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## **ACTS 23:12-24:27**

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### **GETTING STARTED...**

One of the biggest fears that people deal with is the fear of not being liked or even rejected. We naturally want people to like us and to be included with others. This fear then usually stands in the way of sharing our faith, because we are afraid that if we do, people won't like us. Yet, God calls us to share our faith in the face of that fear, even in the face of outright rejection. Paul shows us what it looks like to live faithfully even when people do reject you. He is faithful to share the gospel, even under intense scrutiny and injustice. But the point is not how amazing Paul is under pressure, but how reliable God is in protecting and defending his people. We can trust that God is in control and live faithfully before Him.

### **READ THE TEXT: ACTS 23:12-24:27**

<sup>12</sup> When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul. <sup>13</sup> There were more than forty who made this conspiracy. <sup>14</sup> They went to the chief priests and elders and said, "We have strictly bound ourselves by an oath to taste no food till we have killed Paul. <sup>15</sup> Now therefore you, along with the council, give notice to the tribune to bring him down to you, as though you were going to determine his case more exactly. And we are ready to kill him before he comes near."

<sup>16</sup> Now the son of Paul's sister heard of their ambush, so he went and entered the barracks and told Paul. <sup>17</sup> Paul called one of the centurions and said, "Take this young man to the tribune, for he has something to tell him." <sup>18</sup> So he took him and brought him to the tribune and said, "Paul the prisoner called me and asked me to bring this young man to you, as he has something to say to you." <sup>19</sup> The tribune took him by the hand, and going aside asked him privately, "What is it that you have to

tell me?" <sup>20</sup> And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him. <sup>21</sup> But do not be persuaded by them, for more than forty of their men are lying in ambush for him, who have bound themselves by an oath neither to eat nor drink till they have killed him. And now they are ready, waiting for your consent."

<sup>22</sup> So the tribune dismissed the young man, charging him, "Tell no one that you have informed me of these things."

<sup>23</sup> Then he called two of the centurions and said, "Get ready two hundred soldiers, with seventy horsemen and two hundred spearmen to go as far as Caesarea at the third hour of the night. <sup>24</sup> Also provide mounts for Paul to ride and bring him safely to Felix the governor."

<sup>25</sup> And he wrote a letter to this effect:

<sup>26</sup> "Claudius Lysias, to his Excellency the governor Felix, greetings. <sup>27</sup> 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. <sup>28</sup> And desiring to know the charge for which they were accusing him, I brought him down to their council. <sup>29</sup> I found that he was being accused about questions of their law, but charged with nothing deserving death or imprisonment. <sup>30</sup> 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."

<sup>31</sup> So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. <sup>32</sup> And on the next day they returned to the barracks, letting the horsemen go on with him. <sup>33</sup> When they had come to Caesarea and delivered the letter to the governor, they presented Paul also before him. <sup>34</sup> On reading the letter, he asked what province he was from. And when he learned that he was from Cilicia, <sup>35</sup> he said, "I will give you a hearing when your accusers arrive." And he commanded him to be guarded in Herod's praetorium.

**24** And after five days the high priest Ananias came down with some elders and a spokesman, one Tertullus. They laid before the governor their case against Paul. <sup>2</sup> And when he had been summoned, Tertullus began to accuse him, saying:

"Since through you we enjoy much peace, and since by your foresight, most excellent Felix, reforms are being made for this nation, <sup>3</sup> in every way and everywhere we accept this with all gratitude. <sup>4</sup> But, to detain you no further, I beg you in your kindness to hear us briefly. <sup>5</sup> For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes. <sup>6</sup> He even tried to profane the temple, but we seized him.

<sup>8</sup> By examining him yourself you will be able to find out from him about everything of which we accuse him."

<sup>9</sup> The Jews also joined in the charge, affirming that all these things were so.

<sup>10</sup> And when the governor had nodded to him to speak, Paul replied: “Knowing that for many years you have been a judge over this nation, I cheerfully make my defense. <sup>11</sup> You can verify that it is not more than twelve days since I went up to worship in Jerusalem, <sup>12</sup> and they did not find me disputing with anyone or stirring up a crowd, either in the temple or in the synagogues or in the city. <sup>13</sup> Neither can they prove to you what they now bring up against me. <sup>14</sup> But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets, <sup>15</sup> having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust. <sup>16</sup> So I always take pains to have a clear conscience toward both God and man. <sup>17</sup> Now after several years I came to bring alms to my nation and to present offerings. <sup>18</sup> While I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia— <sup>19</sup> they ought to be here before you and to make an accusation, should they have anything against me. <sup>20</sup> Or else let these men themselves say what wrongdoing they found when I stood before the council, <sup>21</sup> other than this one thing that I cried out while standing among them: ‘It is with respect to the resurrection of the dead that I am on trial before you this day.’ ”

<sup>22</sup> But Felix, having a rather accurate knowledge of the Way, put them off, saying, “When Lysias the tribune comes down, I will decide your case.” <sup>23</sup> Then he gave orders to the centurion that he should be kept in custody but have some liberty, and that none of his friends should be prevented from attending to his needs.

