held until I might send him to Caesar.
Holy New Covenant Trans.	I didn't know much about these things so I did not ask questions. Instead I asked Paul, 'Do you want to go to Jerusalem and be judged there?' But Paul asked to be kept in Caesarea. He wants a decision from the Emperor. So I commanded that Paul be held until I could send him to Caesar in Rome."
The Scriptures 2009	"And being uncertain how to investigate these matters, I asked whether he wished to go to Yerushalayim and there be judged concerning these matters. "But when Sha'ul appealed to be kept for the decision of Augustus, I ordered him to be kept until I send him to Caesar."

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	Pondering but I the about these discussion [I] said if [He] may want to go to jerusalem (and) there to be judged about these the but paul calling to be kept him to the [of] the [man] imperial examination [I] order to be kept him until whom [I] may send him to caesar...
Awful Scroll Bible	(")And I myself restraining in this thing, concerning the searching, was speaking out, if he would intend to be proceeding to Jerusalem, and-there to resolve about these things. (")But Paul, himself calling-upon to be watched over him, for the thorough-coming-to-understanding of Augustus. I order him to be kept, until I shall direct him with respects to Cæsar."
Concordant Literal Version	Now I, being perplexed by the questioning about these things, asked, if he may be intending to go to Jerusalem and to be judged there concerning these things." Now at Paul's appealing to be kept for the Imperial investigation, I order him to be kept till I send him up to Caesar."
exeGesés companion Bible	And being perplexed about these questions,



I worded whether he willed to go to Yeru Shalem,  
and there be judged concerning these matters.  
But Paulos called  
to be guarded to the diagnosis of Sebastos;  
and I summoned to keep him  
until I send him to the Kaisa.

- Orthodox Jewish Bible "Since I was not qualified to investigate these religious questions, I was saying he might wish to go to Yerushalayim and there to be judged concerning these things. "But Rav Sha'ul appealed that he be kept in custody for the decision of Caesar, so I ordered him to be kept until I send him to Caesar."
- Rotherham's Emphasized B. And ||||| <being at a loss' as to the inquiry |into these things|> was asking—Whether he might be minded to go unto Jerusalem, and |there| be judged concerning these things. But ||Paul|| <having appealed to be kept for the decision |of the Emperor|> I ordered him to be kept, until I could send him up unto Cæsar.

### Expanded/Embellished Bibles:

- The Amplified Bible* And I, being at a loss as to how to investigate these things, asked whether he was willing to go to Jerusalem and be tried there regarding these matters. But when Paul appealed to be held in custody for a decision by the Emperor [Nero], I ordered him to be kept in custody until I could send him to Caesar."
- An Understandable Version And I was perplexed as to how to proceed with the investigation, so I [finally] asked him if he would go to Jerusalem to have his case judged there. But when Paul requested that his case be reviewed for a decision by Caesar, I ordered him to remain in custody until I could send him to Caesar."
- The Expanded Bible ·Not knowing [At a loss] how to ·find out about [investigate] these questions, I asked Paul, ‘·Do you want [or Are you willing] to go to Jerusalem and be ·judged [tried] there [L-concerning these things]?’ But he asked to be ·kept in Caesarea [L-held in custody]. He wants a decision from ·the emperor [or His Majesty; the Revered/August One; C A title for Caesar, the ruler of the Roman world, first given to Caesar “Augustus”; here it refers to Nero]. So I ordered that he be held [in custody] until I could send him to Caesar."
- Jonathan Mitchell NT "So, I myself being perplexed concerning these questions and disputes, proceeded to ask if he might be willing to be journeying into Jerusalem and there to be judged (= stand trial) concerning these [matters].  
"But at Paul's personally calling upon (or: making an appeal) to be kept and reserved unto the investigation and determination (= judicial hearing) by the August One (or: Venerable One; = the Emperor), I gave orders for him to be kept and observed until which [time, or, situation] I can (or: would) send him up to Caesar."
- P. Kretzmann Commentary And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.  
But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.  
Kretzmann's [commentary](#) for Acts 25:13–21 has been placed in the [Addendum](#).
- Syndein/Thieme "And because I was being perplexed concerning the controversies of these things, I kept saying if he would go to Jerusalem and THERE be judged of these matters."  
"But when Paul had appealed to be reserved unto the hearing by Augustus {Nero}, I commanded him to be kept till I might send him face to face with Cæsar."  
{Note: Nero is the Roman emperor. Augustus is one of his titles. It means the Most Venerable or Highest. He is also called Emporatus or emperor. Caesar is his family name and has come to be synonymous over the years with an emperor (i.e. Czar). Nero also is called Lord which brought Christianity directly in conflict with him. Nero was required to be worshiped as deity and Christians refused to do so.}

Translation for Translators I did not know what questions to ask *them*, and I did not know how to judge concerning their dispute. So I asked Paul, ‘Are you (sg) willing to go back to Jerusalem and have the dispute *between you and these Jews* judged there {and let me judge there the dispute *between you and these Jews*}?’ But Paul answered, ‘No. I am not willing to go to Jerusalem!’

The Voice **Festus:** I had no idea how to handle a religious squabble pretending to be a legal case, so I suggested Paul be taken to Jerusalem so he could be tried on Jewish turf, so to speak. But Paul refused, and instead he appealed to be kept in custody so the case could be referred to his Imperial Majesty. So I have held him until we can arrange to send him to the emperor.

### Bible Translations with Many Footnotes:

Lexham Bible **And because** [\*Here “because” is supplied as a component of the participle (“was at a loss”) which is understood as causal] I was at a loss with regard to the investigation concerning these things, I asked if he was willing to go to Jerusalem and to be judged there concerning these things. But when [\*Here “when” is supplied as a component of the temporal genitive absolute participle (“appealed”)] Paul appealed that he be kept under guard for the decision of His Majesty the Emperor, I gave orders for him to be kept under guard until I could send him to Caesar.”

NET Bible® Because I was at a loss<sup>74</sup> how I could investigate these matters,<sup>75</sup> I asked if he were willing to go to Jerusalem and be tried<sup>76</sup> there on these charges.<sup>77</sup> But when Paul appealed to be kept in custody for the decision of His Majesty the Emperor,<sup>78</sup> I ordered him to be kept under guard until I could send him to Caesar.”<sup>79</sup>

<sup>75</sup>tn L&N 27.34 states, “ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ‘I was undecided about how I could get information on these matters’ Ac 25:20. The clause ‘about how I could get information on these matters’ may also be rendered as ‘about how I should try to find out about these matters’ or ‘about how I could learn about these matters.’”

<sup>76</sup>tn Or “stand trial.”

<sup>77</sup>tn Grk “on these things.”

<sup>78</sup>tn A designation of the Roman emperor (in this case, Nero). BDAG 917 s.v. σεβαστός states, “ὁ Σεβαστός His Majesty the Emperor Ac 25:21, 25 (of Nero).” It was a translation into Greek of the Latin “Augustus.”

<sup>79</sup>tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

The Spoken English NT **And I didn’t know what to make of those arguments. So I started to ask if maybe he might be willing to go to Jerusalem, and stand trial there for the charges.<sup>p</sup> But Paul appealed to be held in custody for the Emperor’s decision. So I ordered him to be held in custody until I can send him to Caesar.”**

<sup>p</sup> Lit. “and be judged there about these things.”

Wilbur Pickering’s New T. **And since I was at a loss how to investigate such matters,<sup>10</sup> I asked whether he was willing to go to Jerusalem and be judged there concerning these things. But when Paul appealed to be reserved for the decision of the Emperor, I commanded him to be kept until I can send him to Caesar.”**  
(10) This would likely be true, whether or not it was his motivation at the time.

### Literal, almost word-for-word, renderings:

A Faithful Version **And being in doubt about the investigation of this matter, I asked Paul if he would be willing to go to Jerusalem to be judged there concerning these things. But when Paul himself appealed that he be reserved for a hearing before Augustus, I commanded him to be kept until I could send him to Caesar.”**

Analytical-Literal Translation	"Now I myself being perplexed regarding the investigation concerning this was asking if he might be willing to be going to Jerusalem, and there to be judged concerning these [charges]. "But Paul having appealed [for] him to be kept for the decision of His Majesty the Emperor, I ordered him to be kept until which [time] I should send him to Caesar."
Benjamin Brodie's trans.	Now as for myself, being at a loss concerning these things, I asked whether he wished to proceed to Jerusalem and be judged concerning these things there. But since Paul made his appeal to be held and reserved for a judicial decision by Augustus, I ordered him to be guarded until which time I send him face-to-face to Caesar .
Charles Thomson NT	And as I was at a loss how to decide in such a case, I asked him, if he would go to Jerusalem and be tried there respecting these matters. But Paul having appealed that his cause should be referred to the cognisance of the Emperor, I ordered him to be kept in custody, till I can send him to Caesar.
Literal New Testament	AND BEING PERPLEXED I AS TO THE CONCERNING THIS INQUIRY SAID, WOULD HE BE WILLING TO GO TO JERUSALEM, AND THERE TO BE JUDGED CONCERNING THESE THINGS. BUT PAUL HAVING APPEALED FOR TO BE KEPT HIMSELF FOR THE OF AUGUSTUS COGNIZANCE, I COMMANDED TO BE KEPT HIM TILL I MIGHT SEND GUN [HIM?] TO CAESAR.
Literal Standard Version	They, therefore, having come together—I, making no delay, on the succeeding [day] having sat on the judgment seat, commanded the man to be brought, concerning whom the accusers, having stood up, were bringing against [him] no accusation of the things I was thinking of, but certain questions concerning their own religion they had against him, and concerning a certain Jesus who was dead, whom Paul affirmed to be alive; and I, doubting in regard to the question concerning this, asked if he was willing to go on to Jerusalem, and to be judged there concerning these things—but Paul having appealed to be kept to the hearing of Sebastus, I commanded him to be kept until I might send him to Caesar." Vv. 17–19 are included for context.
Modern English Version	Being perplexed about such questions, I asked if he would be willing to go to Jerusalem and be tried there concerning these charges. But when Paul had appealed to be under guard for the decision of Caesar, I ordered that he be secured until I could send him to Caesar."
Modern Literal Version 2020	But being perplexed as to the debate concerning this, I was saying to him, if he might be willing to travel to Jerusalem and to be judged there concerning these things. But after Paul himself appealed to be kept *for the decision of the Emperor, I commanded him to be kept until I should send him to Caesar.
New American Standard	And being at a loss how to investigate such [Lit these] matters, I asked [Lit said] whether he was willing to go to Jerusalem and stand trial there on these matters. But when Paul appealed to be held in custody for the Emperor's [Lit the Augustus' (in this case Nero)] decision, I ordered that he be kept in custody until I send him to Caesar."
Revised Geneva Translation	"And because I was perplexed by such questions, I asked him if he was willing to go to Jerusalem and be judged there about these things. "But because Paul had appealed to be put under guard until the examination of Augustus, I commanded that he be jailed until I could send him to Caesar."
<b>The gist of this passage:</b>	Festus admits to being perplexed by the theological questions being raised and thought it best to send Paul back to Jerusalem. Paul then appealed to Cæsar.

Acts 25:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aporéō (ἀπορέω) [pronounced ap-or-EH-oh]	<i>being at a loss (mentally); having no way out, standing in doubt, being perplexed</i>	masculine singular, present middle participle, nominative case	Strong's #639
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
toutôn (τούτων) [pronounced TOU-tone]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural neuter form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)
zêtēsis (ζήτησις) [pronounced DZAY-tay-sis]	<i>debate; a seeking; enquiry; a questioning; a subject of questioning or debate, matter of controversy</i>	feminine singular noun, accusative case	Strong's #2214

**Translation:** Now, being at a loss—me—about these things, [about] the [religious] debate,...

Festus has to admit to something about wanting to send Paul to Jerusalem. Obviously, he had decided to do this based upon being partied and entertained in Jerusalem, and making a dozen new best friends there. And, obviously, he can't say that. So, instead, Festus says, "Listen, this religious debate was beyond me. I run a Roman court, not a religious mediation service." This approach, quite frankly, is weak. The correct approach, at this time is, "Rome does not decide religious issues. The courtroom is not a proper place for this discussion. The defendant is free to go." That is a no-brainer. However, Festus has to have some sort of legitimate reason to send Paul back to Jerusalem. His best idea—and I cannot think of a better cover story, even 2100 years later—is to suggest that a Jewish religious issue might be better handled in Jerusalem.

I can guarantee you that this did not get past Herod Agrippa II. He is sitting there, taking all of this in, probably considering a dozen different options at this time. What would most interest Agrippa is more power. So that is possibly on the table at this time.

Acts 25:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, imperfect active indicative	Strong's #3004
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
boulomai (βούλομαι) [pronounced BOO-lohm-ahēe]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive optative	Strong's #1014
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	present (deponent) middle/passive infinitive	Strong's #4198
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosolyma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

**Translation:** ...I was saying, if he would be willing to travel to Jerusalem...

Festus continues giving his excuse. "All I did was ask Paul if he would be willing to travel to Jerusalem. There are all kinds of Christian and Jewish things happening there; so it seemed like the logical place for him to go to sort out these religious differences."

I don't think that Festus realized that the Jews wanted Paul to come to Jerusalem so that they could kill him in an ambush. I don't think that he was even ready to admit to himself that he had been played here.

In any case, he had to have some kind of a cover story to explain what he did. Perhaps he is looking closely at Agrippa's face to see if he was buying it.

So Festus tries to make it seem like this was one possible option that Paul might choose. This approach does not hold water because Paul was taken out of Jerusalem in order to get an honest trial where his life was not in danger.

Even giving Festus the benefit of the doubt of not knowing exactly why Paul ended up in Caesarea or even the fact that a large contingent of soldiers accompanied Paul to Caesarea—even suggesting the Festus just did not know about these things, that still does not put him in the clear. The appellate court system goes in one direction. You do not appeal to a higher court, and end up having your case adjudicated in a lower court. That is backwards, and Festus knew this (so does Agrippa). Festus would not have been sent to Caesarea as an administrator if he did not understand the court system and how it worked.

So, even though Festus soft-pedals this aspect of Paul's trial, it really stands out as a glaring error.



Acts 25:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeî (κἀκεῖ) [pronounced kak-ĭ]	<i>and there, there also, likewise in that place</i>	conjunction/adverb; accusative case (normally adverbs do not have cases)	Strong's #2546
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	present passive infinitive	Strong's #2919
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
toutôn (τούτων) [pronounced TOU-tone]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural neuter form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)

**Translation:** ...and be judged [there] about these things.

So Festus says, "I simply suggested to Paul to return to Jerusalem and be judged for these things there. Jerusalem would be the logical place for theological questions to be dealt with."

It may sound like a simple suggestion, but Festus ignores the way that the court system works. And he is ignoring the fact that differences of faith are not to be determined by Roman courts.

Acts 25:20 Now, being at a loss—me—about these things, [about] the [religious] debate, I was saying, if he would be willing to travel to Jerusalem and be judged [there] about these things. (Kukis mostly literal translation)

Festus has to explain this mistake in some way, and this is the best that he can come up with. Is he examining Agrippa's face for a *what a lot of hooley* look?

Acts 25:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Acts 25:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee- kal-EH-ohm-ahēe]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc); appealing</i>	masculine singular, aorist middle participle, genitive/ablative case	Strong's #1941
têreô (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	aorist passive infinitive	Strong's #5083
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
sebastós (σεβαστός) [pronounced seb-as-TOSS]	<i>revered, reverend, venerable; the title of the Roman emperors; Augustan, taking its name from the emperor; a title of honour which used to be given certain legions, or cohorts, or battalions, "for valour"</i>	masculine singular adjective, genitive/ablative case	Strong's #4575
diágnōsis (διάγνωσις) [pronounced dee-AG-no-sis]	<i>decision; distinguishing; in a legal sense, an examination, opinion</i>	feminine singular noun; accusative case	Strong's #1233

**Translation:** Now, regarding Paul, he was calling to keep him in the [place] of the Augustan [to render] a legal decision [here, on Roman ground].

I think that this phrase simply tells us that Paul said *no*; and that he wanted the case tried by the Romans on neutral Roman soil. In Paul's mind, he cannot help but get a fair trial and be acquitted.

The implication here is, this is Paul's right as a Roman citizen, but I sure wish that he hadn't done this.

Acts 25:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2753
têreō (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present passive infinitive	Strong's #5083
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
heōs (ἕως) [pronounced HEH-ohce]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
anapémō (ἀναπέμπω) [pronounced an-ap-EHM-poe]	<i>to send (back, again, up)</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #375
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541

**Translation:** I commanded [therefore] to keep him [here] until which [time] he might be sent directly to Cæsar.”

So now Festus makes the executive decision to command that Paul be kept there until he is sent to Cæsar on appeal.

The problem is found in these final two verses. Paul should not be tried in a lower court; and Festus should have dealt with this trial right there in Caesarea and solved this problem. But he did not, and this leaves him with the unspoken objection, “How could you screw this up so much?”

Acts 25:21 Now, regarding Paul, he was calling to keep him in the [place] of the Augustan [to render] a legal decision [here, on Roman ground]. I commanded [therefore] to keep him [here] until which [time] he might be sent directly to Cæsar.” (Kukis mostly literal translation)

Acts 25:20–21 Now, being at a loss—me—about these things, [about] the [religious] debate, I was saying, if he would be willing to travel to Jerusalem and be judged [there] about these things. Now, regarding Paul, he was calling to keep him in the [place] of the Augustan [to render] a legal decision [here, on Roman ground]. I commanded [therefore] to keep him [here] until which [time] he might be sent directly to Cæsar.” (Kukis mostly literal translation)

Agrippa is considering that Festus has said, but my guess is, his face betrays nothing. He took it in. He might offer to help Festus; but he may have something here than he can use.

Acts 25:20–21 When it came to these religious questions, I was completely at a loss of what to do. I asked him if he might be willing to travel to Jerusalem and have these things adjudicated there. However, Paul demanded to be kept in the place of the Augustan ruler, in order for a decision to be rendered on Roman ground. I commanded therefore, that Paul be kept here until the time that he might be sent directly to Cæsar.” (Kukis paraphrase)

By the way, Festus is not done talking. He will also speak in open court, introducing the case and the issues at hand.

---

Festus see Agrippa as a possible ally. I believe that Agrippa is still evaluating the situation.

