



LIFE Group Discussion Guide

March 15, 2026

Acts 24:1-27

CONVERSATION STARTERS

What are some highs or lows you experienced this past week?

What Scripture has been shaping you recently?

Where have you seen God moving in your life this week?

What did you hear in today's sermon OR read in today's passage that you would like to discuss?

What did you learn about yourself in today's sermon/passage?

What did you learn about God in today's sermon/passage?

What convicted you as you listened to today's sermon OR read in today's passage?

OPENING

Few things test our faith like waiting—especially when we are doing the right thing and still experiencing hardship. Paul is innocent, yet imprisoned. He is faithful, yet delayed. Still, he continues to speak truth with courage and live with integrity.

We often believe obedience should lead to immediate relief, but Scripture repeatedly shows that God's purposes unfold through seasons of endurance. In those moments,

God is shaping our character, advancing His mission, and inviting us to trust Him more deeply.

As we begin, reflect quietly: *Where in your life are you tempted to grow weary of waiting on God?*

SCRIPTURE READING

Ask volunteers to read **Acts 24:1–27** aloud.

PASSAGE SUMMARY

Paul appears before Governor Felix under a wave of polished accusations meant to portray him as a political threat and religious troublemaker. Rather than becoming defensive, Paul calmly testifies to the truth—affirming his worship of the God of Israel, his hope in the resurrection, and his commitment to live with a clear conscience before both God and people. As Felix listens, conviction sets in when Paul speaks about righteousness, self-control, and coming judgment. Yet instead of responding in repentance, Felix postpones a decision, choosing comfort, control, and potential gain over obedience to God. This passage exposes the danger of delayed faith, the cost of integrity, and the quiet strength of trusting God when justice seems slow.

DISCUSSION QUESTIONS

What accusations are brought against Paul, and how do they twist the truth?

Paul is accused of stirring up trouble and leading a dangerous sect, even though he is simply preaching Jesus and living faithfully. The charges exaggerate and misrepresent his actions.

How does Paul defend himself differently than most people might in this situation?

Paul speaks calmly, sticks to facts, and points everything back to his faith in God rather than attacking his accusers.

What parts of Paul’s message seem to make Felix uncomfortable (vv. 24–25)? Why?

Paul speaks about righteousness, self-control, and coming judgment—topics that confront Felix’s sinful lifestyle and demand change.

Why does Felix delay making a decision about Paul and the gospel?

Felix is afraid, loves his comfort, and hopes for a bribe. Conviction does not lead to repentance.

How can delaying obedience to God be just as dangerous as outright rejection?

Delay hardens the heart over time and allows comfort to replace conviction.

What does Paul's perseverance teach us about faithfulness in hard seasons?

Faithfulness isn't about circumstances—it's about trusting God and continuing to live obediently no matter what.

Where do you see God still at work even though Paul remains imprisoned?

Paul continues witnessing, fulfilling God's purposes, and preparing for the next stage of his journey.

When are you most tempted to delay obeying something God has made clear?

Often when obedience feels costly, uncomfortable, or disruptive.

DIG DEEPER

Read Hebrews 3:15. How does this verse connect to Felix's response?

It warns against hardening our hearts when God speaks—exactly what Felix does by delaying.

Compare Paul's response here with Jesus before Pilate (Luke 23). What similarities do you see?

Both speak truth calmly, refuse to retaliate, and trust God's sovereignty.

Why do comfort and fear often keep people from following Christ fully?

Following Jesus requires surrender and change, which threatens control and security.

APPLICATION

Where might God be calling you to obey now instead of later?

How can you remain faithful when answers seem delayed?

CLOSING THOUGHT

Felix felt conviction—but chose delay. Paul faced injustice—but chose faithfulness. One protected his comfort; the other trusted God's control.

This passage reminds us that the most dangerous response to God is not open rejection but quiet postponement. God calls us to trust Him fully, even when obedience is costly and outcomes are unclear. Faith grows strongest not in quick answers, but in steadfast surrender.

LOOKING AHEAD

Encourage your group to look ahead as we continue the series on Acts next week.