<sup>24</sup> After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus.

<sup>25</sup> And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, “Go away for the present. When I get an opportunity I will summon you.” <sup>26</sup> At the same time he hoped that money would be given him by Paul. So he sent for him often and conversed with him. <sup>27</sup> When two years had elapsed, Felix was succeeded by Porcius Festus. And desiring to do the Jews a favor, Felix left Paul in prison.

## UNDERSTANDING THE WORD

1. Paul is the subject of an assassination plot. What stops him from being assassinated? How does this show us God's providence in big and small ways?

2. What is the accusation that is made against Paul in court? What is Paul's defence? How does he construct his argument in a way that points to the gospel?

### REFLECTING ON THE SERMON

3. What was the main point of the sermon?
4. What has God been impressing on your heart from the sermon?

### APPLYING THE POINT

5. How do we put this into practice?

*Agassiz*      What kind of opposition or persecution because of your faith in Christ have you experienced? How have you experienced God's care and provision in it? Pray for open doors, and the boldness needed, for you to engage God's purpose for His church – that the Good News about Jesus would be shared with all people.

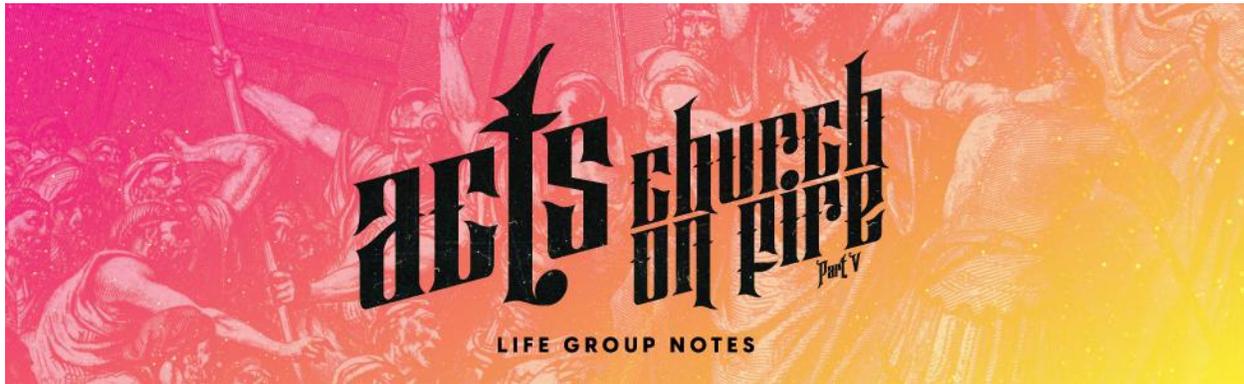
*Chilliwack*      When the gospel is opposed in your life how do you typically respond? And how might it need to change to be more effective in the future?

*Harrison & Lake Errock*      How have you experienced injustice in your life? How did you respond? Based on this sermon and the teaching of Scripture, should you have responded differently?

*Promontory*      What are you afraid of when it comes to sharing your faith? How does God's presence, providence, and even patience give us courage?

### PRAYING & SHARING

1. How can you share what you have learned with... another believer? An unbeliever?
2. Share and pray for one another in your life group. How can you specifically pray for and encourage one another in response to this text?



## How to Use this Guide

This guide is intended to help facilitate Central Life Groups as they meet to understand the Bible passage, discuss the sermon, and how to put it into practice in our lives. What is contained in this guide is not an exhaustive text analysis nor a full list of questions that can or should be asked during Life Group. This is simply a guide to help **start conversations that are centered on the Word of God.**

The Life Group Guide is separated into three main sections that are arranged with an intentional order: *Understanding the Word*, *Reflecting on the Sermon*, and *Applying the Point*. We want to first understand the Word of God, and then check that understanding by what has been preached, and then discuss how to put it into practice in our own lives. The order is intended to imitate the process of how the Word of God makes changes in our lives. Head, heart, hands, and all of it wrapped in prayer.

While the meaning of a text doesn't change, the way that we are called to apply it may look different from campus to campus, and even person to person. To reflect this distinction, you will see application questions from each campus in this guide.

Start with the question(s) from your campus and then look at others to see if they are helpful for your group. You may be surprised how similar or different they end up being and how the diversity brings a fuller understanding to how we can apply the Word of God.

Our goal is not that you answer every question in this guide, but that you are able to discuss the Word of God in a way **that helps everyone follow Jesus together!**

*"Great are the works of the LORD,  
studied by all who delight in them." - Psalm 111:2*