**Now Agrippa face to face with the Festus [said,] “I would like even him of the man to hear.” “Tomorrow,” he was making known, “you will hear [from] him.”**

Acts 25:22

**Agrippa [spoke] directly to Festus, “Then I would to hear myself from this man.” “Tomorrow,” [Festus] declared, “you will hear from him.”**

**Agrippa spoke directly to Festus: “Then I would like to hear this man myself.” Festus responded, “You will hear from him tomorrow.”**

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek) Now Agrippa face to face with the Festus [said,] “I would like even him of the man to hear.” “Tomorrow,” he was making known, “you will hear [from] him.”
- Complete Apostles Bible Then Agrippa said to Festus, "I also was wishing to hear the man myself." "Tomorrow," he said, "you shall hear him."
- Douay-Rheims 1899 (Amer.) And Agrippa said to Festus: I would also hear the man, myself. To-morrow, said he, thou shalt hear him.
- Holy Aramaic Scriptures And Agripus {Agrippa} said, “I desire that I should hear this gabra {man}.” And Pihstus {Festus} said, “Tomorrow you will hear him.”
- James Murdock’s Syriac NT And Agrippa said: I should like to hear that man. And Festus said: To-morrow thou shalt hear him.
- Original Aramaic NT And Agrippa said, "I would like to hear this man." And Festus said, "You will hear him tomorrow."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And Agrippa said to Festus, I have a desire to give the man a hearing myself. Tomorrow, he said, you may give him a hearing.
Bible in Worldwide English	Agrippa said to Festus, I should like to hear the man myself. Festus said, Tomorrow you shall hear him.
Easy English	Agrippa said to Festus, 'I would like to hear this man myself.' Festus replied, 'You will hear him tomorrow.'
Easy-to-Read Version–2008	Agrippa said to Festus, "I would like to hear this man too." Festus said, "Tomorrow you can hear him."
God's Word™	Agrippa told Festus, "I would like to hear the man." Festus replied, "You'll hear him tomorrow."
J. B. Phillips	Then Agrippa said to Festus, "I have been wanting to hear this man myself" "Then you shall hear him tomorrow," replied Festus.
The Message	Agrippa said, "I'd like to see this man and hear his story." "Good," said Festus. "We'll bring him in first thing in the morning and you'll hear it for yourself."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Agrippa said, "I would love to hear what that man has to say for himself." Festus said, "Well, I'll see to it that you get your chance tomorrow."
Contemporary English V.	Then Agrippa said to Festus, "I would also like to hear what this man has to say." Festus answered, "You can hear him tomorrow."
Goodspeed New Testament	"I should myself also like to hear this man," remarked Agrippa to Festus. "To-morrow, then, you shall hear him," was his reply.
New Berkeley Version	.
New Living Translation	"I'd like to hear the man myself," Agrippa said. And Festus replied, "You will—tomorrow!"
The Passion Translation	King Agrippa said to Festus, "I would like to listen to this man myself." "Tomorrow," he replied, "you will have that opportunity."
Plain English Version	Then Agrippa said to Festus, "I want to hear that man myself." Festus said, "All right, I'll let you hear him tomorrow."
UnfoldingWord Simplified T.	Then Agrippa said to Festus, "I myself would like to hear what this man has to say." Festus answered, "I will arrange for you to hear him tomorrow."
William's New Testament	"I should like to hear the man myself," said Agrippa to Festus. "Tomorrow you shall hear him," said Festus.

### Partially literal and partially paraphrased translations:

American English Bible	So Agrippa told Festus: 'I'd also like to hear from this man.' And he said: 'You'll hear him tomorrow!'
Beck's American Translation	.
Breakthrough Version	Agrippa said to Festus, "I was intending to also listen to the man myself." "Tomorrow," Festus declares, "you will hear him."
A. Campbell's Living Oracles	Then Agrippa said to Festus, I also would willingly hear the man myself. And he said, To-morrow you shall hear him.
New Advent (Knox) Bible	Then Agrippa said to Festus, I have often wished, myself, to hear this man speak. Thou shalt hear him, said he, to-morrow.
NT for Everyone	"I should like to hear this man for myself," said Agrippa to Festus. "Very well," said Festus. "You shall do so tomorrow."

### Mostly literal renderings (with some occasional paraphrasing):



Berean Study Bible	Then Agrippa said to Festus, "I would like to hear this man myself." "Tomorrow you will hear him," Festus declared.
Christian Standard Bible	Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow you will hear him," he replied.
Revised Ferrar-Fenton Bible	"I should myself also like to hear this man," remarked Agrippa to Festus. "To-morrow, then, you shall hear him," was his reply.
Free Bible Version	"I would like to hear the man myself," Agrippa told Festus. "I'll arrange for you to hear him tomorrow," Festus replied.
God's Truth (Tyndale)	Agrippa said unto Festus: I would also hear the man myself. Tomorrow (said he) you shall hear him.
Leicester A. Sawyer's NT	And Agrippa [said] to Festus, I should like to hear the man also myself. And he said, To-morrow you shall hear him.
UnfoldingWord Literal Text	Then Agrippa replied to Festus, "I, myself, have also been wanting to hear this man." "Tomorrow," Festus said, "you will hear him."
Weymouth New Testament	"I should like to hear the man myself," said Agrippa. "to-morrow," replied Festus, "you shall."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Agrippa said to Festus: "I would like to hear that man." Festus answered him: "Tomorrow you shall."
Revised English Bible—1989	Agrippa said to Festus, "I should rather like to hear the man myself." "You shall hear him tomorrow," he answered.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Agrippa said to Festus, "I myself have been wanting to hear the man." "Tomorrow," he replied, "You will hear him."
Holy New Covenant Trans.	Agrippa said to Festus, "I would also like to hear this man." Festus said, "You can hear him tomorrow!"
The Scriptures 2009	And Agrippa said to Festus, "I was wishing also to hear the man myself." And he said, "Tomorrow, you shall hear him."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Agrippa but to the festus wanted and I the man to hear tomorrow [He] says [You] will hear him...
Awful Scroll Bible	And Agrippa was exposing-to-light with respects to Festus, "I was intending also to hear the man myself. "Tomorrow," he moreover exposes-to-light, "you will hear him."
Concordant Literal Version	Now Agrippa to Festus: "I myself also intended to hear the man." Tomorrow, he is averring, "you shall hear him."
exeGesés companion Bible	And Agrippa says to Phestus, I also will to hear this human myself. Tomorrow, says he, you hear him.
Orthodox Jewish Bible	And Agrippa said to Festus, "I was desiring also myself to hear Rav Sha'ul." Then Festus says, "Tomorrow you will hear him."
Rotherham's Emphasized B.	And   Agrippa   [said] unto Festus— I could wish   myself also   [to hear] the man.   To-morrow   (saith he) thou shalt hear him.

### Expanded/Embellished Bibles:

An Understandable Version	Agrippa said to Festus, had been wanting to hear this man's testimony myself." [Festus replied], you will [have the opportunity to] hear him.
Jonathan Mitchell NT	And so Agrippa said to Festus, "I myself was also wanting and intending to listen to (or: hear) this person." "Tomorrow," [Festus] affirms, "you will (or, as an aorist subjunctive: may; can; should) proceed to be hearing him."
Translation for Translators The Voice	Agrippa said to Festus, "I also would like to hear the man myself." <b>Agrippa:</b> This sounds interesting. I'd like to hear this fellow in person. <b>Festus:</b> You will, then. We'll bring him in tomorrow.

### Bible Translations with Many Footnotes:

NET Bible®	<p>Agrippa<sup>80</sup> said to Festus,<sup>81</sup> "I would also like to hear the man myself." "Tomorrow," he replied,<sup>82</sup> "you will hear him."</p> <p><sup>80sn</sup> See the note on King Agrippa in 25:13. King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (Ant. 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome (Josephus, J. W. 2.16.4 [2.345-401]).</p> <p><sup>81sn</sup> See the note on Porcius Festus in 24:27. Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.</p> <p><sup>82tn</sup> Grk "said."</p>
------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

### Literal, almost word-for-word, renderings:

A Faithful Version	And Agrippa said to Festus, "I also have been desiring to hear the man myself." And he said, "Tomorrow you shall hear him."
Analytical-Literal Translation	Then Agrippa said to Festus, "I also was wishing to hear the man myself." So he said, "Tomorrow you will hear him."
Benjamin Brodie's trans.	Then Agrippa said face-to-face to Festus: "I myself would also like to hear the man." "Tomorrow," he replied, "you will hear him."
Charles Thomson NT	Upon which Agrippa said to Festus, I could wish myself to hear the man. Tomorrow then, said he, thou shalt hear him.
Far Above All Translation	Then Agrippa said to Festus, myself would also like to hear the man." "Tomorrow," he then said, "you will hear him."
Green's Literal Translation	And Agrippa said to Festus, I also was myself minded to hear the man. And he said, Tomorrow you shall hear him.

Modern Literal Version 2020 But Agrippa said to Festus, I was also planning to hear from the man myself. Now he says, You will hear him on the next-day.  
 NT (Variant Readings) And Agrippa [said] unto Festus, I also could wish to hear the man myself. Tomorrow, saith he, thou shalt hear him.  
 Niobi Study Bible Then Agrippa said unto Festus, "I would also hear the man myself." "Tomorrow," said he, "you shall hear him."

**The gist of this passage:** Agrippa expresses an interest in speaking with Paul. Festus agrees to this.

Acts 25:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas ( Ἀγρίππας) [pronounced <i>ag-RHIP-pas</i> ]	<i>hero-like</i> ; transliterated, <i>Agrippa</i>	masculine singular proper noun; a person; nominative case	Strong's #67
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Phēstos (Φῆστος) [pronounced <i>FACE-toss</i> ]	<i>festival</i> ; transliterated, <i>Festus, Festos, Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347
boulomai (βούλομαι) [pronounced <i>BOO-lohm-ahēe</i> ]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	1 <sup>st</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1014
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Acts 25:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191

**Translation:** Agrippa [spoke] directly to Festus, "Then I would to hear myself from this man."

I have mentioned Agrippa's motivation before. Would he like to take the power of Festus to himself? Or is he just there as a fellow royal? So far, there is nothing to indicate one way or the other about this.

I believe that Agrippa is playing poker with Festus, not giving him any indication of any what he is thinking or how he is leaning.

Agrippa says that he wants to hear from Paul.

Acts 25:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aurion (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #5346
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 <sup>nd</sup> person singular, future (deponent) middle indicative	Strong's #191
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** "Tomorrow," [Festus] declared, "you will hear from him."

We cannot see into the mind of Festus, but let me suggest that he is happy to have some intervention at this point. Otherwise, why mention this thing with Paul at all?

Festus assure Agrippa that he will set it up. Agrippa will be able to interview Paul without any restrictions.

Acts 25:22 Agrippa [spoke] directly to Festus, "Then I would to hear myself from this man." "Tomorrow," [Festus] declared, "you will hear from him." (Kukis mostly literal translation)

Acts 25:22 Agrippa spoke directly to Festus: "Then I would like to hear this man myself." Festus responded, "You will hear from him tomorrow." (Kukis paraphrase)

## Festus Gives an Opening Statement of a Hearing that King Agrippa Oversees

The [day] then next, a coming in of the Agrippa and the Bernice with much pomp, even entering into the audience hall; and with military commanders and noble (ones) according to the norms and standards of prominence of the city. And a command of the Festus was brought in the Paul.

Acts  
25:23

On the next [day], Agrippa and Bernice were coming in with great pomp, even entering into the auditorium; along with military commanders and noble men according to the prominence of the city. And by the command of Festus, Paul was brought in.

The gathering for this trial the next day was a glorious celebration. Both Agrippa and Bernice were seen going toward the auditorium, dressed up with great show of royal elegance. Along with them came military commanders and the elite members of the city of Caesarea. Then, after Festus gave the command, Paul was brought in.

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	The [day] then next, a coming in of the Agrippa and the Bernice with much pomp, even entering into the audience hall; and with military commanders and noble (ones) according to the norms and standards of prominence of the city. And a command of the Festus was brought in the Paul.
Complete Apostles Bible	Therefore on the next day, when Agrippa and Bernice had come with all pomp, and had entered into the auditorium together with the commanders and the prominent men of the city, and when Festus had commanded, Paul was brought.
Douay-Rheims 1899 (Amer.)	And on the next day, when Agrippa and Bernice were come with great pomp and had entered into the hall of audience with the tribunes and principal men of the city, at Festus' commandment, Paul was brought forth.
Holy Aramaic Scriptures	And the next day, Agripus {Agrippa} and Berniqi {Bernice} came with a large procession. And they entered The House of Judgment with the Kiliarke {the Captains of a thousand} and the Rische {the Heads/the Leaders} of the city. And Pihstus {Festus} commanded, and Paulus {Paul} came.
James Murdock's Syriac NT	And the next day, came Agrippa and Bernice, with great pomp, and entered the house of trials, with the Chiliarchs and chiefs of the city: and Festus commanded, and Paul came.
Original Aramaic NT	And the next day Agrippa came and Berniqi, and they entered the court with great pomp with the Chiliarch and the Leaders of the city, and Festus commanded, and Paulus came.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	So on the day after, when Agrippa and Bernice in great glory had come into the public place of hearing, with the chief of the army and the chief men of the town, at the order of Festus, Paul was sent for.
Bible in Worldwide English	So the next day Agrippa and Bernice came, making a big show of themselves. They went into the room to hear Paul talk. Officers and the leading men of the city also went in. When Festus called for Paul, he was brought in.



Easy English	The next day, King Agrippa and Bernice arrived in Caesarea's public meeting room. They wore beautiful clothes to show that they were great people. Some Roman soldiers' officers and important men in the city also arrived there. Festus said to his soldiers, 'Bring Paul here to us!' So they brought Paul into the room.
Easy-to-Read Version–2008	The next day Agrippa and Bernice came to the meeting with great show, acting like very important people. They entered the room with military leaders and important men of the city. Festus ordered the soldiers to bring Paul in.
God's Word™	The next day Agrippa and Bernice entered the auditorium with a lot of fanfare. Roman army officers and the most important men of the city entered the auditorium with them. Festus gave the order, and Paul was brought into the auditorium.
Good News Bible (TEV)	The next day Agrippa and Bernice came with great pomp and ceremony and entered the audience hall with the military chiefs and the leading men of the city. Festus gave the order, and Paul was brought in.
J. B. Phillips	<b>Festus formally explains Paul's case to Agrippa</b> When the next day came, Agrippa and Bernice proceeded to the audience chamber with great pomp and ceremony, with an escort of military officers and prominent townsmen. A portion of v. 23 will be placed with the next passage for context.
The Message	The next day everybody who was anybody in Caesarea found his way to the Great Hall, along with the top military brass. Agrippa and Bernice made a flourishing grand entrance and took their places. Festus then ordered Paul brought in.
NIRV	<b>Paul in Front of Agrippa</b> The next day Agrippa and Bernice arrived. They were treated like very important people. They entered the courtroom. The most important military officers and the leading men of the city came with them. When Festus gave the command, Paul was brought in.
New Life Version	<b>Paul Stands in Front of King Agrippa</b> The next day Agrippa and Bernice came into the courtroom. They were dressed to show their greatness as king and queen. Army leaders and leading men of the city came in with them. Festus had Paul brought in.
New Simplified Bible	The next day Agrippa and Bernice arrived with great elegance. They entered the place of hearing with the commanders and important men of the city. Festus gave the order for Paul to be brought in.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>PAUL'S COMMAND PERFORMANCE FOR KING AGRIPPA</b> The next day Agrippa and Bernice arrived at the courthouse. They brought pageantry and flamboyance with them. The show included a parade of top military officers and Caesarea's most important leaders. Festus gave the order and Paul was brought into the court.
Contemporary English V.	The next day Agrippa and Bernice made a big show as they came into the meeting room. High ranking army officers and leading citizens of the town were also there. Festus then ordered Paul to be brought in and said: King Agrippa and other guests, look at this man! Every Jew from Jerusalem and Caesarea has come to me, demanding for him to be put to death. V. 24 is included for context.
Goodspeed New Testament	So on the following day, Agrippa came, and Bernice, with stately pomp. And entering the audience-chamber with the Generals and the principal men of the city, Paul, at the command of Festus, was also brought in.
New Berkeley Version New Living Translation	<b>Paul Speaks to Agrippa</b> So the next day Agrippa and Bernice arrived at the auditorium with great pomp, accompanied by military officers and prominent men of the city. Festus ordered that Paul be brought in.

The Passion Translation	The next day King Agrippa and Bernice entered the audience hall with much pomp and pageantry. Accompanying them were the senior military officers and prominent citizens. Festus ordered that Paul be brought before them all.
Plain English Version	<b>Festus wanted Agrippa to help him write a letter about Paul</b> The next day, Agrippa and his young sister Bernice came into the big room that had the judge's seat. There was a lot of ceremony for them as they came in. Some boss soldiers came with them, and the leaders of Caesarea came with them too.
Radiant New Testament	<b>Paul in Front of Agrippa II, Bernice, and Festus</b> The next day Agrippa and Bernice made a grand entrance into the courtroom. The highest-ranking military officers and the most important leaders of the city all came in with them. Festus gave a command and Paul was brought in.
UnfoldingWord Simplified T.	The next day Agrippa and Bernice entered the hall of judgment, and all the other people were honoring them. Some Roman commanders and important men in Caesarea came with them. Then Festus commanded that the guards should bring Paul in.
William's New Testament	So the next day, Agrippa and Bernice came with splendid pomp and went into the audience-room, attended by the colonels and the leading citizens of the town, and at the command of Festus, Paul was brought in.

#### **Partially literal and partially paraphrased translations:**

American English Bible	Then the next day, Agrippa and Bernice arrived with a lot of pomp and ceremony and went into the hearing room along with some military commanders and prominent men from the city. And when Festus gave the command, Paul was brought in.
Beck's American Translation Breakthrough Version	So on the next day, after Agrippa and Bernice came with much fanfare and went into the hearing room together with both commanding officers and the men of the city in line with prominence, and when Festus gave the order, Paul was brought in.
A. Campbell's Living Oracles	The next day, therefore, Agrippa and Bernice, coming with great pomp, and entering into the place of audience, with the commanders and principal men of the city; at the command of Festus, Paul was brought forth.
New Advent (Knox) Bible	So, on the next day, Agrippa and Bernice came with great pomp, and made their entry into the hall of judgement, attended by the captains and all the eminent persons of the city; and Paul, at Festus' command, was brought in.
20 <sup>th</sup> Century New Testament	So the next day, when Agrippa and Bernice had come in full state and had entered the Audience Chamber, with the superior officers and the principal people of the city, by the order of Festus Paul was brought before them.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	The next day, Agrippa and Berenike came with great pomp, and entered into the courtroom, with the tribunes, and the leading men of the city, and at Festus' order, Paul was brought out.
Revised Ferrar-Fenton Bible	So on the following day, Agrippa came, and Bernice, with stately pomp. And entering the audience-chamber with the Generals and the principal men of the city, Paul, at the command of Festus, was also brought in.
Free Bible Version	The next day Agrippa arrived with Bernice in great ceremonial splendor and entered the auditorium with the commanders and leading citizens. Then Festus ordered Paul to be brought in.
International Standard V	The next day, Agrippa and Bernice arrived with much fanfare and went into the auditorium along with the tribunes and the leading men of the city. At the command of Festus, Paul was brought in.

Weymouth New Testament "I should like to hear the man myself," said Agrippa. "to-morrow," replied Festus, "you shall." Accordingly, the next day, Agrippa and Bernice came in state and took their seats in the Judgement Hall, attended by the Tribunes and the men of high rank in the city; and, at the command of Festus, Paul was brought in. V. 22 is included for context.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible Therefore the following day, Agrippa having come, and Bernice, with great vain show, and entering into the hearing room, with the rulers of a thousand, and prominent men being of the city, and Festus having called out for him, Paul was brought.

