

Friends:

This week's lesson tackles the problem of evil, evil within the ranks of the faithful as well as evil that launches attacks on the church. The "evil" discussed in today's lesson is a "world system" that pervades the planet.

John, especially, uses the term "world" to signify this evil system. While God loves the created "world" (John 3:16) and is intent on the restoration of his plan for the world, there is a "world system" (John 1:29) that propagates sin, a plan for the world that is at odds with God's design.

**QUESTIONS:** Five sets of questions are included in this lesson. Choose the portions that work best for your class. Each set of questions is set apart in a box.

**May 17**

## **Together, We Overcome Evil**

**Key Thought:** We are on the offence against evil, which is offensive to Evil One.

*It is mainly the deeds of a love so noble that lead many to label us. "See," they say, "How they love one another!" For themselves are animated by mutual hatred. "How they are ready even to die for one another!" For they themselves will sooner put to death. ... the family possessions, which generally destroy brotherhood among you, create fraternal bonds among us. One in mind and soul, we do not hesitate to share our earthly goods with one another. All things are common among us but our wives.*  
- Tertullian, 210 CE *Apology*, ch. 39, written to the enemies of the Christ and his church)

We face a problem with evil that is spiritual and practical. N. T. Wright in *Evil and the Justice of God* (2006) outlines the contemporary problem of evil.

**First, we ignore evil except when it hits us in the face.** Some psychologists have even tried to convince us that evil is simply the shadow side of good. If we review the last 75 years, it is easy to see that the terrorism was growing, collecting, and gathering their marching orders. But until recent year, terrorism was not taken seriously by our culture. After all, from our point of view of the world is ticking on more or less all right and we don't want to rock the boat.

The same can be said for us personally. Most of the time, our lives are immune from evil. We have to deal with the occasional backstabbing in organizational politics, a weather disaster, and the rare occasion when some moral evil attacks and harms a

family member or friend. But most of the time, except for the natural causes of disease and death, which are diminishing under the advances of science, we do not face evil often.

***Second, we are surprised by evil when it hits us in the face.*** When evil comes to our town and little girls are murdered, we are shocked. We come face-to-face with tribalism and genocide in Africa and have no place for it in our thinking or our view of the world. The most brutal forms of terrorism take us by surprise. Ebola breaks loose and touches a half dozen people on our shores and we are overwhelmed by fear. It is a total shock that the world can devolve back into in order that we thought died out nearly a millennium ago.

Again, this is personal. When evil rises up and takes hold of us personally, when we come face-to-face with it, we are shocked that such a thing should happen. The toolbox for dealing with evil is inadequate. And, dare we say it, the spiritual maturity with which to face evil is deficient. For too long God has been the provider of good things rather than being seen as the General who leads us into battle against evil.

***Third, when evil hits us in the face, we react in immature and dangerous ways.*** We lash out because we are enraged rather than informed. We are vengeful rather than vigilant. We lack the skills to address evil and make stable moral changes in our society. When confronted by evil, we may think about God in immature and dangerous ways. We dangerously attribute to God the evil that comes into the world. Or, we retreat to the permissive will of God who allows evil but does not cause it. But the thought that God decided to permit the Holocaust because some heroes would emerge is hardly a solution to the problem.

This is also personal. Evil hits us in the face. It may come in its most raw manifestation or the more subtle expressions of cruelty through gossip, deceit, and betrayal. There are two immature responses to evil: *first*, we project evil on others, generating a culture of blame and faultfinding. "It's everyone's fault, society's fault, or the governments fault, but I am innocent." We claim the status of a victim. *Second*, we project evil into ourselves and imagine we are to blame for it all that has happened. "It is my fault. I am to blame. I caused it." We become depressed. Either response to evil, faultfinding or personal blame creates cynicism and doubt. Both views are dehumanizing. And worst of all, neither view provides a vision of redemption.

Where do we begin to develop a more mature and constructive view of the world, of life, and of evil? Perhaps here is a place where we can start. Dr. Wright expresses it: "The line between good and evil is never simply between them and us. The line between good and evil runs through each one of us."

