



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

What's harder for you—waiting for something good, or dealing with something unfair? Why?

Waiting can be one of the hardest parts of following God—especially when you're doing the right thing but things still feel unfair. Paul had done nothing wrong, yet he was stuck in prison for a long time.

Instead of giving up or getting bitter, Paul kept trusting God and speaking the truth.

Think about this as we begin: *Have you ever had to keep doing the right thing even when it didn't feel rewarding right away?*

SCRIPTURE

Read **Acts 24:1–27** together. Listen for how Paul responds and how Felix reacts to God's truth.

PASSAGE SUMMARY

Paul is brought before Governor Felix and accused of causing trouble and breaking the law. Instead of getting angry or scared, Paul calmly tells the truth about following Jesus, believing in the resurrection, and trying to live with a clear conscience before God. When Paul talks about doing what's right, having self-control, and facing God one day, Felix feels uncomfortable and puts off making a decision. This passage shows the difference between trusting God faithfully and delaying obedience because it feels hard or uncomfortable.

DISCUSSION QUESTIONS

What lies or exaggerated accusations were made against Paul?

They accused him of causing riots and being a dangerous leader, even though he was simply sharing about Jesus.

How does Paul respond when it's his turn to speak?

He stays calm, tells the truth, and explains his faith instead of attacking his accusers.

What topics does Paul talk about that make Felix uncomfortable (vv. 24–25)?

Righteous living, self-control, and future judgment—things that challenged Felix's lifestyle and choices.

Why do you think Felix decided to delay instead of responding to God right away?

He was scared, didn't want to change his life, and cared more about comfort and control.

How can putting off obedience to God be dangerous for our faith?

It can harden our hearts and make us less sensitive to God over time.

What does Paul's attitude teach us about trusting God in unfair situations?

We can stay faithful, honest, and calm even when things aren't going our way.

Where do you see God still working in Paul's life even though he remains in prison?

Paul continues sharing about Jesus and growing stronger in faith.

What is one area where God might be asking you to obey Him instead of waiting or making excuses?

Personal answers may include honesty, kindness, forgiveness, prayer, or standing up for what's right.

DIG DEEPER

Why do you think following Jesus sometimes makes people uncomfortable?

How does fear keep people from obeying God fully?

What helps you stay faithful when things feel hard?

APPLICATION

What is one step of obedience God is calling you to take this week?

How can you trust God when life feels slow, unfair, or confusing?

CLOSING THOUGHT

Felix felt God speaking to his heart but chose to wait instead of obey. Paul stayed faithful even when life was unfair. This reminds us that the safest place to be is following God right away—trusting that His ways are always better, even when they're hard.

LOOKING AHEAD

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

Next week we will study **Acts 25:1–12**, where Paul appeals to Caesar and God continues guiding his journey.

PRAYER FOCUS

- Thank God for loving us enough to speak truth into our lives.
- Ask for courage to obey God right away, even when it's uncomfortable.
- **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).