New American Bible (2011) The next day Agrippa and Bernice came with great ceremony and entered the audience hall in the company of cohort commanders and the prominent men of the city and, by command of Festus, Paul was brought in.

New Jerusalem Bible So the next day Agrippa and Bernice arrived in great state and entered the audience chamber attended by the tribunes and the city notables; and Festus ordered Paul to be brought in.

Revised English Bible—1989 Next day Agrippa and Bernice came in full state and entered the audience- chamber accompanied by high-ranking officers and prominent citizens; and on the orders of Festus, Paul was brought in.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible So the next day, Agrippa and Bernice came with much pageantry; they entered the audience room accompanied by military commanders and the prominent men of the city. Then, at the command of Festus, Sha'ul was brought in.

Holy New Covenant Trans. The next day Agrippa and Bernice appeared. They dressed and acted like very important people. Agrippa and Bernice, the army leaders, and the important men of Caesarea went into the courtroom. Festus ordered the soldiers to bring in Paul.

The Scriptures 2009 Therefore, on the next day, Agrippa and Bernice having come with great show, and having entered the place of hearing with the commanders and the eminent men of the city, Sha'ul was brought in at the order of Festus.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[on] the [one] so next coming the agrippa and the bernice with much show and entering to the auditorium with also chiliarchs and [with] men the [men] in prominence [of] the city and ordering the festus is led The Paul...

Awful Scroll Bible On-tomorrow consequently, Agrippa coming, and Bernice, with much shining forth, and coming-towards into the hearing room, together with both the commanders-of-a-thousand, and the holding-out men being in the city. Accordingly indeed Festus ordering Paul, he is being brought.

Concordant Literal Version On the morrow, then, at Agrippa and Bernice's coming with much pageantry and entering the audience chamber together, besides captains and prominent men of the city, and at Festus' order, Paul was led forth."

exeGesés companion Bible So on the morrow, with much fantasy,  
Agrippa and Bernice come  
and enter the auditorium,  
with the chiliarchs and eminent men of the city;  
and at the summons of Phestus, Paulos is brought.

Orthodox Jewish Bible Then on the next day Agrippa and Bernice came with great pomp and entered into the auditorium along with both the military tribunes and the chashuve anashim of Caesarea. And Festus the Moshel gave orders to have Rav Sha'ul brought in.

Rotherham's Emphasized B.

**§ 44. Paul before King Agrippa.**

[[On the morrow, therefore] <when Agrippa had come, and Bernice, with great display, and they had entered into the audience-chamber, with the captains of thousands and men of distinction of the city,—and Festus had given orders> Paul was brought.

**Expanded/Embellished Bibles:**

An Understandable Version So, the next day, when Agrippa and *[his wife]* Bernice, arrived in an elaborate procession, they entered the hearing chamber, along with the commanders and leading men of the city.

The Expanded Bible [<sup>1</sup> Therefore] The next day Agrippa and Bernice appeared [entered] with great show [pomp; fanfare]. They went into the judgment room [audience hall] with the army leaders [tribunes] and the important men of Caesarea [<sup>1</sup> the city]. Then Festus ordered the soldiers [<sup>1</sup> gave the order] to bring Paul in.

Jonathan Mitchell NT Therefore, on the next day, at [the] coming of Agrippa, as well as Bernice with much pageantry for making an "appearance" and their entering into the audience hall, together with both military commanders (tribunes) and the prominent men of the city, and then with Festus giving the command, Paul was led [in].

Syndein/Thieme And on the morrow, when Agrippa was come, and Bernice, with a visible display of glamour {great pomp}, and was entered into the place of hearing, with the Chiliarchs, and principal men of the city. At Festus' commandment Paul was brought forth.

{Note: To get this scene right, remember Festus is the ruler of this entire province. Agrippa is a king from the area to the North. All the top military leaders are there in uniform. All the women are dressed to the very hilt ('pomp' means lavishly elegant). And, Latin scholars have stated that Bernice was the most beautiful woman of the day. You know all the women were trying to match her beauty! Next to all this comes in Paul in chains and rags compared to their attire.}

{Another side-note. Agrippa here is the best New Testament example of the 4-generation curse. Herod the great went after Christ as a baby and killed all the first born children in Bethlehem. Annapus {sic} the Fox was his son (he and his wife Heroneous {sic} murdered John the Baptist. Herod Agrippa the First was his son. He had Stephen killed and Peter imprisoned. Now we have the 4th generation Agrippa Jr or II, Drusilla and Bernice.}

Translation for Translators **Festus asked King Agrippa to tell him what to write to Caesar about Paul.**

*Acts 25:23-27*

The next day Agrippa and Bernice came very ceremoniously to the assembly hall. Some *Roman* commanders and prominent men in *Caesarea* came with them. Then, Festus told an officer to bring Paul. A portion of v. 23 will be placed with the next passage for context.

The Voice The next day, King Agrippa and Bernice arrived at the great hall with great formality, accompanied by the military commanders and the city's leading men. Festus ordered Paul to be brought before them.

**Bible Translations with Many Footnotes:**

Lexham Bible So on the next day, Agrippa and Bernice came with great pageantry and entered into the audience hall, along with military tribunes and the most prominent men of the city. And when [<sup>\*</sup>Here "when" is supplied as a component of the temporal genitive absolute participle ("gave the order")] Festus gave the order, Paul was brought in.

NET Bible® *Paul Before King Agrippa and Bernice*

So the next day Agrippa<sup>83</sup> and Bernice came with great pomp<sup>84</sup> and entered the audience hall,<sup>85</sup> along with the senior military officers<sup>86</sup> and the prominent men of the city. When Festus<sup>87</sup> gave the order,<sup>88</sup> Paul was brought in.

<sup>83sn</sup> See the note on King Agrippa in 25:13.

<sup>sn</sup> King Agrippa was Herod Agrippa II (A.D. 27-92/93), son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from A.D. 53 until his death. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in A.D. 48. From then she lived with her brother. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II. Their incestuous relationship became the gossip of Rome according to Josephus (Ant. 20.7.3 [20.145-147]). The visit of Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome (Josephus, J. W. 2.16.4 [2.345-401]).

<sup>84tn</sup> Or “great pageantry” (BDAG 1049 s.v. φαντασία; the term is a NT hapax legomenon).

<sup>sn</sup> Agrippa and Bernice came with great pomp. The “royals” were getting their look at Paul. Everyone who was anyone would have been there.

<sup>85tn</sup> Or “auditorium.” “Auditorium” may suggest to the modern English reader a theater where performances are held. Here it is the large hall where a king or governor would hold audiences. Paul once spoke of himself as a “spectacle” to the world (1 Cor 4:8-13).

<sup>86tn</sup> Grk “the chiliarchs” (officers in command of a thousand soldiers). In Greek the term χιλίαρχος (ciliarcos) literally described the “commander of a thousand,” but it was used as the standard translation for the Latin tribunus militum or tribunus militare, the military tribune who commanded a cohort of 600 men.

<sup>87sn</sup> See the note on Porcius Festus in 24:27.

Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul’s guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

<sup>88tn</sup> Grk “and Festus ordering, Paul was brought in.” Because of the length and complexity of the Greek sentence, a new sentence was begun in the translation, and καί (kai) has not been translated. The participle κελεύσαντος (keleusantos) has been taken temporally.

The Spoken English NT

***Paul is Brought in Front of King Agrippa and his Sister Bernice***

So the next day Agrippa and Bernice came, and there was a big ceremony.<sup>q</sup> They came into the governor’s audience hall with the Roman commanders and the leading<sup>r</sup> men of the city. Then Festus gave the order, and Paul was brought in.

<sup>q</sup> Lit. “...Agrippa came with Bernice, with much pomp.”

<sup>r</sup> Lit. “prominent.”

**Literal, almost word-for-word, renderings:**



A Faithful Version	So then, Agrippa and Bernice came in the next day with great pomp, and entered into the hall of audience with the chief captains and the eminent men of the city; and when Festus gave the command, Paul was brought in.
Analytical-Literal Translation	Therefore, the next day, Agrippa and Bernice having come with great pomp and having entered into the auditorium together with both the commanding officers and the men being according to prominence [fig., the prominent men] of the city, and Festus having ordered, Paul was brought [in].
Benjamin Brodie’s trans.	Therefore, on the next day, after Agrippa and Bernice appeared with great pomp [regal pageantry], and they entered into the legal chamber, along with both military tribunes and the most prominent men of the city, and after Festus gave the command, Paul was brought in. .
Charles Thomson NT	On the morrow therefore, when Agrippa and Bernice were come with a numerous splendid retinue and had entered the hall of audience, with the commanders of cohorts and the principal men of the city, at the command of Festus, Paul was brought.
Context Group Version	So on the next day, when Agrippa came, and Bernice, with great pomp, and they had entered into the place of hearing with the Legion Commanders and principal men of the city, at the command of Festus Paul was brought in.
Green’s Literal Translation	Then on the morrow, Agrippa and Bernice coming with much pomp and entering into the auditorium, with both the chiliarchs and the chief men, being of the city, also Festus commanding, Paul was led out.
Literal Standard Version	And Agrippa said to Festus, “I was also intending to hear the man myself”; and he said, “Tomorrow you will hear him”; on the next day, therefore—on the coming of Agrippa and Bernice with much display, and they having entered into the audience chamber, with the chief captains also, and the principal men of the city, and Festus having ordered—Paul was brought forth. V. 22 is included for context.
Modern Literal Version 2020	Therefore on the next-day, Agrippa and Bernice came with much pomp, and entered into the auditorium together-with both, the commanders and men according-to prominence, who are from the city, and after Festus commanded, Paul was led before him.
New Matthew Bible	And the next day, when Agrippa and Bernice came with great pomp, and had entered into the council house with the high captains and chief men of the city, at Festus’ commandment Paul was brought forth.

**The gist of this passage:** King Agrippa and Bernice enter into the auditorium with great pomp. Paul is fetched.

<b>Acts 25:23a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong’s Number</b>
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
επαύριον (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong’s #1887

**Translation:** On the next [day],...

Having met with Festus, Agrippa is going to get right on this Paul thing.

Even though we have no idea what Agrippa's angle might be, he is going to make certain that he acts immediately, whatever that act might be.

Acts 25:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2064
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Αγρίππας (Ἀγρίππας) [pronounced ag-RHIP-pas]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #67
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Βερνίκη (Βερνίκη) [pronounced ber-NEE-kay]	<i>bring victory; transliterated, Bernice</i>	feminine singular proper noun; a person; genitive/ablative case	Strong's #959
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
πολυς, πολλος (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, genitive/ablative case	Strong's #4183
phantasia (φαντασία) [pronounced fan-tas-EE-ah]	<i>pomp, a show, a showy appearance, display</i>	feminine singular noun, genitive/ablative case	Strong's #5325

**Translation:** ...Agrippa and Bernice were coming in with great pomp,...

To the poor and working class of the city, what took place must have seemed like a circus. It became a really big deal. Was this intentional on the part of Festus (to make this seem as if this were a trial before Cæsar<sup>22</sup>). Or maybe this is how Agrippa and Bernice moved. They knew how to do a royal procession.

<sup>22</sup> Agrippa was not Cæsar.

This may have been organic, given the way the Agrippa and Bernice were preparing themselves that morning.

Whatever the case, this assembly was a very big deal.

Somehow, this occasion became the social event of the season.

**Illustration:** For the Oscars, Hollywood stars walk on the red carpet and are fawned over as very special people. What is happening here is very similar, but for that era. There are obviously no cameras flashing, no interviews with Entertainment Tonight, but there would have been fawning fans lining the streets, hoping to get a look at the most glamorous couple in all the Roman Empire. Whatever we see for various Hollywood awards, this would have been even more glamorous, given that these are the only real celebrities of that era.

At this point, we do not know what Agrippa might be looking to get out of this, but he and his sister are going to make a very big splash while in Caesarea.

Acts 25:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
akroatêrion (ἄκροατήριον) [pronounced <i>ak-ro-at-AY-ree-on</i> ]	<i>audience hall, auditorium; a place set aside for hearing and deciding cases</i>	neuter singular noun, accusative case	Strong's #201

**Translation:** ...even entering into the auditorium;...

The word for auditorium is only found here in the New Testament. It is akroatêrion (ἄκροατήριον) [pronounced *ak-ro-at-AY-ree-on*], and it means, *audience hall, auditorium; a place set aside for hearing and deciding cases*. Strong's #201. This word is only found here. In the previous chapter, Paul was tried somewhere in Caesarea. Was it a different place or the same setting? We really don't know. One definition given by Bill Mounce appears to indicate this: *audience room (of the procurator), in which hearings were held and justice was privately dispensed.*<sup>23</sup>

Given the audience that will attend, it might make sense that this is a large, but more private setting.

Remember that the message of Jesus Christ has already come to Caesarea (Peter brought it), but who did it reach? Perhaps those in the lower classes and working classes of the city heard the gospel and began to

<sup>23</sup> From <https://www.billmounce.com/greek-dictionary/akroaterion> accessed June 6, 2022.

establish local churches, but this appears to be quite a different crowd. V. 23d suggests that in this passage, we are dealing with the elite of the city.

Acts 25:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
chilfarchoi (χιλίαρχοι) [pronounced khil-EE-ar-khoy]	<i>chiliarchs, commanders of a thousand soldiers; the commanders of a Roman cohort (a military tribunal); military commanders, chief (high) captains; a military tribunal</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5506
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; dative, locative or instrumental case	Strong's #435
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
exochê (ἐξοχή) [pronounced ex-okh-AY]	<i>any prominence or projection, as a peak or summit of a mountain; in medical writing a proturbance, swelling, wart; metaphorically eminence, excellence, superiority</i>	feminine singular noun, accusative case	Strong's #1851
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

**Translation:** ...along with military commanders and noble men according to the prominence of the city.

The military was present to keep order (and perhaps to insure nothing untoward happened to Paul). However, it does not appear to be enlisted men. Those in attendance were the military commanders.

There were also men of the city said to be there according to their prominence or eminence.

God is seeing to it that the various populations of Caesarea are hearing the gospel.

Acts 25:23e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κελεύω (κελεύω) [pronounced <i>kel-YOO-oh</i> ]	<i>commanding, inciting by word, ordering</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2753
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Phēstos (Φῆστος) [pronounced <i>FACE-toss</i> ]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5347
ἀγὼ (ἄγω) [pronounced <i>AHG-oh</i> ]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #71
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

**Translation:** And by the command of Festus, Paul was brought in.

All of these grand and glorious people are there. Then, in order for the court proceedings to start, Paul is going to be brought in.

Acts 25:23 On the next [day], Agrippa and Bernice were coming in with great pomp, even entering into the auditorium; along with military commanders and noble men according to the prominence of the city. And by the command of Festus, Paul was brought in. (Kukis mostly literal translation)

Syndein/Thieme: Agrippa here is the best New Testament example of the 4-generation curse. Herod the great went after Christ as a baby and killed all the first born children in Bethlehem. Annapus {sic} the Fox was his son (he and his wife Heroneous {sic} murdered John the Baptist. Herod Agrippa the



*First was his son. He had Stephen killed and Peter imprisoned. Now we have the 4th generation Agrippa Jr or II, Drusilla and Bernice.*<sup>24</sup>

Acts 25:23 The gathering for this trial the next day was a glorious celebration. Both Agrippa and Bernice were seen going toward the auditorium, dressed up with great show of royal elegance. Along with them came military commanders and the elite members of the city of Caesarea. Then, after Festus gave the command, Paul was brought in. (Kukis paraphrase)

King Agrippa and Bernice will make quite a big splash in Caesarea, so rumors about them being there, about them meeting with Paul, and about their grandeur are going to be all over the Roman Empire. Caesarea had been made into a port city (even though there is no natural port here), so what happened in Caesarea will be known through the empire within a few weeks (which is lightning fast).

Let me suggest that both Agrippa and Bernice knew how to work a crowd and knew how to use their celebrityship for the greatest impact.

---

This trial will begin with an opening background statement from Festus. Essentially Festus, an unbeliever, is going to be given a very large chunk of this chapter to say his piece (vv. 24–27). This is the public statement of Festus, so that it gets into the official record. Festus is going to do his very best to make himself look good, but it won't work.

The actual trial will take place in the chapter which follows.

The Greek text actually continues the end of v. 25 into the beginning of v. 26. A few translations indicate this; but most do not.

**And kept on making known the Festus, “Agrippa, King, and all those present together with us, noble men: you [all] keep on seeing this one, concerning whom, all the congregation of the Judæans petitioned me, in both Jerusalem and here, calling out, ‘[It is] not necessary to him to live any longer.’ Now I apprehend nothing deserving to him death [for what he] has practiced. Now of him, this one calling the sebastos. I have decided to send [him to Cæsar].**

Acts  
25:24–25

**Festus kept on saying, “King Agrippa, and all those noble men present together with us: you [all] keep on seeing this one [Paul], concerning whom, all the congregation of the Judæans petitioned me, in both Jerusalem and here, loudly proclaiming, ‘[It is] not necessary for him to live any longer!’ Yet I perceive nothing [which he] has done [making] him deserving of death. Furthermore, [regarding] him, this one invokes the Augustan. [Therefore,] I have decided to send [him to Cæsar].**

**Festus then began to explain to the people there what had been happening to date. He addressed them, saying, “King Agrippa and all of you noble men who are present here with us—you can see this man Paul at the center of this controversy. It seems that all of the Jews have petitioned me about this man, both here and in Jerusalem, forcefully alleging, ‘There is no reason for him to live!’ Yet, I have investigated this matter and can find nothing which makes him deserving of death. Furthermore, he has now appealed to Cæsar. Therefore, it is my decision to send him to Cæsar.”**

Here is how others have translated this passage:

#### **Ancient texts:**

---

<sup>24</sup> From [http://syndein.com/Acts\\_25.html](http://syndein.com/Acts_25.html) accessed January 1, 2024.