Especially in the Gospel of John, the term "*world*" is often used for the system of evil, the *Domination System*\* that creates the barriers and inflicts evil on humanity. We have truncated the word to define "worldly" as a type of dress, choice of

entertainment, or certain “worldly” vices. Jesus had something far more profound in mind. He was talking about a value system that destroys and kills. This is the domination system. In the verses below, the word “world” is replaced with the words “domination system.” This change helps clarify the meaning of the verses. Look at the verses that apply to Jesus:

*“The true light that gives light to every man was coming into the domination system” (John 1:9)*

*“Behold the Lamb of God that takes away the sin of the domination system” (John 1:29)*

\* For more about the “Domination System,” see the work of Walter Wink on *Engaging the Powers*, as well as his popular book, *The Powers that Be*. (Even as I type this lesson, a new notification on my phone tells me that there are 54 dead and 143 wounded in a series of Boko Haram suicide blasts in a Nigerian city.)

The Christian life is not an exemption from evil; it is a call to battle evil. The battle of our Lord is now our battle. Read these words with the word “world” replaced with the term “domination system.”

*If the domination system hates you, keep in mind that it hated me first. If you belonged to the domination system, it would love you as its own. As it is, you do not belong to the domination system, but I have chosen you out of the domination system. This is why the system hates you. Remember the words I spoke to you: “No servant is greater than his master.” If the system persecuted me, the system will persecute you also (John 15:18-20).*

In this lesson we will learn about battling evil. *First*, evil entered the ranks of the disciples. *Second*, we take a stand against evil and wickedness with a focus on God. *Third*, the propagation of evil is through unbelief, a denial that of the compassion of God as the way of life and goodness. *Finally*, Jesus prays for us as we continue the battle against evil.

1-Duplicate and distribute the quote found at the opening of the lesson. The quote is shared so often that some may think “behold how they love one another” is from the Bible. However, the thought is a charge against Christian made by their enemies. What are the differences in perspective, attitude, and behavior between these early Christians and the world around them? What are the differences today?

2-Share with the class the three observations about evil made by N. T. Wright. In the face of such horrible evil today, how do you evaluate these observations? In what ways are they true? In what ways do we have an immature response to evil when it hits us in the face? What is a mature Christian response to evil?

3-With the class, look at John 15:18-20. Explain the term “domination system” or “system of evil.” How is this idea different from the expression “worldly?” Where do you see the “system of evil” at work in the world? How do we move against the “system of evil” in the love of God?

### **Acts 1:15-17, 21-26; We Overcome the Evil of Betrayal**

*In those days Peter stood up among the believers (a group numbering about a hundred and twenty) <sup>16</sup> and said, “Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. <sup>17</sup> He was one of our number and shared in our ministry.”*

*<sup>18</sup> (With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. <sup>19</sup> Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)*

*<sup>20</sup> “For,” said Peter, “it is written in the Book of Psalms:*

*“May his place be deserted;  
let there be no one to dwell in it,’*

*and,*

*“May another take his place of leadership.’*

*<sup>21</sup> Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us, <sup>22</sup> beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.”*

*<sup>23</sup> So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias. <sup>24</sup> Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen <sup>25</sup> to take over this apostolic ministry, which Judas left to go where he belongs.” <sup>26</sup> Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.*

Betrayal is a terrible reality among the people of God. There is a sad verse in the writings of Paul that relays in a single sentence a story of betrayal, “Do your best to come to me quickly, <sup>10</sup> for Demas, because he loved this world, has deserted me and has gone to Thessalonica” (2 Timothy 4:9-10).

The book of Acts tells the frightening story of Ananias and Sapphira. The couple brought a false offering to the church. Peter called them on their duplicity,

*“Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you*

*received for the land? <sup>4</sup> Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God" (Acts 5:3-4).*

The supreme example of betrayal is the disciple whose name is now synonymous with betrayal: *Judas*.