Next week (March 22) we will study **Acts 25:1–12**, where Paul appeals to Caesar and God moves him closer to Rome.

PRAYER FOCUS

- Pray for hearts willing to obey God immediately.
- Ask God for perseverance in waiting seasons.
- **Pray specifically for the invitation portion of our worship services—that hearts would be open, the Spirit would move powerfully, and people would respond in obedient faith.**

COMMENTARY

Acts 24:1-27

24:1 Luke's reporting of the case against Paul reflects standard Roman legal procedure, including the prosecution brought by a "rhetor" (lawyer). Tertullus was a common Roman name, but he may have been a Jew (v. 6), although he refers to the Jews objectively in verse 5.

24:2-3 Tertullus began with a "captatio benevolentiae", the standard opening of a Greco-Roman speech designed to curry the favor of the listener, Felix.

24:5-7 Paul was accused by Tertullus of far more than just bringing a Gentile into the temple. Although the charge of desecrating the temple would perhaps make Felix suspicious of Paul, the charges of being an agitator and ringleader would have genuinely alarmed him since it implied Paul was a threat to Roman rule. Tertullus also said the Jewish authorities in Jerusalem would have been able to handle the situation if Lysias had not interfered. Clearly the Jews felt they should be left to do with Paul whatever they wished.

24:8 Tertullus finished with another compliment toward Felix, this time expressing confidence in his abilities to rightly judge the case against Paul.

24:10 When Felix asked Paul to speak, Paul offered a less flattering "captatio benevolentiae". Instead of offering hyperbole, he recognized that Felix was an experienced governor of many years before whom he would gladly offer his defense.

24:11-13 The 12 days that Paul referred to did not include the time he had spent in Caesarea, but only time spent in Jerusalem. This was a sufficient amount of time for Paul's enemies to gather evidence that he was a troublemaker, and yet they were unable to provide any.

24:14 The phrase the Way is used throughout Acts as a self-designation by Christians (v. 22; 9:2; 19:9,23). At this early date, Christianity was considered a sect of Judaism. It became independent over time as it spread to Gentiles, and as Jews continued to reject

it in large numbers. Paul saw Christianity as continuous with, and the fulfillment of, ancient Judaism. Thus Paul and other believers worshiped their fathers' God.

24:17 Paul came to Jerusalem to bring charitable gifts and offerings he had collected to aid the church there. This collection is mentioned in Paul's letters (Rm 15:25-26; 1Co 16:3; 2Co 8:1-9:15; cp. Gal 2:10), but is not emphasized in Acts.

24:18-21 Paul emphasized his state (ritually purified) and the state of the crowd (without any uproar) when Jews from Asia came across him and stirred up trouble. Paul justly demanded that the Sanhedrin representatives charge him with things they had personally witnessed or heard from him (including talk about resurrection of the dead).

24:22 Felix was familiar with the Way. Some have speculated that he learned of Christianity through his wife, Drusilla, the daughter of Herod Agrippa (v. 24). As procurator for more than five years, he would have had numerous chances to learn this new movement. Felix seemed to acknowledge that Tertullus had not been a faithful conveyor of the facts surrounding Paul's arrest when he stated that he would wait for the arrival of Claudius Lysias before deciding the case.

24:23 The circumstances of Paul's imprisonment in Caesarea allowed visits by friends and colleagues. This privilege was likely made possible by his Roman citizenship.

24:24-26 Felix was interested enough in Christianity that he brought his wife, Drusilla, who was Jewish, to hear Paul. Paul may have tailored his comments specifically for Felix, whose morals were publicly questioned. For instance, he took Drusilla from her first husband Azizus. Feeling the threat of divine judgment, Felix became afraid and sent Paul away. Whatever hope Paul may have held for Felix's conversion, Felix's hidden motive for their ongoing discussions was base, illegal, and indicative of spiritual destitution.

24:27 Felix's immorality is on further display in the fact that he kept Paul imprisoned for two years even though he did not find that Paul had committed any punishable offense, and then left him in this state when Festus became the new proconsul (ca A.D. 59).