Westcott-Hort Text (Greek)	And kept on making known the Festus, "Agrippa, King, and all those present together with us, noble men: you [all] keep on seeing this one, concerning whom, all the congregation of the Judæans petitioned me, in both Jerusalem and here, calling out, '[It is] not necessary to him to live any longer.' Now I apprehend nothing deserving to him death [for what he] has practiced. Now of him, this one calling the sebastos. I have decided to send [him to Cæsar].
Complete Apostles Bible	And Festus said: "King Agrippa and all the men who are with us, observe this man about whom the people of the Jews petitioned me, both in Jerusalem and here, crying against him that it is not fitting for him to live any longer. But when I came to understand him to have done nothing worthy of death, and also he had appealed to His Majesty the Emperor, I decided to send him.
Douay-Rheims 1899 (Amer.)	And Festus saith: King Agrippa and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.
Holy Aramaic Scriptures	And Phihstus {Festus} said, "King Agripus {Agrippa}, and all gabre {men} who are with us: Concerning this gabra {man} whom you see, all the Ama d'Yehudaye {the People of the Judeans/Jews} complained unto me, in Urishlem {Jerusalem}, and here, where they were crying out, that 'it is no longer fitting for this one that he should live!' But, I ascertained that he had done nothing worthy to die for. And on account that he requested that he should be kept for The Judgment of Qasar {Caesar}, I commanded that he should be sent.
James Murdock's Syriac NT	And Festus said: King Agrippa, and all persons present with us; concerning this man whom ye see, all the people of the Jews applied to me, at Jerusalem and also here, crying out, that he ought no longer to live. Yet on investigation, I found that he hath done nothing deserving death. But, because he requested to be reserved for the hearing of Caesar, I have ordered him to be sent.
Original Aramaic NT	And Festus said, "King Agrippa, and all of you men who are with us concerning this man, whom you see: all the people of the Jews complained to me in Jerusalem and here, while shouting that this man ought not to live any longer, And I have found nothing worthy of death that has been done by him, and because he has asked to be kept for the judgment of Caesar, I have commanded that he be sent."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Festus said, King Agrippa, and all those who are present here with us, you see this man, about whom all the Jews have made protests to me, at Jerusalem and in this place, saying that it is not right for him to be living any longer. But, in my opinion, there is no cause of death in him, and as he himself has made a request to be judged by Caesar, I have said that I would send him.
Bible in Worldwide English	Then Festus said, King Agrippa and all you men here with us, you see this man. All the Jewish leaders, both in Jerusalem and here, came together and talked about him. They shouted, "He must die!" But I found out that he had not done anything wrong for which he should die. He himself asked to go to Caesar, so I decided to send him.
Easy English	Festus said, 'King Agrippa, and everyone here today, listen to me! You see this man who is standing in front of you. Many Jews in Jerusalem, and also Jews here in Caesarea, have spoken to me about him. They say very loudly, "This man has done

very bad things. He should not continue to live!" But I could not find any reason to kill him. He has not done anything against our law. But he has asked for Caesar himself to judge him. So I have decided to send him to Rome.

Easy-to-Read Version–2008 Festus said, "King Agrippa and all of you gathered here with us, you see this man. All the Jewish people, here and in Jerusalem, have complained to me about him. When they complain about him, they shout that he should be killed. When I judged him, I did not find him guilty of any crime worthy of death. But he asked to be judged by Caesar, so I decided to send him to Rome.

God's Word™ Then Festus said, "King Agrippa and everyone who is present with us! All the Jews in Jerusalem and Caesarea have talked to me about this man you see in front of you. They shout that he must not be allowed to live any longer. However, I don't think that he has done anything to deserve the death penalty. But since he made an appeal to His Majesty the Emperor, I have decided to send him to Rome.

Good News Bible (TEV) Festus said, "King Agrippa and all who are here with us: You see this man against whom all the Jewish people, both here and in Jerusalem, have brought complaints to me. They scream that he should not live any longer. But I could not find that he had done anything for which he deserved the death sentence. And since he himself made an appeal to the Emperor, I have decided to send him.

J. B. Phillips Festus ordered Paul to be brought in and then he spoke: "King Agrippa and all who are present, you see here the man about whom the whole Jewish people both at Jerusalem and in this city have petitioned me. They din it into my ears that he ought not to live any longer, but I for my part discovered nothing that he has done which deserves the death penalty. And since he has appealed to Caesar, I have decided to send him to Rome. A portion of v. 23 is included for context.

The Message Festus said, "King Agrippa and distinguished guests, take a good look at this man. A bunch of Jews petitioned me first in Jerusalem, and later here, to do away with him. They have been most vehement in demanding his execution. I looked into it and decided that he had committed no crime. He requested a trial before Caesar and I agreed to send him to Rome. But what am I going to write to my master, Caesar? All the charges made by the Jews were fabrications, and I've uncovered nothing else. A portion of v. 26 is included for context.

NIRV Festus said, "King Agrippa, and everyone else here, take a good look at this man! A large number of Jews have come to me about him. They came to me in Jerusalem and also here in Caesarea. They keep shouting that he shouldn't live any longer. I have found that he hasn't done anything worthy of death. But he made his appeal to the Emperor. So I decided to send him to Rome.

New Life Version Festus said, "King Agrippa and all of you who are here with us, you see this man. All of the Jews both here and at Jerusalem are saying that Paul should be put to death. I have heard nothing against him that would be reason to put him to death. But he asked for a trial in front of Caesar. I have agreed to send Paul to him.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Festus addressed the crowd, "King Agrippa and everyone else present with us today, take a look at this man. The entire Jewish nation wants him dead. They have lobbied me here and in Jerusalem, pleading with me to kill him. They say he shouldn't be allowed to live any longer. But I'm telling you this, I can't see that he has done anything that warrants death. Since he has appealed to the emperor's supreme court, I've decided to send him ther.

Contemporary English V. The next day Agrippa and Bernice made a big show as they came into the meeting room. High ranking army officers and leading citizens of the town were also there. Festus then ordered Paul to be brought in and said: King Agrippa and other guests, look at this man! Every Jew from Jerusalem and Caesarea has come to me, demanding for him to be put to death. I have not found him guilty of any crime

	deserving death. But because he has asked to be judged by the Emperor, I have decided to send him to Rome. V. 23 is included for context.
Goodspeed New Testament	Festus then said: "King Agrippa, and all other men now present with us, you see this man, about whom the whole mass of the Judeans both at Jerusalem and here have distracted me, roaring that he ought to live no longer. I found, however, that he had committed nothing deserving of death; and as he himself appealed to the Emperor, I decided to send him. [Kukis: Festus was distracted by the Jews; but did he really say this?]
The Living Bible	Then Festus addressed the audience: "King Agrippa and all present," he said, "this is the man whose death is demanded both by the local Jews and by those in Jerusalem! But in my opinion he has done nothing worthy of death. However, he appealed his case to Caesar, and I have no alternative but to send him.
New Berkeley Version The Passion Translation	. Then Festus said, "King Agrippa, and esteemed guests, here is the man whom the entire Jewish community, both here and in Jerusalem, has asked me to condemn to death. They have screamed and shouted at me, demanding that I end his life. Yet upon investigation I couldn't find one thing that he has done to deserve the death penalty. When he appealed to His Majesty the emperor, I determined to send him.
Plain English Version	Then Festus said, "Big Boss Agrippa, and all of you that are here now, look at this man. A lot of Jews in Jerusalem, and the Jews here in Caesarea too, they want me to say that this man is guilty. They shouted at me. They said, 'You have to kill him now.' So I asked them, 'What did he do?' And I found out that he didn't do anything bad, so we can't kill him. But then he asked me to send him to Rome, for our biggest boss to judge him, so I will send him to Rome.
Radiant New Testament	Festus said, "King Agrippa and everyone else here, take a good look at this man! A large number of Jews have come to me about him in Jerusalem and also here in Caesarea. They keep shouting that he should be put to death. I've found that he hasn't done anything worthy of death. But he has made an appeal to the Emperor, so I've decided to send him to Rome.
UnfoldingWord Simplified T.	After Paul entered, Festus said, "King Agrippa and all the rest of you who are here, you see this man! Many leaders of the Jews, both in Jerusalem and here, asked me not to let him live any longer. But I found nothing that he had done to deserve death. Even so, he has asked Caesar to judge his case, so I have decided to send him to Rome.
William's New Testament	Then Festus said: "King Agrippa and all who are present with us, you now see this man about whom the whole Jewish nation made suit to me, both in Jerusalem and here, continuously clamoring that he ought not to live any longer. But I found that he had not done anything for which he deserved to die; however, as he has himself appealed to his Majesty, I have decided to send him up.

### Partially literal and partially paraphrased translations:

American English Bible	So Festus said: 'O King Agrippa, and all who are here with us, 'Now you can see this man about whom all the Judeans both here and in JeruSalem are shouting that he shouldn't be allowed to live any longer. V. 25 will be placed with the next passage for context.
Beck's American Translation Breakthrough Version	. And Festus declares, "King Agrippa and all the <i>people</i> who are here together with us, men, you see this <i>man</i> about whom absolutely all the large number of the Jewish <i>people</i> intervened with me both in Greater Jerusalem and here, shouting that it is not necessary for him to be living anymore. I took down for him to have

	repeatedly done nothing deserving of death, but when this <i>man</i> himself called on the worshipped <i>one</i> , I decided to be sending <i>him</i> , concerning whom, I don't have anything certain to write to the master. For this reason, I brought him out before you <i>all</i> , and especially before you, King Agrippa, in order that I might have something I might write of the investigation that happened. V. 26 is included for context.
Common English Bible	Festus said, "King Agrippa and everyone present with us: You see this man! The entire Jewish community, both here and in Jerusalem, has appealed to me concerning him. They've been calling for his immediate death. I've found that he has done nothing deserving death. When he appealed to His Majesty, I decided to send him to Rome.
A. Campbell's Living Oracles	And Festus said, King Agrippa, and all you who are present with us! you see this man, concerning whom all the multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out that he ought not to live any longer. But I could not apprehend him to have done anything worthy of death; yet, as he himself has appealed to his majesty, I have determined to send him.
New Advent (Knox) Bible	Then Festus said, King Agrippa, and all you who are present, you see before you a man over whom the whole Jewish body has been petitioning me, not only here but at Jerusalem, crying out that he must not be allowed to live a day longer. V. 25 is placed with the next passage for context.
NT for Everyone	"King Agrippa," said Festus, "and all of you assembled here, you see this man. The whole multitude of the Jews appealed to me about him, both in Jerusalem and here. They shouted that it wasn't right to let him live. But I found that he had done nothing to deserve death, and since he then himself appealed to His Majesty I decided to send him.
20 <sup>th</sup> Century New Testament	Then Festus said: "King Agrippa, and all here present, you see before you the man about whom the whole Jewish people have applied to me, both at Jerusalem and here, loudly asserting that he ought not to be allowed to live. I found, however, that he had not done anything deserving death; so, as he had himself appealed to his August Majesty, I decided to send him.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Festus said, "King Agrippa, and all men present with us: You see this man. All the multitude of the Jews have pleaded with me about this man, both at Jerusalem and here, crying that he ought not to live any longer." "But when I found that he had committed no capital offense, and that he himself appealed to the Emperor, I have decided to send him."
Revised Ferrar-Fenton Bible	Festus then said: "King Agrippa, and all other men now present with us, you see this man, about whom the whole mass of the Judeans both at Jerusalem and here have distracted me, roaring that he ought to live no longer. I found, however, that he had committed nothing deserving of death; and as he himself appealed to the Emperor, I decided to send him.
Free Bible Version	"King Agrippa, and everyone who is present here with us," Festus began, "you see before you this man whom all the Jewish people, both here and in Jerusalem, have complained to me about, shouting that he shouldn't be allowed to live. However I discovered he has not committed any crime that deserves death, and since he has appealed to the emperor I decided to send him there.
God's Truth (Tyndale)	And Festus said: king Agrippa, and all men which are here present with us: you see this man about whom all the multitude of the Jewes have been with me, both at Jerusalem, and also here, crying that he ought not to live any longer. Yet found I nothing worthy of death that he had committed. Nevertheless seeing that he has appealed to Cesar, I have determined to send him.
UnfoldingWord Literal Text	Then Festus said, "King Agrippa, and all you men who are here with us, you see this man, concerning whom all the multitude of the Jews petitioned me both in



	Jerusalem and here also, shouting that he should not live any longer. But I learned that he had done nothing worthy of death; but because he himself appealed to the emperor, I decided to send him.
Urim-Thummim Version	And Festus said, King Agrippa, and all men that are here present with us, you see this man, about whom all the crowds of the Jews have dealt with me, both at Jerusalem, and also here, crying that he should not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.
Weymouth New Testament	Then Festus said, "King Agrippa and all who are present with us, you see here the man about whom the whole nation of the Jews made suit to me, both in Jerusalem and here, crying out that he ought not to live any longer. I could not discover that he had done anything for which he deserved to die; but as he has himself appealed to the Emperor, I have decided to send him to Rome.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Festus ordered that Paul be brought in and said: "King Agrippa and all here present, here you see this man about whom the whole community of the Jews came to see me, in Jerusalem as well as here, protesting loudly that he must not live. I, for my part, am convinced that he has not done anything that deserves death. But after he appealed to be judged by the emperor, I decided to send him on. A portion of v. 23 is included for context.
The Heritage Bible	And Festus says, King Agrippa, and all those men present with us, you see this one, about whom all the multitude of the Jews have petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. And I having seized that he had done not one thing worthy of death, and also he himself appealing to Augustus, I decided to send him.
New Jerusalem Bible	Then Festus said, 'King Agrippa, and all here present with us, you see before you the man about whom the whole Jewish community has petitioned me, both in Jerusalem and here, loudly protesting that he ought not to be allowed to remain alive. For my own part I am satisfied that he has committed no capital crime, but when he himself appealed to the emperor I decided to send him.
Revised English Bible–1989	Then Festus said, "King Agrippa, and all you who are in attendance, you see this man: the whole body of the Jews approached me both in Jerusalem and here, loudly insisting that he had no right to remain alive. It was clear to me, however, that he had committed no capital crime, and when he himself appealed to his imperial majesty, I decided to send him.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Festus said, "King Agrippa and all of you here with us, do you see this man? The whole Judean community has complained to me about him both in Yerushalayim and here, crying that he shouldn't be allowed to remain alive. But I discovered that he had done nothing that deserves a death sentence. Now when he himself appealed to the Emperor, I decided to send him.
Hebraic Roots Bible	And Festus said, King Agrippa, and all those men present with us, you see this one about whom all the multitude of the Jews pleaded with me, both here and in Jerusalem, crying out that he ought to live no longer. But I having perceived nothing he had done worthy of death, also this one himself having appealed to Augustus, I decided to send him; about whom I have nothing certain to write to my Master. Because of this I brought him before you, and most of all before you, king Agrippa, so as the examination taking place, I may have somewhat to write. V. 26 is included for context.

Holy New Covenant Trans.	Festus said, "King Agrippa and all of you men gathered here with us, you see this man. All the Jewish people here and in Jerusalem have complained to me about him. They cry out that he should not be allowed to live anymore. When I judged him, I could find nothing wrong. I found no reason to order his death, but he asked to be judged by the Emperor. So I have decided to send him to Rome.
The Scriptures 2009	And Festus said, "Sovereign Agrippa and all the men present here with us, you see this one about whom all the community of the Yehudim pleaded with me, both at Yerushalayim and here, shouting that he ought not to be living any longer. "But I, having found that he had committed none at all deserving death, and that he himself had appealed to Augustus, I decided to send him.
Tree of Life Version	Festus said, "King Agrippa and all present with us, you see this man about whom the whole Judean population petitioned me, both in Jerusalem and here, shouting out that he ought not live any longer. But I found that he had done nothing deserving of death; and when he himself appealed to His Majesty the Emperor, I decided to send him.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and says The Festus Agrippa King and All The Attending [with] us Men see! this about whom Every The Crowd [of] the jews plead~ [to] me in also jerusalem* and here Shouting not to be (necessary) him to live no more I but grasp no [thing] worthy him [of] death to have practiced him but this calling the [man] imperial [I] judge to send {him}...
Alpha & Omega Bible	FESTUS SAID, "KING AGRIPPA, AND ALL YOU GENTLEMEN HERE PRESENT WITH US, YOU SEE THIS MAN ABOUT WHOM ALL THE PEOPLE OF THE JEWS APPEALED TO ME, BOTH AT JERUSALEM AND HERE, LOUDLY DECLARING THAT HE OUGHT NOT TO LIVE ANY LONGER. "BUT I FOUND THAT HE HAD COMMITTED NOTHING WORTHY OF DEATH; AND SINCE HE HIMSELF APPEALED TO THE EMPEROR, I DECIDED TO SEND HIM.
Awful Scroll Bible	And Festus exposes-to-light, "King Agrippa, and all the men that are being by-among us, be yous beholding-the-experience of this, concerning whom all the populace of the Jews incident-by-within me, both from-within Jerusalem and from-within, shouting-over-against, that it is to necessitate for him to not- live -any-more. (")But I myself accordingly-obtaining of him, to have committed no-thing worthy of death, and moreover, he himself, the same-as-this, calling-upon Augustus, I determine to direct him, (")about whom I hold not securely anything to write to my lord. Through-which I brought- him -before to you, even above all to you king Agrippa, how-that the determining-over coming about, I should hold something to write. V. 25 is included for context.
Concordant Literal Version	And Festus is averring, "King Agrippa, and all men present with us, you are beholding this man concerning whom the entire multitude of the Jews pled with me, both in Jerusalem and in this place, imploring that he must not by any means be living longer." Now I grasped that he has committed nothing deserving of death, yet as he himself appeals to the Imperial judge, I decide to send him -"...
exeGesés companion Bible	And Phestus says, Sovereign Agrippa, and all men present together, observe this man, about whom all the multitude of the Yah Hudiym interceded with me - both at Yeru Shalem and also here, crying that he must not live any longer.

But I overtake  
that he transacted naught worthy of death,  
and that he himself calls to Sebastos,  
I judge to send him.

Orthodox Jewish Bible

And Festus says, "Agrippa HaMelech and all here present with us, you see this man about whom K'lal Yisroel has petitioned me, both in Yerushalayim and here, shouting that he is no longer fit to live.

"But I found he has done nothing worthy of mave't, and when he appealed to Caesar, I decided to send him.

Rotherham's Emphasized B. And Festus saith—

King Agrippa! and all' ye men [here present with us]:

Ye observe this person, concerning whom ||one and all' the throng of the Jews|| have interceded with me, both in Jerusalem and here, crying aloud that he ought not to be living any longer.

But |||| gathered\_ that [nothing' worthy of death] had he committed; and <||this man himself' || having appealed unto the Emperor> I decided to send him:—...

### Expanded/Embellished Bibles:

*The Amplified Bible*

Then Festus said, "King Agrippa and all you gentlemen present with us, you see this man [Paul] about whom all the Jewish people appealed to me, both at Jerusalem and here, loudly insisting that he ought not to live any longer. But I found that he had done nothing worthy of death; however, since he appealed to the Emperor [Nero], I decided to send him [to Rome].

An Understandable Version

Then Festus spoke, "King Agrippa, and all you gentlemen assembled with us, you see this man whose case a large number of Jews, [first] at Jerusalem and [then] here [in Caesarea] have petitioned me [to resolve]. They have been clamoring for him to be put to death, but I found that he had committed nothing which deserved the death [penalty]. And since he himself appealed [his case] to the Emperor, I decided to send him [to Rome].

The Expanded Bible

Festus said, "King Agrippa and all who are gathered [or present] here with us, you see this man. All the people [The Jewish community; <sup>L</sup> All the multitude of the Jews], here and in Jerusalem, have complained to [or petitioned] me about him, shouting that he should not live any longer. But I found no reason to order his [<sup>L</sup> he had done nothing deserving] death. But since he asked to be judged by Caesar [appealed to the emperor], I decided to send him.