*"Then one of the Twelve—the one called Judas Iscariot—went to the chief priests <sup>15</sup> and asked, 'What are you willing to give me if I deliver him over to you?' So they counted out for him thirty pieces of silver. <sup>16</sup> From then on Judas watched for an opportunity to hand him over" (Matthew 26:14-16).*

***Dealing with Betrayal.*** Luke calls the action of Judas “wickedness” (vs. 18) which means infamy, villainy, or crime. Matthew and Luke record the death of Judas (Matthew 27:3-5, Acts 1:18-19). The two stories appear to be quite different, but it seems that Judas felt remorse for his betrayal and tried to return the money. With the money from Judas, the Priests bought a field. At a high place in or looking over the field, Judas hung himself, the rope broke, and he fell and burst open. The place became known as the “*Field of Blood*.” These are the facts. But, how did the infant church in the days before Pentecost deal with the betrayal?

***First, they faced the issue.*** Peter broaches the subject and gives a summary of the issue:

*In those days Peter stood up among the believers (a group numbering about a hundred and twenty) <sup>16</sup> and said, “Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. <sup>17</sup> He was one of our number and shared in our ministry” (Acts 1:15-17).*

You can feel the pathos, the depth of feeling in the words, “*he was one of our number and shared our ministry.*” It takes little imagination to listen in on the quiet conversations of the followers of Jesus discussing the betrayal. No doubt some felt disappointment and others were openly angry. The betrayal needed to be aired and grieved. He who does not take time to grieve does not have time to heal.

Peter sites two Psalms as precedent and prophecy for action. Peter turns the attention of the group to Psalm 69:5 and 109:8. Look at the two Psalms in context. Both are Psalms of vengeance and bristle with the experience of betrayal.

*Those who hate me without reason  
outnumber the hairs of my head;  
many are my enemies without cause,*

*those who seek to destroy me.  
I am forced to restore  
what I did not steal.*

*<sup>5</sup>You, God, know my folly;  
my guilt is not hidden from you.*

*<sup>6</sup>Lord, the LORD Almighty,  
may those who hope in you  
not be disgraced because of me;  
God of Israel,  
may those who seek you  
not be put to shame because of me.  
(Psalm 69:4-6)*

*They repay me evil for good,  
and hatred for my friendship.  
<sup>6</sup>Appoint someone evil to oppose my enemy;  
let an accuser stand at his right hand.  
<sup>7</sup>When he is tried, let him be found guilty,  
and may his prayers condemn him.  
<sup>8</sup>May his days be few;  
may another take his place of leadership.  
(Psalm 109:5-8)*

**Second, they stayed on mission.** Despite the betrayal, the anger, and grief, Peter kept the group on task. They understood that the 12 disciples represented the New Israel. As Jesus had embodied Israel and accomplished her task, the disciples are now the New Israel to carry on the work of Jesus. Thus, the symbol of “*the twelve*” is a symbol of staying true to the task Jesus had given them.

True, the process of selecting the replacement is the last time we see such a procedure used in the Bible. After Pentecost there will be no more casting lots. And, the choice is a person of whom we never hear another word in Scripture. (Perhaps God intended to replace Judas with Paul, we don’t know.) But, the point is valid: The disciples did not allow evil within their ranks to distract them from their mission. We would do well to 1) air our feelings and concerns when we experience betrayal, and then 2) stay on mission.

1-Open the class discussion on the subject of betrayal by looking at 2 Timothy 4:9-10. In your imagination, what do you think might be the circumstances behind the betrayal of Demas? What do you imagine were the thoughts and emotions of Paul when he discovered that Demas had abandoned him?

2-Now, turn to the Gospel and consider the experience of the disciples when they discovered that Judas had committed an act of betrayal (Matthew 26:14-16). What might have been their thoughts and emotions? How did you respond when you were betrayed?

3-How did the disciples face and work through the betrayal of Judas (Acts 1:15-17)? What else do you think happened in the upper room as people struggled with the betrayal of Judas? How do you think they might have helped one another?

4-Peter turned to two Psalms when he led the followers of Jesus through the betrayal. Read these Psalms and note the phrases words that might have especially connected with the experience of the betrayal of Judas (Psalm 69:4-6, Psalm 109:5-8)? What phrases and words especially connect with your experience of betrayal?