Jonathan Mitchell NT

Then Festus affirms, "King Agrippa, and all you men being present with us, you are now looking at this person about whom the entire multitude of the Jews interceded (or: petitioned) to me, both in Jerusalem and in this place, repeatedly shouting [that] by all means it continues necessary and binding for him to continue living no longer. "Now as for myself, I grasped (caught; = found out about) him to have committed nothing worthy (or: deserving) of death, yet when this man himself was calling upon (= making an appeal to) the August One (= the Emperor), I decided to proceed in sending [him] —...

Syndein/Thieme

And Festus said, "King Agrippa, and all men who are here . . . present with us {formal setting requiring formalities - redundancy here is a formality} . . . you see this man {everyone looks at Paul} . . . about whom all the multitude of the Jews have dealt with me . . . both at Jerusalem, and here . . . kept on screaming that he ought not to live any longer."

"But when I was surprised to find that he had committed nothing worthy of death with the result that he should not be condemned to death, and that he has appealed himself to Augustus {Nero}, I have determined to send him."

{Note: Very hypocritical verse. Doesn't admit Paul is innocent just not worthy of death!}

Translation for Translators Festus said, “King Agrippa, and all *the rest of you* who are here, you see this man. Many [HYP] Jews in Jerusalem and also those here *in Caesarea* appealed to me, screaming that we (exc) should not let him live any longer. But *when I asked them to tell me what he had done, and they told me*, I found out that he had not done anything for which he should be executed {*anyone should execute him*}. However, he has asked that our emperor *should judge his case*, so I have decided to send him to Rome.

The Voice **Festus:** King Agrippa and all our honored guests, here is the man who has been charged with wrongdoing by the Jewish community—both in Jerusalem and here. They yelled for his execution, but I found him guilty of no capital offense. Then he appealed to our Imperial Majesty, so I have agreed that he will be sent *to Rome*.

### Bible Translations with Many Footnotes:

Lexham Bible And Festus said, “King Agrippa and all who are present with us, you see this man about whom the whole population of the Jews appealed to me, both in Jerusalem and here, shouting that he must not live any longer. But I understood that he had done nothing deserving death himself, and when [\*Here “when ” is supplied as a component of the temporal genitive absolute participle (“appealed to”)] **this man appealed to His Majesty the Emperor, I decided to send him** . [\*Here the direct object is supplied from context in the English translation]

NET Bible® Then Festus<sup>89</sup> said, “King Agrippa,<sup>90</sup> and all you who are present here with us, you see this man about whom the entire Jewish populace<sup>91</sup> petitioned<sup>92</sup> me both in Jerusalem<sup>93</sup> and here,<sup>94</sup> shouting loudly<sup>95</sup> that he ought not to live any longer. But I found that he had done nothing that deserved death,<sup>96</sup> and when he appealed<sup>97</sup> to His Majesty the Emperor,<sup>98</sup> I decided to send him.<sup>99</sup>

<sup>89</sup>sn See the note on Porcius Festus in 24:27.

<sup>90</sup>sn See the note on King Agrippa in 25:13. [Kukis: Both of these have been reposted several times already.]

<sup>91</sup>tn Probably best understood as rhetorical hyperbole. BDAG 825 s.v. πλθος 2.b.γ states, “people, populace, population...τὸ πλῆθος the populace...ἅπαν τὸ πλ. τ ν Ιουδαίων Ac 25:24.” However, the actions of the leadership are seen by Luke as representing the actions of the entire nation, so the remark is not inaccurate.

<sup>92</sup>tn Or “appealed to” (BDAG 341 s.v. ἐντυγχάνω 1.a).

<sup>93</sup>map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>94</sup>sn Here means “here in Caesarea.”

<sup>95</sup>tn Or “screaming.”

<sup>96</sup>sn He had done nothing that deserved death. Festus’ opinion of Paul’s guilt is like Pilate’s of Jesus (Luke 23:4, 14, 22).

<sup>97</sup>tn The participle ἐπικαλεσαμένου (epikalesamenou) has been taken temporally. It could also be translated as causal: “and because he appealed...”

<sup>98</sup>tn A designation of the Roman emperor (in this case, Nero). BDAG 917 s.v. σεβαστός states, “ὁ Σεβαστός His Majesty the Emperor Ac 25:21, 25 (of Nero).”

<sup>99</sup>tn The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

The Spoken English NT Festus said, “King Agrippa, and all of you gentlemen here with us! You’re looking at the person that the whole Jewish community complained<sup>s</sup> to me about both in Jerusalem and here. They were shouting that he shouldn’t be allowed to live.<sup>t</sup> But I didn’t see that he’d done anything worthy of death.<sup>u</sup> But since he himself has appealed to the Emperor, I’ve decided to send him.

<sup>s</sup>. Lit. “appealed.”

<sup>t</sup>. Lit. “...here, crying out that it was necessary that he no longer live.”

Wilbur Pickering's New T. <sup>u.</sup> Lit. "But as for me, I understood nothing he had done to be worthy of death." And Festus said: "King Agrippa, and all you men who are here with us: consider this man,<sup>11</sup> about whom the whole Jewish community petitioned me, both at Jerusalem and here, vociferating that it was not fitting for him to live any longer. But when I found that he had committed nothing worthy of death, besides he himself having appealed to the Emperor, I decided to send him.  
(11) Festus is not being complimentary.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation And Festus said, "King Agrippa and all men being present with us, you<sub>p</sub> see this [man] concerning whom all the populace of the Jews appealed to me, both in Jerusalem and here, yelling [that it is] not fitting [for] him to be living any longer. "But I having found him to have done nothing worthy of death, and this one himself also having appealed to His Majesty the Emperor, I decided to be sending him, concerning whom I do not have anything certain to write to [my] lord. V. 26a is included for context.

Benjamin Brodie's trans. Then Festus announced: "King Agrippa, and all men who are present with you, you see this man, concerning whom an entire crowd of Jews appealed to me both in Jerusalem and in this place, shouting that he must not continue to live any longer, But as for myself, I found that he had committed nothing worthy of death, and because he himself had appealed to Augustus, I decided to send *him* .

Charles Thomson NT And Festus said, King Agrippa, and all you who are here present with us, You see this man, about whom the whole body of the Jews have made application to me, both at Jerusalem and in this place, crying out that he ought not to live any longer. But as for me, finding that he had done nothing which deserved death, and he himself having appealed to the Emperor, I have determined to send him.

Far Above All Translation And Festus said, "King Agrippa and all you gentlemen who are present with us, you see this man concerning whom the whole multitude of Jews has been prevailing on me in Jerusalem and here, shouting out that he should no longer live. But I do not detect that he has done anything worthy of death, and as he himself has appealed to Augustus, I have decided to send him.

Modern Literal Version 2020 And Festus says, King Agrippa, and all men who are here together-with us, you<sup>o</sup> are viewing this one, concerning whom all the multitude of the Jews petitioned me, both in Jerusalem and here, crying *it* is to be essential for him to live no longer. But I comprehended for myself *that* he has done\* nothing worthy of death, and I decided to send him, *since* this one himself had also appealed to the Emperor; concerning whom, I do not have any certainty as what to write to *my* lord. V. 26a is included for context.

New European Version And Festus said: King Agrippa and all men who are here present with us, you see this man, about whom all the crowd of the Jews made appeal to me, both at Jerusalem and here, crying that he should not live any longer. But I found that he had committed nothing worthy of death; and as he appealed to the emperor, I decided to send him.

**The gist of this passage:** Festus puts his official statement on the record (vv. 24–27).  
24-25

Acts 25:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532



Acts 25:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #5346
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēstos (Φῆστος) [pronounced FACE-toss]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; nominative case	Strong's #5347

**Translation:** Festus kept on saying,...

Here is what is happening. An official court record will be gathered up—including the proceedings on this day—and passed along to Nero (the Cæsar at that time). This record will accompany Paul (the Roman court before Nero is not going to want to start from scratch).

Festus wants to get some things on the record. He has kind of made a mess of this, and he knows it. Now he is trying to put himself in the best light possible.

Festus does not want to be replaced as ruler here; and what has happened here is enough to get him replaced.

Acts 25:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas (Ἀγρίππας) [pronounced ag-RHIP-pas]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; vocative	Strong's #67
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 25:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumpáreimi (συμπάρειμι) [pronounced soom-PAHR-i-mee]	<i>being together, being present (together, with)</i>	masculine plural, present participle, nominative case	Strong's #4840
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435

**Translation:** ..."King Agrippa, and all those noble men present together with us:..."

King Agrippa is pretty much like having a celebrity in their midst. And, as mentioned earlier, there are many people there who are of the upper class of Caesarea. They do not realize it, but God the Holy Spirit has gathered them altogether to hear the gospel of Jesus Christ. The gospel had already come to the lower classes and to the working people; but it has not come to the more wealthy of Caesarea. This suggest that, within the assembled crowd, there will be some who will believe in Jesus.

Acts 25:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreô (θεωρέω) [pronounced theh-oh-REH-oh]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2334
This is also the form of a 2 <sup>nd</sup> person plural, present active imperative.			
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

**Translation:** ...you [all] keep on seeing this one [Paul],...

As noted in the Greek exegesis, Festus either orders everyone to look at Paul or simply points him out, for the many there who do not know who he is. In the court record, something will be inserted here (Pontius Festus points to the defendant, Paul of Tarsus).

Festus may have nodded his head, turned his body, or pointed Paul out.

It is almost humorous, because what has taken place is a religious disagreement between Paul and the unregenerate Jews of Jerusalem. This has turned into a massive thing; and that massive thing will go to Rome.

Acts 25:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	neuter singular adjective, nominative case	Strong's #537
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
plēthos (πλῆθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, accusative case	Strong's #4128
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaioi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
entugchanō (ἐντυγχάνω) [pronounced en-toong-KHAN-oh]	<i>to appeal; to petition; to chance upon, (by implication) to confer with; by extension to entreat (in favor or against); to deal with, to make intercession (for)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1793
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

**Translation:** ...concerning whom, all the congregation of the Judæans petitioned me,...

Obviously, not every Jew from Jerusalem petitioned Festus to deal with Paul, but a very large number of Judæans did. I would suggest that every Jew who came to Caesarea particularly for this trial has petitioned, in some way, for Paul's death.

The crazy thing is, how do you have thousands of people being wrong; and this one lone man being right? But that is the conclusion that Festus had come to himself.

Acts 25:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Hierosoluma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i> ]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong's #2414
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
entháde (ἐνθάδε) [pronounced <i>en-THAHD-eh</i> ]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759

**Translation:** ...in both Jerusalem and here,...

Festus says, "Listen, I have been spoken to by so many Jews about this man—both here and in Jerusalem. These hundreds of Jews have come to a clear consensus.

Acts 25:24f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boaô (βοάω) [pronounced <i>bo-AH-oh</i> ]	<i>crying out, calling out, the one shouting [out]; proclaiming loudly</i>	masculine plural, present active participle; nominative case	Strong's #994
mêdeis/mêdemia/mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i> ]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	feminine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	present impersonal active infinitive	Strong's #1163

This verb can be used impersonally, as in: *it is (was, etc.) necessary, it is right and proper that.*

Acts 25:24f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198
mêketi (μηκέτι) [pronounced may-KEHT-ee]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371

**Translation:** ...loudly proclaiming, '[It is] not necessary for him to live any longer!'

"The strong consensus is," Festus says, "that it is not necessary for Paul to remain alive."

However, Roman law does not execute based upon a majority vote.

Acts 25:24 Festus kept on saying, "King Agrippa, and all those noble men present together with us: you [all] keep on seeing this one [Paul], concerning whom, all the congregation of the Judæans petitioned me, in both Jerusalem and here, loudly proclaiming, '[It is] not necessary for him to live any longer!' (Kukis mostly literal translation)

This is one of the few legitimate excuses that Festus has. Essentially every Jew that he has spoken to wants Paul to be executed. Obviously, the question on the mind of Festus is, *what the heck did Paul do?*

As an aside, there are hundreds of believing Jews in Jerusalem. How many of them are here, in court, showing support for Paul? It appears that no one has come to Paul's support.

Do you see what God did not want Paul to go to Jerusalem? No one was going to accept anything that he taught. Not even Jewish believers.

Acts 25:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katalambanō (καταλαμβάνω) [pronounced kat-al-am-BAHN-oh]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	1 <sup>st</sup> person singular, aorist middle indicative	Strong's #2638



Acts 25:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	feminine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
axios (ἄξιος) [pronounced AX-ee- oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter singular adjective; accusative case	Strong's #514
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
thanatos (θάνατος) [pronounced THAH- nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	perfect active infinitive	Strong's #4238

**Translation:** Yet I perceive nothing [which he] has done [making] him deserving of death.

Festus goes on: "My judgment is this—Paul has not done anything worth of death."

By all rights, this should have been the end of this process. However, it was not. This is the place where Festus made the wrong decision, and he cannot simply change his mind and say, "My bad; Paul should go free." This would call his judgment into question.

Acts 25:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 25:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
επικαλεομαι (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc); appealing</i>	masculine singular, aorist middle participle, genitive/ablative case	Strong's #1941
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
sebastós (σεβαστός) [pronounced seb-as-TOSS]	<i>revered, reverend, venerable; the title of the Roman emperors; Augustan, taking its name from the emperor; a title of honour which used to be given certain legions, or cohorts, or battalions, "for valour"</i>	masculine singular adjective, accusative case	Strong's #4575

**Translation:** Furthermore, [regarding] him, this one invokes the Augustan.

Now he glosses over the part where, the Jews talked him into moving the legal venue back to Jerusalem, and Festus agreed to that. That, apparently, is not going to go on the official record. Festus does not want to include so much information that he will find himself removed from office. He has carefully determined what he could say on the record and what was best left off the record.

But, Paul has appealed to Cæsar.

Acts 25:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2919
Festus uses the verb <i>to judge</i> , but his problem is, he did not judge this case properly, as was his duty.			
πεμπῶ (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	present active infinitive	Strong's #3992
If he does not send Paul to Rome, he is violating Roman laws.			

## Acts 25:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Properly speaking, this phrase continues into v. 26a (which begins with a preposition and relative pronoun). Depending upon the length of the sentence, many translators will begin a new sentence in a situation like this if it would extend an already long sentence. A handful of translators (noted above) continued v. 26a as a part of this sentence.</p>			

**Translation:** [Therefore,] I have decided to send [him to Cæsar].

Here, we have the verb *to judge*; and Festus judges here. He should have been giving a proper judgment all along, and he would not be at this place.

Why can't he say to Paul, "Listen, back off on this appeal to Cæsar and you are free to go"? Let me suggest a few reasons. I would assume that any appeal to Cæsar has to be recorded; and the record of these court cases has to eventually be taken to Rome for evaluation. Rome wants a fair and equitable court system; so someone has to examine the court records to find out what is going on.

Secondly, it does not want to appear to Rome that all someone has to do is say, "I appeal to Cæsar" and he gets acquitted. Rome would not like that.

Thirdly, the population in Caesarea might become aware of this and try to do that same thing. "I appeal to Cæsar." If it appears to have solved Paul's problems, would not everyone try it? This would be the worst thing in the world for Festus is for every criminal case to end with, "I appeal to Cæsar."

Fourthly, a ruler cannot be seen to bend this way and that, and change his mind over serious rulings. This makes the ruler seem unserious. It suggests that he cannot do his job (which is often making hard decisions; making difficult judgments).

Once Paul's appeal is on the record, there is no turning back.

Acts 25:25 Yet I perceive nothing [which he] has done [making] him deserving of death. Furthermore, [regarding] him, this one invokes the Augustan. [Therefore,] I have decided to send [him to Cæsar]. (Kukis mostly literal translation)

Festus should have come to two conclusions: (1) Paul was innocent and should have been freed; and (2) there was no way that Festus could do anything legitimate that would have pleased the Jewish leaders. That was flat-out impossible. He should have considered both of these conclusions and then acted justly. That would have fixed this problem. But the moment he turned to Paul and said, "What do you think about going back to Jerusalem and have them decide your case there?"; it was at that moment that Festus sealed his fate and became a lousy administrator (even though it seemed like he had things very together there at first).

A judge cannot play favorites; a judge cannot become friends with one or the other side of a dispute. This should have been obvious to Festus, yet somehow, it was not.

Acts 25:24–25 Festus kept on saying, "King Agrippa, and all those noble men present together with us: you [all] keep on seeing this one [Paul], concerning whom, all the congregation of the Judæans petitioned me, in both Jerusalem and here, loudly proclaiming, '[It is] not necessary for him to live any longer!' Yet I perceive nothing [which he] has done [making] him deserving of death. Furthermore, [regarding] him, this one invokes the Augustan. [Therefore,] I have decided to send [him to Cæsar]. (Kukis mostly literal translation)

Acts 25:24–25 Festus then began to explain to the people there what had been happening to date. He addressed them, saying, “King Agrippa and all of you noble men who are present here with us—you can see this man Paul at the center of this controversy. It seems that all of the Jews have petitioned me about this man, both here and in Jerusalem, forcefully alleging, ‘There is no reason for him to live!’ Yet, I have investigated this matter and can find nothing which makes him deserving of death. Furthermore, he has now appealed to Cæsar. Therefore, it is my decision to send him to Cæsar.” (Kukis paraphrase)

At v. 26, Festus appears to go off the record and admit something quite preposterous to Agrippa. *Preposterous* meaning, *how can this be?*

Concerning whom, a fact, a certain (one), to be written to the lord I do not have (and hold). Consequently, I have brought him before you [all]; and especially before you, King Agrippa, in order that, of a (judicial) examination happening I might have (and hold) anything I might write. For contrary to reason it seems sending forth a prisoner without even the charges against him to be made known.”

Acts  
25:26–27

Concerning [this man] I do not have a certain fact to be written to the lord. Consequently, I have brought him before you [all] and especially before you, King Agrippa, in order that, from [this] judicial examination taking place, I might have anything to write [for Cæsar to read]. It seems absurd to send forth a prisoner without making known the charges against him.”

Then Festus turned to Agrippa, motioning to the court reporter that he was now off the record: “When it comes to this man before you, I do not have a single fact which I can write down and send to Cæsar. Consequently, I have brought him before you—and especially before you, King Agrippa, so that from this judicial examination which is taking place here, I might have something—anything—to write down and send to Cæsar. It is patently absurd to send this prisoner to Rome, and yet not provide for the recipient the charges which are against him.”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Concerning whom, a fact, a certain (one), to be written to the lord I do not have (and hold). Consequently, I have brought him before you [all]; and especially before you, King Agrippa, in order that, of a (judicial) examination happening I might have (and hold) anything I might write. For contrary to reason it seems sending forth a prisoner without even the charges against him to be made known.”
Complete Apostles Bible	About whom I have nothing certain to write to my lord. Therefore I have brought him before you, and especially before you King Agrippa, in order that when this hearing is finished I may have something to write. For it seems unreasonable to me to send a prisoner and not to signify the accusations against him.”
Douay-Rheims 1899 (Amer.)	Of whom I have nothing certain to write to my lord. For which cause, I have brought him forth before you, and especially before thee, O king Agrippa, that, examination being made, I may have what to write. For it seemeth to me unreasonable to send a prisoner and not to signify the things laid to his charge.
Holy Aramaic Scriptures	And not knowing what I should write unto Qasar {Caesar} concerning him, on this account I have desired to bring him before you, and especially before you, Malka Agripe {King Agrippa}, so that when this judgment is inquired of, I shall find out what I shall write,

for, it isn't proper that when we should send a bound man, that we shall not register his wrong-doing.

James Murdock's Syriac NT And I know not what I can write to Caesar, in regard to him: and therefore I wished to bring him before you, and especially before thee, king Agrippa; that when his case shall have been heard, I may find what to write.

Original Aramaic NT For it is unsuitable, when we send up a prisoner, not to designate his offence. "And I do not know what to write to Caesar about him, therefore I decided to bring him before you, and especially before you, King Agrippa, that when his case is examined, I may find what to write\*."

For it is not right that when we send a man as a prisoner that we do not write his offense.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English But I have no certain account of him to send to Caesar. So I have sent for him to come before you, and specially before you, King Agrippa, so that after the business has been gone into, I may have something to put in writing.

For it seems to me against reason to send a prisoner without making clear what there is against him.

Bible in Worldwide English But I have no real complaint about him to write to my ruler. So I have brought this man before you all, and most of all before you, king Agrippa. When you have heard him, I hope I will have something to write about him. I think that it does not make sense to send a prisoner and not say what wrong he has done.

Easy English But I do not know what to write about him to our ruler, Caesar. So I have brought him here to stand in front of all of you. I ask you, King Agrippa, to listen carefully to what Paul says. Then we can talk about the problem together. As a result, I will know what to write about him to Caesar. I need to tell Caesar what wrong things this man has done. If I cannot do that, it would not be right to send him to Rome.'

Easy-to-Read Version–2008 However, I don't really know what to tell Caesar that this man has done wrong. So I have brought him before all of you--especially you, King Agrippa. I hope that you can question him and give me something to write to Caesar. I think it is foolish to send a prisoner to Caesar without making some charges against him."

God's Word™ But I don't have anything reliable to write our emperor about him. So I have brought him to all of you, and especially to you, King Agrippa. Then I'll have something to write after he is cross-examined. I find it ridiculous to send a prisoner to Rome when I can't specify any charges against him."

Good News Bible (TEV) But I have nothing definite about him to write to the Emperor. So I have brought him here before you---and especially before you, King Agrippa!---so that, after investigating his case, I may have something to write. For it seems unreasonable to me to send a prisoner without clearly indicating the charges against him."

J. B. Phillips Frankly, I have nothing specific to write to the emperor about him, and I have therefore brought him forward before you all, and especially before you, King Agrippa, so that from your examination of him there may emerge some charge which I may put in writing. For it seems ridiculous to me to send a prisoner before the emperor without indicating the charges against him."

The Message "That's why I've brought him before this company, and especially you, King Agrippa: so we can come up with something in the nature of a charge that will hold water. For it seems to me silly to send a prisoner all that way for a trial and not be able to document what he did wrong." A portion of v. 26 was placed with the previous passage for context.

NIRV I don't have anything certain to write about him to His Majesty. So I have brought him here today. Now all of you will be able to hear him. King Agrippa, it will also be



very good for you to hear him. As a result of this hearing, I will have something to write. It doesn't make sense to send a prisoner on to Rome without listing the charges against him."

New Life Version

When I write to Caesar, I have nothing to say against him. For this reason, I brought him in front of you all and in front of you, King Agrippa. After we ask him questions, I may have something to write about. It is foolish for me to send a man up for trial without writing what is against him."

New Simplified Bible

»I have no certain thing to write to my lord. I have brought him forth before you, and especially before you, O king Agrippa, that, after examination I might have something to write. »It seems unreasonable to send a prisoner and not signify the crimes charged against him.«

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

My problem is that I can't think of anything substantive to write about his case. What can I tell the emperor? I'm at a loss. So I've brought him here for you folks to examine—especially you, King Agrippa. I'm hoping that when you're done interrogating him that I'll have something worth writing to Caesar. I mean, come on, it makes no sense to send a prisoner to Rome for trial in the emperor's supreme court if we don't know what crime to charge him with."

Contemporary English V.

I have to write some facts about this man to the Emperor. So I have brought him before all of you, but especially before you, King Agrippa. After we have talked about his case, I will then have something to write. It makes no sense to send a prisoner to the Emperor without stating the charges against him.

Goodspeed New Testament

But concerning him I have nothing of a definite character to write to my master. I have consequently brought him out before you all—and especially before you, King Agrippa—so that after full examination, I may have something to write; for it seems to me absurd, when sending a prisoner, not to notify at the same time the nature of the charges against him."

The Living Bible

But what shall I write the emperor? For there is no real charge against him! So I have brought him before you all, and especially you, King Agrippa, to examine him and then tell me what to write. For it doesn't seem reasonable to send a prisoner to the emperor without any charges against him!"

New Berkeley Version

New Living Translation

"But what shall I write the emperor? For there is no clear charge against him. So I have brought him before all of you, and especially you, King Agrippa, so that after we examine him, I might have something to write. For it makes no sense to send a prisoner to the emperor without specifying the charges against him!"

The Passion Translation

But I have nothing concrete to write to His Majesty, so I have now brought him before you all, and especially before you, King Agrippa. After this preliminary hearing I should have something to write, for it seems absurd to me to send a prisoner without specifying the charges against him."

UnfoldingWord Simplified T.

But I do not know what exactly I should write to the emperor about him. That is why I have brought him here to speak to you all, and especially to you, King Agrippa! I have done this so that you may question him. Then I may know what to write to the emperor. I think that it would be unreasonable to send a prisoner to the emperor in Rome without telling exactly what were the wrong things people say that he has done."

William's New Testament

Yet, I have nothing definite to write our Sovereign about him. So I have brought him before all of you, especially before you, King Agrippa, to get from your examination something to put in writing. For it seems to me absurd to send a prisoner up, without specifying the charges against him."

### Partially literal and partially paraphrased translations:

American English Bible	<p>'However, I haven't found anything that he's done to deserve death; so when he appealed to the August One, I decided to send him there... But I really don't have anything to write to [my] lord about.</p> <p>'Therefore, I brought him here before you... And especially before you, King Agrippa, so that you can examine him and judge something that I can write to him about.</p> <p>'For it seems unreasonable to send a prisoner [to Rome] and not be able to specify the charges against him.'</p>
Beck's American Translation Breakthrough Version	<p>I took down for him to have repeatedly done nothing deserving of death, but when this man himself called on the worshipped one, I decided to be sending him, concerning whom, I don't have anything certain to write to the master. For this reason, I brought him out before you all, and especially before you, King Agrippa, in order that I might have something I might write of the investigation that happened. You see, it seems irrational to me, sending a prisoner and not to indicate the accusations against him." V. 25 is included for context.</p>
Len Gane Paraphrase	<p>"I have nothing definite to write to my lord. Therefore I have brought him out to you and especially to you King Agrippa, so that after your examination, I might have something to write.</p> <p>"For it seems unreasonable to me to send a prisoner and not specify the crimes against him."</p>
A. Campbell's Living Oracles	<p>Concerning whom I have nothing certain to write to my master: wherefore, I have brought him out before you all; and especially before you, King Agrippa! that, after examination taken, I may have something to write: for it seems to me absurd, to send a prisoner, and not to signify the crimes alleged against him.</p>
New Advent (Knox) Bible	<p>For myself, I was satisfied that he had not done anything deserving of death; but, since he has appealed to the emperor, I have thought it best to send him, and now, writing to my sovereign lord, I have no clear account to give of him. That is why I have brought him before you, and before thee especially, king Agrippa, so that the examination may afford material for my letter. It would be unreasonable, I conceive, to remit a prisoner for trial without putting on record the charges that lie against him. V. 25 is included for context.</p>
NT for Everyone	<p>I don't have anything definite to write to our Lord and Master about him, and so I've brought him here to you, and particularly before you, King Agrippa, so that I may know what to write once we have had a judicial hearing. There seems no sense to me in sending a prisoner without giving some indication of the charges against him."</p>
20 <sup>th</sup> Century New Testament	<p>But I have nothing definite to write about him to my Imperial Master; and for that reason I have brought him before you all, and especially before you, King Agrippa, that, after examining him, I may have something to write. For it seems to me absurd to send a prisoner, without at the same time stating the charges made against him."</p>

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	<p>I have nothing definite to write to our sovereign one about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that after this inquiry I may have something to write. For it seems unreasonable to me to send on a prisoner without specifying the charges against him."</p>
Conservapedia Translation	<p>"But I have no certain thing to write to the Emperor about thim. So I have brought him here before you all, and especially before you, King Agrippa, so that, after this examination, I might have something to write."</p> <p>"Because it doesn't seem reasonable to send a prisoner and not write exactly what crime is laid against him!"</p>

Revised Ferrar-Fenton Bible	But concerning him I have nothing of a definite character to write to my master. I have consequently brought him out before you all—and especially before you, King Agrippa—so that after full examination, I may have something to write; for it seems to me absurd, when sending a prisoner, not to notify at the same time the nature of the charges against him."
Free Bible Version	But I don't have anything specific to write about him to His Imperial Majesty. That's why I have brought him before you so I can have something definite to write. It doesn't seem fair to me to send on a prisoner without explaining the charges made against him."
God's Truth (Tyndale)	Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him unto you, and specially unto you, king Agrippa, that after examination had, I might have somewhat to write. For me thinks it unreasonable, for to send a prisoner, and not to show the causes which are laid against him.
International Standard V	I have nothing reliable to write our Sovereign about him, so I have brought him to all of you, and especially to you, King Agrippa, so that I will have something to write after he is cross-examined. For it seems to me absurd to send a prisoner without specifying the charges against him."
The Spoken English NT	But I don't have anything reliable to write to the Emperor about him. That's why I've brought him in front of you, especially you, King Agrippa. That way, after this hearing I'll have something to write. After all, it seems senseless to me to send a prisoner without indicating the charges against him."
UnfoldingWord Literal Text	But concerning him, I do not have anything definite to write to the emperor. For this reason, I have brought him before you, and especially before you, King Agrippa, so that after this examination happens, I might have something to write. For it seems unreasonable to me to send a prisoner and to not state the charges against him."
Urim-Thummim Version	Of whom I have nothing firm to write to my chief. Therefore I have brought him out before you, and especially before you, O king Agrippa, that after examination takes place, I might have something to write. Because it seems to me unreasonable to send a prisoner, and not at all to signify the crimes laid against him.
Weymouth New Testament	I have nothing very definite, however, to tell our Sovereign about him. So I have brought the man before you all--and especially before you, King Agrippa--that after he has been examined I may find something which I can put into writing. For, when sending a prisoner to Rome, it seems to me to be absurd not to state the charges against him."

#### **Catholic Bibles (those having the imprimatur):**

The Heritage Bible	Concerning whom I have absolutely nothing secure to write to my lord. Therefore I have brought him out before you, and particularly before you, King Agrippa, that, being examined, I might have something to write, Because it seems irrational to me to send a prisoner and not mark out the reasons against him.
New American Bible (2011)	But I have nothing definite to write about him to our sovereign; therefore I have brought him before all of you, and particularly before you, King Agrippa, so that I may have something to write as a result of this investigation. For it seems senseless to me to send up a prisoner without indicating the charges against him."
New Jerusalem Bible	But I have nothing definite that I can write to his Imperial Majesty about him; that is why I have produced him before you all, and before you in particular, King Agrippa, so that after the examination I may have something to write. It seems to me pointless to send a prisoner without indicating the charges against him.'
Revised English Bible—1989	As I have nothing definite about him to put in writing for our sovereign, I have brought him before you all and particularly before you, King Agrippa, so that as a result of this preliminary enquiry I may have something to report. There is no

sense, it seems to me, in sending on a prisoner without indicating the charges against him.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, I have nothing specific to write to His Majesty about him. This is why I have brought him before all of you, and especially before you, King Agrippa — so that after we have examined him, I might have something to write. It seems irrational to me to send a prisoner without also indicating what the charges against him are.”
Holy New Covenant Trans.	But I really do not know what to tell Caesar that this man has done. Therefore I have brought him before all of you — especially you, King Agrippa. I hope that you will question him and give me something to write to Cæsar. I think it is foolish to send a prisoner to Caesar without making some charges against him.”
The Scriptures 2009	“I have no definite matter to write to my master concerning him. Therefore I have brought him out before you, and most of all before you, Sovereign Agrippa, so that after the examination has taken place I might have somewhat to write. “For it seems to me unreasonable to send a prisoner and not to signify the charges against him.”
Tree of Life Version	Yet I have nothing specific to write to my lord about him. Therefore I have brought him before you—and especially before you, King Agrippa—so that after the investigation has taken place, I might have something to write. For it seems illogical to me when sending a prisoner, not to report also the charges against him.”

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...about whom sure something to write [to] the lord not [I] have so [I] lead him on you* and especially on you King Agrippa so the investigation becoming [I] may have something [I] may write Unreasonable for [to] me [It] supposes {to be} sending prisoner not and the against him reasons to indicate...
Awful Scroll Bible	(“)about whom I hold not securely anything to write to my lord. Through-which I brought- him -before to you, even above all to you king Agrippa, how-that the determining-over coming about, I should hold something to write. (“)For it deems me inconsiderable directing a prisoner, and not to indicate the charge against him.”
exeGesés companion Bible	...- about whom I have naught to scribe to my adoni. So I bring him by you - and especially by you, sovereign Agrippa, that examination having become, I have somewhat to scribe. For I thought it irrational to send a prisoner, and not to signify the accusations laid against him.
Orthodox Jewish Bible	"But I have nothing definite to write to our sovereign; therefore, I especially brought him before you, O Agrippa HaMelech, so that, after you have examined him, I may have something I may write. "For it seems unreasonable to me sending a prisoner and not having charges to report against him."
Rotherham’s Emphasized B.	Concerning whom   anything certain’ to write unto my lord   I have not; wherefore, I have brought him forth before you,—and especially’ before thee, King Agrippa! in order that  after examination had  I might have something I could write; For   unreasonable, unto me   it seemeth,  when sending a prisoner  not also  the accusations against him  to signify.

**Expanded/Embellished Bibles:**

An Understandable Version	But I do not have anything specific to write to His Majesty. This is the reason I have brought him before this assembly, and especially before you, King Agrippa, so that after you have questioned him, I would <i>[then]</i> have something <i>[substantial]</i> to write. For it does not seem reasonable for me to send a prisoner <i>[to Rome]</i> without indicating what the <i>[formal]</i> charges are against him.”
The Expanded Bible	But I have nothing definite to write the emperor [lord; sovereign] about him. So I have brought him before all of you—especially you, King Agrippa. I hope you can question him and give me [^ ...so that from this examination, I might have] something to write. [^For] I think it is foolish [unreasonable] to send a prisoner to Caesar without telling what charges are against him.”
Jonathan Mitchell NT	"concerning whom I continue having nothing certain to write to [my] Lord (= the Sovereign; or: [our] Owner). On this account I bring him forth before you people – and most of all, before you, King Agrippa – so that with the examination having taken place, I would have something to write. "For it now seems illogical and unreasonable for me (or: absurd to me), while proceeding in sending a prisoner, not also to give a sign of (or: to give some sign indicating) the charges against him."
P. Kretzmann Commentary	Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.
Syndein/Thieme	Kretzmann’s <b>commentary</b> for Acts 25:22–27 has been placed in the <b>Addendum</b> . {Festus' big problem- what to say to Nero to condemn Paul under Roman law} "Of whom I have nothing definite to write unto my lord {Nero again}. Because of this, I have brought him face to face before you, and especially before you, O king Agrippa, for the purpose that, after the investigation {hearing} has occurred, I might have some thing to write." "For I keep on thinking it unreasonable to send a prisoner, and not in detail signify the crimes laid against him."
Translation for Translators	{Note: Festus is still trying to prove to be the great FAIR administrator!} But I do not know what specifically I should write to the emperor concerning him. That is why I have brought him here. I <i>want</i> you all <i>to hear him speak</i> , and I especially want you ( <i>sg</i> ), King Agrippa, to hear him. Then, after we ( <i>inc</i> ) have questioned him, I may know what I should write <i>to the emperor about him</i> . It seems to me <i>that it would be</i> unreasonable to send a prisoner <i>to the emperor in Rome without my</i> specifying the <i>things about which people</i> are accusing him.”
The Voice	<i>Here is where I need your help.</i> I can’t send a man to our emperor without a letter logically detailing the charges against him, but I have no idea what to write. So, King Agrippa, and all of you honored guests, I’m requesting your help in determining what to write in my letter to the empero.

**Bible Translations with Many Footnotes:**

Lexham Bible	I do not have anything definite to write to my [*Literally “the”; the Greek article is used here as a possessive pronoun] lord about him. [Literally “whom”] Therefore I have brought him before you all [*Here “all ” is supplied in the translation to indicate that the pronoun (“you”) is plural]—and especially before you, King Agrippa—so that after [*Here “after ” is supplied as a component of the temporal genitive absolute participle (“has taken place”)] this preliminary hearing has taken place, I may have something to write. For it seems unreasonable to me to send a prisoner and not to indicate the charges against him.”
--------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------



## NET Bible®

But I have nothing definite<sup>100</sup> to write to my lord<sup>101</sup> about him.<sup>102</sup> Therefore I have brought him before you all, and especially before you, King Agrippa,<sup>103</sup> so that after this preliminary hearing<sup>104</sup> I may have something to write. For it seems unreasonable to me to send a prisoner without clearly indicating<sup>105</sup> the charges against him.”

<sup>101sn</sup> To my lord means “to His Majesty the Emperor.”

<sup>102tn</sup> Grk “about whom I have nothing definite...” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was replaced with a personal pronoun (“him”) and a new sentence begun in the translation at the beginning of v. 26.

<sup>103sn</sup> See the note on King Agrippa in 25:13.

<sup>104tn</sup> Or “investigation.” BDAG 66 s.v. ἀνάκρισις has “a judicial hearing, investigation, hearing, esp. preliminary hearing...τῆς ἀ. γενομένης Ac 25:26.” This is technical legal language.

<sup>105tn</sup> L&N 33.153 s.v. σημαίνω, “to cause something to be both specific and clear – ‘to indicate clearly, to make clear’... ‘for it seems unreasonable to me to send a prisoner without clearly indicating the charges against him’ Ac 25:27.”

<sup>sn</sup> Without clearly indicating the charges against him. Again the point is made by Festus himself that there is difficulty even in articulating a charge against Paul.

## Wilbur Pickering’s New T.

But I have nothing certain to write to my lord concerning him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that after the examination I may have something to write. Because it seems to me unreasonable to send a prisoner and not to specify the charges against him.”<sup>12</sup>

(12) Precisely. Festus is in a pickle (of his own making).

**Literal, almost word-for-word, renderings:**

## Benjamin Brodie’s trans.

Concerning whom I do not have anything definite to write to my Lord. For this reason, I brought him forward before you all and especially before you, King Agrippa, so that after the preliminary investigation is over, I might have something to write.

For it seems unreasonable to me to send a prisoner, but not explain the accusations against him .

## Far Above All Translation

*But* I have nothing specific about him to write to the sovereign, which is why I have produced him before you, and especially before you, King Agrippa, so that when an interrogation has taken place, I might have something to write. For it seems to me to be unreasonable when sending a prisoner not also to indicate the charges against him.”

## Literal New Testament

CONCERNING WHOM CERTAIN ANYTHING TO WRITE TO [MY] LORD I HAVE NOT. WHEREFORE I BROUGHT FORTH HIM BEFORE YOU, AND ESPECIALLY BEFORE THEE, KING AGRIPPA, SO THAT THE EXAMINATION HAVING TAKEN PLACE I MAY HAVE SOMETHING TO WRITE;  
IRRATIONAL FOR TO ME IT SEEMS SENDING A PRISONER, NOT ALSO THE AGAINST HIM CHARGES TO SIGNIFY.

## Literal Standard Version

And Festus said, “King Agrippa, and all men who are present with us, you see this one, about whom all the multitude of the Jews dealt with me, both in Jerusalem and here, crying out, He ought not to live any longer; and I, having found him to have done nothing worthy of death, and he also himself having appealed to Sebastus, I decided to send him, concerning whom I have no certain thing to write to [my] lord, for what reason I brought him forth before you, and especially before you, King Agrippa, that the examination having been made, I may have something to write; for it seems to me irrational, sending a prisoner, not to also signify the charges against him.” Vv. 24–25 are included for context.

Modern Literal Version 2020 But I comprehended for myself *that* he has done\* nothing worthy of death, and I decided to send him, since this one himself *had* also appealed to the Emperor; concerning whom, I do not have any certainty *as what* to write to *my* lord. Hence, I led him in front of you<sup>o</sup> and especially in front of you, King Agrippa, \*that, *after his* examination *has* happened, I might have something to write. For\* it seems unreasonable to me *to be* sending a prisoner, and not to signify the accusations against him. V. 25 is included for context.

New Matthew Bible But I have nothing certain to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that after examination I might have something to write. For it seems to me unreasonable to send a prisoner and not to specify the complaints that are laid against him

**The gist of this passage:** Felix then turns to Agrippa and says, “Look, it would be absurd for me to send this man to Cæsar and yet not have even a list of the charges against him. Help me out here.”

26-27

## Acts 25:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
asphalês (ἀσφαλής) [pronounced as-fal-ACE]	<i>firm (that which can be relied on); certain, certainty, true, a fact, factual; suited to confirm</i>	neuter singular noun, accusative case	Strong's #804
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	aorist active infinitive	Strong's #1125
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Acts 25:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #2192

**Translation:** Concerning [this man] I do not have a certain fact to be written to the lord.

In the Greek text, this is actually a continuation of v. 25. A handful of English translations make this clear. Why the verses were divided where they were makes no sense to me. However, I, as most translators did, treated this as a new sentence.

There is something else which suggests a break, however. In these final two verses, Festus appears to turn toward Agrippa and speak to him specifically. This is very likely off-the-record, insofar as the court is concerned; but very much on-the-record insofar as Luke is concerned. Festus is about to admit to Agrippa the greatest absurdity of all, when it comes to the disposition of this case.

Therefore, Festus—who has been given a great deal of *air time* in this chapter—continues to explain exactly why they are all there gathered for this hearing.

Paul has appealed to Cæsar. Any appeal made to Cæsar makes the court where it came from look bad. All of these courts represent the rulings of Cæsar and of Rome. Being tried in Caesarea ought to be equivalent to being tried in Rome. That is part of what made the empire of Rome great. In theory (and often in practice), real justice could be dispensed in all of the regions controlled by Rome.

**Illustration:** At one time, this would have been a claim that the United States could make. No matter what your background, skin color or political persuasion, you should be able to be tried virtually anywhere in the country and end up with a similar ruling. However, I am writing this in 2024, and that does not appear to be the case.

Paul, by appealing to Cæsar, is correctly saying, “I am not getting that justice here in this court.” Paul said this because he has been in jail for two years, without anything being proven against him; and Festus began talking about sending him back to Jerusalem, where all this trouble started.

This does not make Paul look bad. This makes the previous procurator, Felix, and the present one, Festus, look bad. Justice is directly under their purview. They were both placed in this position of power in order to keep order and to secure justice for all parties living in their region.

Festus knows all of this. And, more importantly, he does not have one single fact that he can write down about why Paul is still incarcerated. Festus cannot send Paul to Nero with a note that says, “Not sure what to do with this guy so you decide.” Nero gets a note like this and he would order, “Pull that guy out of there and put someone in Caesarea who has some idea about what his job is.”

Acts 25:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352

Acts 25:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
προάγω (προάγω) [pronounced <i>pro-AHG-oh</i> ]	<i>to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous)); to bring (forth, out), to go before</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #4254
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** *Consequently, I have brought him before you [all]...*

"For this reason," Festus continues, "I have brought Paul before all of you."

Festus is about to get to the absurd aspect of this.

Acts 25:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μάλιστα (μάλιστα) [pronounced <i>MAHL-is-tah</i> ]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong's #3122
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
σου (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
βασιλεύς (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, vocative	Strong's #935

Acts 25:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Agrippas ( Ἀγρίππας) [pronounced <i>ag-RHIP-pas</i> ]	<i>hero-like</i> ; transliterated, <i>Agrippa</i>	masculine singular proper noun; a person; vocative	Strong's #67

**Translation:** ...and especially before you, King Agrippa,...

He also is thanking King Agrippa for presiding over this case.

Now remember, Agrippa is an unknown quantity in this case. Does he really want Festus to look good? Or does he want more power over a greater amount of territory? Does he have a problem with Festus, which he is keeping under wraps? Remember, Felix is married to Agrippa's sister.

All I am saying is, King Agrippa appears to be here, helping Festus out. But is he really? No doubt that King Agrippa has an agenda; but will that agenda ally itself with Festus or throw him under the bus?

Acts 25:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced <i>HOP-oce</i> ]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
anákrisis (ἀνάκρισις) [pronounced <i>an-AK-ree-sis</i> ]	<i>a (judicial) investigation, an examination</i>	feminine singular noun, genitive/ablative case	Strong's #351
Thayer: As a law term among the Greeks, the preliminary investigation held for the purposes of gathering evidences for the information of the judges.			
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096
echô (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #2192
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100



Acts 25:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #1125

**Translation:** ...in order that, from [this] judicial examination taking place, I might have anything to write [for Cæsar to read].

Then Festus explains, “The reason that we are all gathered here—the reason for this judicial investigation—is so that I might have something to write to Cæsar.”

Acts 25:26 Concerning [this man] I do not have a certain fact to be written to the lord. Consequently, I have brought him before you [all] and especially before you, King Agrippa, in order that, from [this] judicial examination taking place, I might have anything to write [for Cæsar to read]. (Kukis mostly literal translation)

With the prisoner, Festus needs to write some kind of information to Cæsar. He cannot simply send him out of the classroom to the principal without a note. Festus has to let Cæsar know who Paul is, what he is accused of doing, and why Festus could not have dealt with this himself.

Acts 25:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alogos (ἄλογος) [pronounced AL-og-oss]	<i>contrary to reason; without reason, destitute of reason; irrational; absurd, ridiculous</i>	neuter singular adjective, nominative case	Strong's #249
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
dokéô (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1380
This word expresses the subjective mental estimate or opinion formed by a man concerning a matter.			
pempô (πέμπω) [pronounced PEHM-poh]	<i>those sent, the ones dispatched, one being sent; sending (thrusting or inserting) a thing into another</i>	masculine singular, present active participle; accusative case	Strong's #3992

## Acts 25:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
désmios (δέσμιος) [pronounced DEHS-mee-oss]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun, accusative case	Strong's #1198

**Translation:** *It seems absurd to send forth a prisoner...*

Festus now bemoans the situation that he finds himself in. Festus says "I am about ready to send forth this prisoner, Paul. But there is an absurdity taking place here."

## Acts 25:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

The way which I first read this, this definite article seemed to be here in the middle of nowhere, having nothing that it matched up with. Now take a look at the second to the last word in this phrase.

katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
aitia (αἰτία) [pronounced ahee-TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, genitive/ablative case	Strong's #156

The form (αἰτίας) that this is found in has a second morphology:

aitiai (αἰτίαι) [pronounced ahee-TEE-ī]	<i>causes, reasons, grounds; causes for which one is worthy of punishment, crimes; cases, charges of crime, accusations</i>	feminine plural noun, accusative case	Strong's #156
--------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------	---------------------------------------	---------------

I depend upon a third party source to provide the morphology throughout, and about 99% of the time, it is reliable. I use the Interlinear Westcott-Hort NT (1881) /w Strong's numbers and morphological codes available in e-sword (and then I have two back up texts in e-sword as well). The morphological codes are provided by the Unbound Bible.

## Acts 25:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Online, I have two sites to go to the double check the morphology when it is necessary. The <a href="#">Blue Letter Bible</a> has a place where various Greek Strong's numbers can be looked up and the available forms given. The second source, the <a href="#">Ancient Greek Dictionary</a>, will generate the various forms for any given word.</p>			
<p>The problem I had was, the Interlinear Westcott Hort text said the word above was a feminine singular, genitive/ablative case (and that is a correct identification of that form). However, that leaves the definite article out there by itself (which sometimes does occur, and a meaning can be given it). In this case, it made no sense.</p>			
<p>You will note that there are two sets of morphology cited above for <i>aitia</i> (αἰτία) [pronounced <i>ahēe-TEE-ah</i>]. That is because its form in this text (αἰτίας) has two separate morphologies (the feminine singular, genitive/ablative case; or the feminine plural, accusative case). It is the definite article—which appeared to be there for no reason when I saw the incorrect morphology given—which tells us that the second morphology is correct here.</p>			
<p>Having the correct morphology makes this phrase <i>much</i> easier to translate.</p>			
<p>sēmaínō (σημαίνω) [pronounced <i>say-MAH-ee-no</i>]</p>	<p><i>to signify, to give a sign, to indicate; to make known, to mark</i></p>	<p>aorist active infinitive</p>	<p>Strong's #4591</p>

**Translation:** *...without making known the charges against him.*"

You will note in the Greek text above that I needed to do some unraveling of the text in order to make sense of what Fustus is saying.

Festus explains what is absurd. Not having any charges against Paul and sending him to Cæsar for his case to be tried on appeal. What Festus does not say, but should (for accuracy's sake): "Cæsar is going to think that I am the most incompetent administrator in the entire Roman Empire. What the hell can I do?"

Acts 25:27 *It seems absurd to send forth a prisoner without making known the charges against him.*" (Kukis mostly literal translation)

Acts 25:26–27 *Concerning [this man] I do not have a certain fact to be written to the lord. Consequently, I have brought him before you [all] and especially before you, King Agrippa, in order that, from [this] judicial examination taking place, I might have anything to write [for Cæsar to read]. It seems absurd to send forth a prisoner without making known the charges against him.*" (Kukis mostly literal translation)

At this point, Festus makes the grand admission (yet without admitting the part which he played in the process).

Acts 25:26–27 *Then Festus turned to Agrippa, motioning to the court reporter that he was now off the record: "When it comes to this man before you, I do not have a single fact which I can write down and send to Cæsar. Consequently, I have brought him before you—and especially before you, King Agrippa, so that from this judicial examination which is taking place here, I might have something—anything—to write down and send to Cæsar. It is patently absurd to send this prisoner to Rome, and yet not provide for the recipient the charges which are against him."* (Kukis paraphrase)

*New European Version Commentary: Being sent to the highest level of judgment seat in Rome, yet with no valid charges against him- was bizarre. Paul alludes to this when he wrote to the ecclesia in Rome (who surely knew the situation with Paul's case) that in Christ, there is now nobody to condemn us (Rom. 8:34). His letter from Rome to the Colossians has a similar message (Col. 1:22): "...to present you holy and unblameable and unproveable (Gk. 'free from accusation') in his sight". This*

*freedom from accusation explains why none of our bad deeds will be mentioned to us then. One wonders if Paul's hearing in Acts 25 is described as it is in order to help us imagine this; he has no accusers, and therefore can be acquitted. We are in that same situation. We have been forgiven; there is no case against us before the judgment seat of Christ.<sup>25</sup>*

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Verse Navigation</a>	<a href="#">Introduction and Text</a>
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Acts</a>	

### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Acts 25 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Acts 25

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

#### Jesus Christ in Acts 25

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Addendum

<sup>25</sup> From <https://www.n-e-v.info/acts25.html> accessed January 2, 2024.

This commentary was reference in [Acts 24:4–5](#).

### Kretzmann's Commentary of Acts 25:1–5

Porcius Festus, the new procurator of Palestine, is spoken of in terms of praise by Josephus, because he succeeded in dispersing the bands of robbers and in putting to death many of the assassins that infested the country. He entered upon the province, upon his duties as governor, in the year 60 A. D. , landing at Caesarea and taking possession of the administrative buildings. But very soon, after three days, he made the journey from Caesarea to Jerusalem, which was still the capital of the Jewish nation. Evidently the Jewish leaders had not forgotten their hatred of Paul during the latter's long imprisonment; if anything, they were more vindictive than ever, since their plans had failed of success. For they took this opportunity of informing Festus against Paul, of laying formal and legal information against him as a criminal. The high priest Ananias had been deposed, and Ishmael, the son of Phabi, was acting high priest; but on this occasion all the high priests, past and present, were united, together with the foremost men of the Jewish nation, determined at all costs to put Paul out of the way. They earnestly begged Festus, requesting it as a special favor, that he should send Paul up to Jerusalem, having made an ambush to kill him along the way. Here is a combination of hypocrisy and hatred seldom equaled, rarely even approached. With their murderous designs fully matured and the assassins engaged, they act as though their only concern was a new trial, with both Festus and the chief complainants present in Jerusalem. Now Festus, anxious to gain and keep the favor of the Jews, nevertheless thought it inexpedient to have the prisoner brought to Jerusalem. Paul was then in custody at Caesarea, and his own stay at Jerusalem would be very short, since he intended to leave shortly. Thus, by the providence of God, Festus was obliged to return with speed to Caesarea that the life of Paul might be spared according to His plans. The governor added that those among the Jews that had authority to act, on account of their rank or office, those that were competent to represent the Jews in this matter, should make the journey down to Caesarea with him, and then they might lay their charges against Paul, whether there were really anything criminal in him, whether he were the malefactor which their accusations represented him to be. Note: Instead of speaking of chance and fortune, Christians should substitute the dispensation and government of God, for many matters which seem to us of very minor importance are of the greatest consequence, as the sequel proves.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 30, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary was reference in [Acts 24:8](#).

### Kretzmann's Commentary of Acts 25:6–8

After the interview with the Jews, Festus remained in Jerusalem not more than eight or ten days, busy all the while in trying to get acquainted with the church government and with the various customs and usages of the Jews as they were acknowledged by the Roman government. Having journeyed down to Caesarea after that, he kept his promise to the Jews by setting the trial for the very next day. The narrative implies that the Jews had come down with Festus, and also indicates his promptness. When he had taken the judge's chair, when he had sat down on the tribunal in the judgment-hall, he commanded that Paul be brought before him. When the prisoner had entered and taken the place indicated to him, the Jews that had come down from Jerusalem crowded as near as they dared and stood round about him, their attitude being intended to intimidate him. Since any reference to their own Law and to disputes concerning their own customs would have been useless, they molded their charges to fit the occasion, bringing forth many and serious complaints. From the answer of Paul it seems that they tried to make his being a Christian a sin against their own Law, his supposed profanation of the Temple a sin against the Holy Place, and the alleged incitement of seditions a sin against Caesar. But all their assertions, with all their show of certainty, did not go for proof before the Roman tribunal, and proof the accusers were unable to bring. As for Paul, the threatening aspect, the dark scowls of the Jews, had no effect on him whatever, for with reference to every charge he was able to defend himself without the slightest difficulty. He maintained that he had committed a crime neither against the Law of the Jews, nor against the Holy Place,



### Kretzmann's Commentary of Acts 25:6–8

nor against the emperor. Thus was truth and right vindicated against falsehood and evil; thus was the truss of Paul in his Lord rewarded with the Lord's protection.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 31, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary was reference in [Acts 24:12](#).

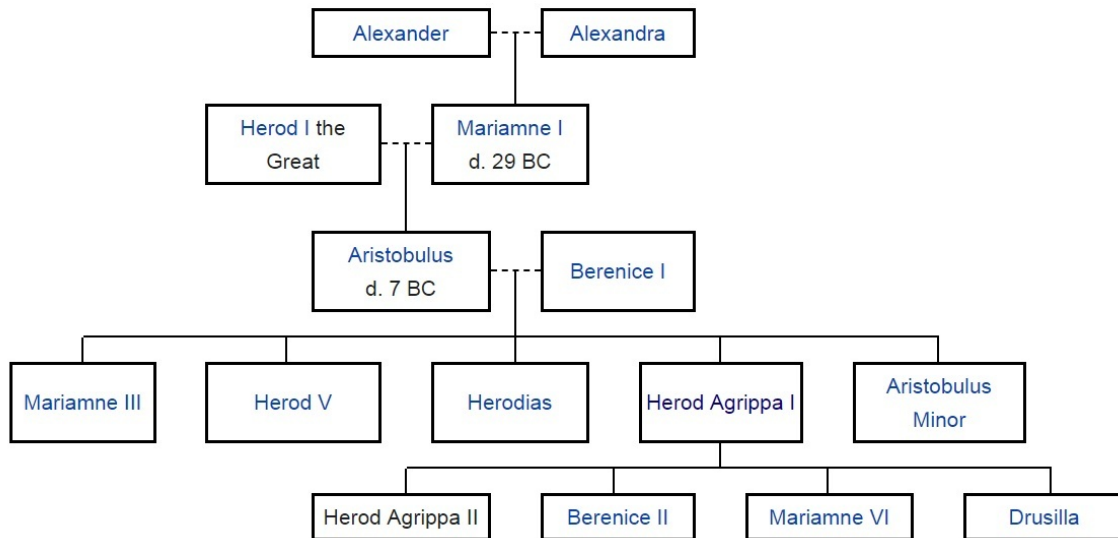
### Kretzmann's Commentary of Acts 25:9–12

Evidently the Jews, with the persistence that characterizes them, had not quite given up their project of having Paul brought to Jerusalem. at any rate, the idea that he might gain popularity by the suggestion caused Festus to ask Paul whether he wanted to go up to Jerusalem, there to be tried before him concerning these things. The real favor which Festus intended to show the Jews seems to have consisted in this, that the members of the Sanhedrin would conduct the trial in his presence. It was a most unusual suggestion, altogether at variance with Roman proceedings at law, and seems to have come as a surprise to Paul. But his answer came without hesitation. He wanted to be tried by no Jewish court; standing before the tribunal of Caesar, he was where right and justice demanded that he be tried. The court of the Roman procurator was a lower court, removed but one step from the imperial court, and the governor held court as a representative of Caesar. Paul adds that he had not harmed the Jews, that he had done them no wrong, "as thou also understandest very well," he boldly says. Festus was finding out for himself better with each minute that the charges of the Jews were mere pretense and had no basis of fact. So far as he himself was concerned, Paul was ready to face any just trial. If he was a wrong-doer, guilty of some crime, if he had done anything that merited death according to Roman law, he would not refuse, literally, he would not beg off from, death. But if there were no matters concerning which the Jews accused him, if they were unable to substantiate their charges against him, no man had the right to deliver him up to them, to make them a present of the prisoner, to do with as they chose. And Paul closed his ringing defense of his innocence with the words: I appeal to Caesar. A Roman citizen, tried for a crime and sentenced, had the right to appeal to the emperor if he believed the ruling of the court to be unjust; but in criminal cases he might resort to this appeal at any time, if he thought that the judge was exceeding his authority and acting at variance with the laws. Such an appeal instantly suspended proceedings in the case, its effect being to condemn all magistrates and persons in authority as violators of the public peace who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Caesar in Paul's case, therefore, the trial stopped at once. Festus merely had a short consultation with the assessors of the court, counselors or officials that were consulted in the administration of the law, the question in this instance probably being whether the appeal should be accepted, since Paul had not yet been formally tried. But the outcome of the discussion was stated by Festus: To Caesar hast thou appealed; to Caesar shalt thou go! There seems to be something of a sneer in the words, occasioned, no doubt, by the fact that the appeal at this time indicated the prisoner's mistrust of the judge's impartiality But this expedient may, incidentally, have proved a relief to Festus; for now the Jews would not be able to say that he had not been willing to grant them their boon, and he was rid of the whole disagreeable matter. Thus the unbelief, the hatred of Christ on the part of the Jews and the injustice on the part of the Roman governor combined in enabling Paul to preach the Gospel also in Rome, the capital of the world. Even today the wickedness and enmity of the world often serve to spread the kingdom of Christ on earth.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 31, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



**The Herod Family Tree** (a graphic); from [Wikipedia](#); accessed June 4, 2022.

This commentary was reference in [Acts 24:20–21](#).

### Kretzmann's Commentary of Acts 25:17–21

After a few days had passed, sometime after the trial or preliminary hearing which was destined to have such far-reaching consequences, King Agrippa and his sister Bernice came to Caesarea to offer congratulations to Festus upon his entry on his office. Agrippa II was the son of Herod Agrippa I, chap. 12. Since he was only seventeen years old at the time of his father's death, he was not given the kingdom, but was made ruler of Chalcis, a small city and district near the Antilebanon, after the death of his uncle, and also the government of the Temple was given him, with the right of appointing the high priest. Later the tetrarchies of Philip and Lysanias were added to his dominions, and he bore the title of king, though not king of Judea. Bernice, his oldest sister, had been betrothed to Marcus of Alexandria, had then married her uncle, Herod of Chalcis, a few years later, was left a widow, lived with her brother, was again married, to Polemon, king of Cilicia, whom: however, she soon left. The history of her life is that of a wanton woman with only one redeeming feature, when she tried to dissuade the procurator Florus from cutting down the Jews. The two royal visitors had been in the city for some time when Festus laid the case of Paul before the king, feeling sure that the latter's more intimate knowledge of Jewish affairs would enable him to form a correct idea of the situation. So he explained matters as he understood them. A certain man had been left in custody by Felix, concerning whom the Jews had laid information before him when he was in Jerusalem, earnestly requesting a sentence of condemnation against him. The Jews thus appear to have tried other schemes as well as that of haying the hearing transferred to Jerusalem. Festus had told the Jews that it was not the custom of the Romans to condemn one man to oblige another, before the accused have his accusers face to face and have a chance to defend himself concerning the accusation which was made against him. And when they had then come together at Caesarea, he had made no delay, he had not put off the matter another day, but on the very next day had taken his seat on the tribunal and commanded the man to be arraigned. But when the accusers stood up in court, they brought no accusation of evil concerning him as Festus had suspected. The bitterness of feeling which the chief priests and members of the Sanhedrin had exhibited in Jerusalem had led the governor to expect the charge of a very serious crime. Instead of that, as the speaker contemptuously remarks, they had certain questions about their own religion against him and concerning a certain Jesus who had died, of whom Paul insisted that he was living. During the court proceedings much must have been said on both sides which Luke did not record, since he was interested only in offering a summary of the history. In several sentences the Roman's skepticism is revealed, as when he refers to the Jewish belief as literally demon-worship, a foolish religion, See chap. 17:22, and when he refers to Paul's earnest statement as a mere assertion. The upshot of the matter had been that Festus had been in doubt, had been at a loss as to the manner of proceeding, of making his inquiry regarding these questions and

## Kretzmann's Commentary of Acts 25:17–21

had therefore asked whether Paul desired to go to Jerusalem and there be tried concerning them. But since Paul had made an appeal that his case be reserved for the decision of Augustus, the Roman emperor, the governor had given command to keep him in custody until he could send him to Caesar, to the highest court in the Roman empire. The report of Festus is fairly correct, though colored by his understanding of the case. But he was evidently still perplexed and counted upon Agrippa, his acquaintance with whom had reached that stage, to help him out with good advice.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed January 1, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary was reference in [Acts 24:26–27](#).

## Kretzmann's Commentary of Acts 25:22–27

Agrippa was naturally interested in Paul, the great teacher of Christianity, just as his relative, some thirty years before, had been desirous of seeing Jesus, Luke 23:8. His family had always held the same relation to Christ and the Gospel. His grandfather had attempted to kill Jesus at Bethlehem in the slaughter of the innocents, his uncle had murdered John the Baptist and mocked Jesus, his father had slain James the apostle and oppressed the Church. Agrippa would probably not have gone one step out of his way to see or hear Paul, but at this unexpected opportunity to, become acquainted with the doctrine of the Nazarenes he was truly pleased. So he expressed his wish that he might hear the man himself, with the understanding that he would then be enabled to render a proper opinion; and he received the promise of Festus that this opportunity would be given him the next day. At the appointed time, therefore, Agrippa and Bernice came with great pomp, with an extraordinary, Oriental show of splendor, very likely attired in all their regal finery and attended by a full retinue of servants, all this in the same city in which their father, upon a similar occasion, had been stricken by God and had been eaten by worms. The distinguished visitors were received and conducted, and thus entered into the hall appointed for this informal hearing, hardly the judgment-hall, since a formal trial was out of the question. The brilliancy of the occasion, which was in the nature of a reception, was enhanced by the presence of chiliarchs and of the most distinguished men of the city, surely the most brilliant audience which Paul, whom Festus now ordered to be brought in, had ever faced. Although Agrippa knew the purpose of the assembly, the governor now made a formal speech, addressed to him and to all men that were present, presenting to them the man who was causing all this excitement among the Jews. They saw before them this man, concerning whom the entire multitude of the Jews had had a conference with him, had made complaint to him, both in Jerusalem and in Caesarea. They had loudly voiced their opinion that he should no longer live. But Festus had come to the conclusion that Paul had done nothing worthy of death, and now the prisoner himself had appealed to Caesar, the Roman emperor, to the name that was given divine honor by the Romans. And so Festus had judged that he would send him. It was a solemn, impressive occasion, and the governor made the most of it by stressing its importance and exaggerating his part in the drama. But the difficulty confronting him, as he further explained, one that placed him in a bad predicament, was this, that he had nothing definite to write to his lord, the emperor, concerning Paul. For this reason he had brought him forth before this illustrious assembly and especially before King Agrippa, in order that he might, after some sort of an examination had been held, have something precise to write. For since the charge of treason had been contradicted by Paul with great emphasis, the question still remaining seemed partly obscure and partly absurd. And all this was done since it seemed unreasonable, senseless, to the governor that any one sending a man bound as a prisoner should not indicate, in the accompanying letter, what reasons he had for this step. The situation surely was awkward. He was about to send Paul to Rome, to appear in the emperor's court, though he had not one charge against him; and at the same time he must be sent, since he had appealed to Caesar. Agrippa would therefore probably be able to help him, that he might draw up such letters in the case as not to appear a fool in Nero's eyes. Thus Paul obtained the chance to testify of Christ before this great and magnificent assembly. And thus in many other cases sinners of all classes have the opportunity to hear the Gospel of Jesus Christ, which alone will save their souls. O that every one of them would but hear!

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed January 2, 2024.

## Chapter Outline

## Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

<b>A Complete Translation of Acts 25</b>	
<b>The Kukis Reasonably Literal Translation</b>	<b>Kukis Paraphrase</b>
<b>Festus spends time in Jerusalem allowing himself to be influenced by the Jewish leaders</b>	
Festus, having therefore entered the province, after three days, he went up to Jerusalem from Caesarea.	Festus entered into the province and considered whatever unfinished business that Felix left behind for him to deal with. After three days, he went up to Jerusalem from Caesarea.
The chief priests and the influential men of the Jews exhibited to him [the charges] against Paul.	He spoke to the chief priests and the influential men from the Jews about the case against Paul, and they outlined the charges which were against Paul.
They entreated him, asking for grace against him in order that [Festus] might send [Paul] to Jerusalem (they were making an ambush to kill [Paul] along the way).	These Jews asked Festus for the simple favor that they might try Paul in Jerusalem. They had planned to set an ambush up for Paul and assassinate him along the way (they did not share this information with Festus).
Festus therefore indeed answered [that, He intended] to continue keeping Paul in Caesarea. Moreover, he himself was about to depart quickly.	Nevertheless, Festus explained that he intended to keep Paul in Caesarea. Furthermore, he was going to soon return to Caesarea.
“Therefore, among you [all],” he declared, “[are those] able of going down with [me]. If [there is] any evil is in the man, they must accuse him [there].”	“Surely there are those among you,” he said, “who are capable of going back with me. If there is any wrongdoing to be found in the man, they can accuse him there.”
Now, spending time among them, days [in fact] (not more than eight or ten), [and then] descending to Caesarea.	Festus then spent some time among the Judæans, eight or ten days, in fact. Then he went back down to Caesarea.
<b>Festus holds a hearing for Paul which causes him to appeal to Cæsar</b>	
The next day, sitting upon the judgement seat, [Festus] commanded Paul to be led [into the courtroom].	The next day, Festus took his seat in the courtroom and called for Paul to be brought before him.
When [Paul] arrived, the Judæans, having come down from Jerusalem, stood aloof from him.	When Paul entered into the court, the Judæans, having come down from Jerusalem, stood aloof from him.
They cast down many and weighty charges [against him], [charges] they keep on being unable to substantiate.	They brought many seemingly substantial charges against Paul, but they were unable to prove any of what they alleged.
Paul, defending himself, [said], “Not against the Torah of the Jews, nor against the Temple, nor against Cæsar have I sinned [in] any way.”	In defending himself, Paul stated, “I have not sinned any way against the Law of the Jews, or against the Temple or against Cæsar.”

<b>A Complete Translation of Acts 25</b>	
<b>The Kukis Reasonably Literal Translation</b>	<b>Kukis Paraphrase</b>
Now Festus, wanting to grant favor to the Judæans, answered Paul, saying, “Are you willing to go up to Jerusalem [and] be judged there before me concerning these things?”	Festus, having a desire to please the Jews whom he parted with for 8 or 10 days, addressed Paul, saying, “How do you feel about going up to Jerusalem and being judged there by me on these matters?”
Paul then said, “I keep on standing before the judgment seat of Cæsar, where it is necessary for me to keep on being judged.	Paul then said, “I am standing here before the judgment seat of Cæsar, where it is necessary for me to be judged.
[Regarding the] Judæans, none [can prove that] I have violated the law, as even you very well keep on knowing. If indeed I keep on violating the law and have practiced anything deserving of death, I do not keep on refusing to die.	Regarding those who have come up from Jerusalem to accuse me, none of them can prove that I have violated the law, as you very well know. Now, if I have indeed violated the law or have done anything deserving of death, I do not refuse to die. The death penalty for committing a capital crime is legitimate.
But, if [there] is nothing from these things [which] they accuse me [of, which can be proven, then] no one is able [to give] me to them to be gracious. I keep on appealing to Cæsar!”	But they are unable to prove any single thing from these charges which they have brought against me. Therefore, no one, including you, can hand me over to them as an act of graciousness. Therefore, I appeal to Cæsar!”
Then Festus, having conferred with [his legal] counsel, replied, “You have appealed to Cæsar; to Cæsar you will go.”	After conferring with his legal counsel, Festus replied to Paul, “You have appealed to Cæsar; therefore, you will go to Cæsar.”
<b>Before Paul is sent to Rome, King Agrippa and his sister come to Caesarea</b>	
Now, [after] the passing of some days, Agrippa the king and Bernice arrived in Caesarea, greeting Festus.	After some days had passed, King Agrippa and Bernice came to Caesarea to greet Festus, the new governor.
<b>Festus confers with Agrippa concerning Paul</b>	
As they would spend more days there, Festus laid out to the king the [facts] according to [the case of] Paul.	Because it was apparent that they would spend a few days there, Festus spoke to the king about Paul’s case, telling him what happened.
He said, “A certain man—a prisoner—keeps on being left behind by Felix, concerning whom has come to me on account of Jerusalem.	He said, “Felix left behind a certain prisoner named Paul, who was sent down to Caesarea because of a problem in Jerusalem.
The chief priests and the elders of the Jews have appeared calling for a verdict against him. I answered [them] directly, [saying] that, ‘It is not a Roman custom to pardon a certain man prior [to customary court proceedings]. The accused must have the opportunity of defense before the face of [his] accusers, [so that] he might receive [the testimony] of the charges [against him].’	The chief priests and elders have come here personally, calling upon me to give them a verdict against him. I carefully explained to them, ‘It is not a Roman custom to simply pardon or convict any man prior to standard court proceedings. The accused must be able to face his accusers and hear the charges presented against him. Then he must have the opportunity to respond to said charges.’



## A Complete Translation of Acts 25

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Therefore, [we all] assembled here without [any] delay. The next [day], having sat upon the bema [seat], I commanded the man to be brought, concerning whom [his] accusers were standing up [ready to accuse him].	Paul's accusers assembled here immediately, and I held court the very next day. Sitting on the judgment seat, I commanded that he be brought to stand trial. His accusers stood up, bringing many accusations against him.
[However,] they brought forward no criminal charge which I was thinking [was] bad [enough to punish him for].	However, they presented no charge of criminality which I thought was bad enough to punish him for.
Now, [there were] certain questions about [their] own religion [which] they kept having directly with him, about a certain [man] Jesus, Who was dead, Whom Paul affirmed to be alive.	In fact, much of the discussion back and forth was about their respective beliefs and doctrines, and about a certain man Jesus, Whom the accusers claimed to be dead, yet Paul affirmed Him to be alive.
Now, being at a loss—me—about these things, [about] the [religious] debate, I was saying, if he would be willing to travel to Jerusalem and be judged [there] about these things.	When it came to these religious questions, I was completely at a loss of what to do. I asked him if he might be willing to travel to Jerusalem and have these things adjudicated there.
Now, regarding Paul, he was calling to keep him in the [place] of the Augustan [to render] a legal decision [here, on Roman ground]. I commanded [therefore] to keep him [here] until which [time] he might be sent directly to Cæsar."	However, Paul demanded to be kept in the place of the Augustan ruler, in order for a decision to be rendered on Roman ground. I commanded therefore, that Paul be kept here until the time that he might be sent directly to Cæsar."
<b>Paul is given another hearing in Caesarea, but before King Agrippa</b>	
On the next [day], Agrippa and Bernice were coming in with great pomp, even entering into the auditorium; along with military commanders and noble men according to the prominence of the city.	The gathering for this trial the next day was a glorious celebration. Both Agrippa and Bernice were seen going toward the auditorium, dressed up with great show of royal elegance. Along with them came military commanders and the elite members of the city of Caesarea.
And by the command of Festus, Paul was brought in.	Then, after Festus gave the command, Paul was brought in.
Festus kept on saying, "King Agrippa, and all those noble men present together with us: you [all] keep on seeing this one [Paul], concerning whom, all the congregation of the Judæans petitioned me, in both Jerusalem and here, loudly proclaiming, '[It is] not necessary for him to live any longer!'	Festus then began to explain to the people there what had been happening to date. He addressed them, saying, "King Agrippa and all of you noble men who are present here with us—you can see this man Paul at the center of this controversy. It seems that all of the Jews have petitioned me about this man, both here and in Jerusalem, forcefully alleging, 'There is no reason for him to live!'
Yet I perceive nothing [which he] has done [making] him deserving of death. Furthermore, [regarding] him, this one invokes the Augustan. [Therefore,] I have decided to send [him to Cæsar].	Yet, I have investigated this matter and can find nothing which makes him deserving of death. Furthermore, he has now appealed to Cæsar. Therefore, it is my decision to send him to Cæsar."

A Complete Translation of Acts 25	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Concerning [this man] I do not have a certain fact to be written to the lord. Consequently, I have brought him before you [all] and especially before you, King Agrippa, in order that, from [this] judicial examination taking place, I might have anything to write [for Cæsar to read].	Then Festus turned to Agrippa, motioning to the court reporter that he was now off the record: "When it comes to this man before you, I do not have a single fact which I can write down and send to Cæsar. Consequently, I have brought him before you—and especially before you, King Agrippa, so that from this judicial examination which is taking place here, I might have something—anything—to write down and send to Cæsar.
It seems absurd to send forth a prisoner without making known the charges against him."	It is patently absurd to send this prisoner to Rome, and yet not provide for the recipient the charges which are against him."
This rest of this hearing and Paul's testimony will be given in Acts 26.	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 25			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#131–135	Acts 25:1–27
Grace Notes by Warren Doud	Book of Acts <a href="https://www.gracenotes.info/acts/acts100.shtml">https://www.gracenotes.info/acts/acts100.shtml</a>		Acts 1–28
Dr. Peter Pett	Book of Acts <a href="https://www.studylight.org/commentaries/eng/pet/Acts.html">https://www.studylight.org/commentaries/eng/pet/Acts.html</a>		Acts 1–28
Dr. Thomas Constable	Book of Acts <a href="https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf">https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/Acts.html">https://www.studylight.org/commentaries/eng/dcc/Acts.html</a>		Acts 1–28
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/acts-menuitem">https://deanbible.org/new-testament-menuitem/acts-menuitem</a>		Acts 1–28
Syndein	<a href="http://syndein.com/Acts.html">http://syndein.com/Acts.html</a> (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>		Acts 19–28
Jeremy Thomas	<a href="https://fbgbible.org/archive/fbc-acts.htm">https://fbgbible.org/archive/fbc-acts.htm</a>		Acts 1–28
Dr. John C. Whitcomb and George Zeller	<a href="http://www.middletonbiblechurch.org/acts/index.htm">http://www.middletonbiblechurch.org/acts/index.htm</a>		Acts 1–14

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

### Word Cloud from the Kukis Paraphrase of Acts 25



### Word Cloud from Exegesis of Acts 25<sup>26</sup>

These two graphics should be very similar; this means that the exegesis of Acts 25 has stayed on topic and has covered the information found in this chapter of the Word of God.

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Verse Navigation</a>	<a href="#">Introduction and Text</a>
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Acts</a>	

<sup>26</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.