5-The group in the upper room worked through the betrayal and stayed on mission. Why is it that some Christians who are betrayed lose sight of the mission, calling, and life in Christ? What can we do to help one another stay on mission even when we are betrayed?

### **Psalm 1, We Overcome the Evil of the Wicked**

*Blessed is the one  
who does not walk in step with the wicked  
or stand in the way that sinners take  
or sit in the company of mockers,  
2 but whose delight is in the law of the LORD,  
and who meditates on his law day and night.  
3 That person is like a tree planted by streams of water,  
which yields its fruit in season  
and whose leaf does not wither—  
whatever they do prospers.*

*4 Not so the wicked!  
They are like chaff  
that the wind blows away.*

*5 Therefore the wicked will not stand in the judgment,  
nor sinners in the assembly of the righteous.*

*6 For the LORD watches over the way of the righteous,  
but the way of the wicked leads to destruction.*

**The Path of Evil.** Here, in Psalm 1, is a second manifestation of evil with which the church must deal. The Psalm mentions three types of people: the wicked, the sinner,

and the mocker. The emphasis here is not on three types of evil, but on three intensifying relationships with evil: from walking, to standing, to sitting.

***The first stage is to walk in step with the wicked.*** The traditional word, “counsel” is appropriate. Counsel means advice; council means assembly. The picture is of one who listens and follows the advice of those who oppose God.

***The second stage is to stand in the way that sinners take.*** From taking advice, the picture moves to modeling a lifestyle, a “way” of life, after those who are out of alignment with God, the sinners.

***The third stage is to sit in the company of mockers.*** Finally, to sit in the company means to settle down into a way of thinking and living. The “*mockers*” is the fool (Proverbs 9:8; 14:6) who does not take instruction (Proverbs 9:7; 15:12) but, instead, stirs up trouble with insults (Proverbs 22:10).

***Guarding Against Evil.*** Our protection against getting caught up in the evil of the world is two-fold: *delight* and *meditate*.

***Delight in God's Law (God's way of life):*** We are happy in God. “Trust and obey, for there’s no other way to be happy in Jesus than to trust and obey.” Jesus expressed the same thought, “*If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love.*”<sup>11</sup> *I have told you this so that my joy may be in you and that your joy may be complete.*”<sup>12</sup> *My command is this: Love each other as I have loved you”* (John 15:10-12).

***Meditate on God's Law (way):*** The word in Hebrew is “onomatopoeic” which means it sounds like what it is. In English, the word “bark” sounds like the sound a dog makes. The Hebrew word in this text sounds like people meditating: “to murmur” or “mutter.” This type of biblical study is certainly more than intellectual and more than completing an assignment for class. This means taking in the words of God, thinking on them, and repeating them so that the words move from your head into your heart.

To put it in plain terms: 1) we walk (take our advice) from those who follow God’s way; 2) we stand (model our lifestyle) after people who live God’s way; and 3) we sit (join) with the people of God. This is not a solo sport, but a team effort. The Psalm teaches us that if we lean on the wrong people (the wicked, sinners, mockers) they will take us down. However, joining with God’s people will lift us up. We need each other.

1-This is a familiar Psalm. Read the Psalm and note the three stages; to walk (take advice), to stand (model one's life); and to sit (join in). Have you seen these stages lived out in the lives of others? Have you seen them lived out in your life? How can you take the same three stages and turn them for good; walk, stand, sit?

2-The Psalm gives us a two-fold way to guard against evil; delight in God's law and meditate on God's law. What does the term "God's law" mean to you? What does it mean to "delight" in God's law? What does it mean to "meditate" on God's law?

3-The Psalm indicates that falling into evil is often the result of relationships. What kind of relationships can take us down a path toward evil? How can we help each other delight and meditate on God's law?

### **1 John 5:9-13 We Overcome the Evil of Skeptics**

*We accept human testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. <sup>10</sup> Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son. <sup>11</sup> And this is the testimony: God has given us eternal life, and this life is in his Son. <sup>12</sup> Whoever has the Son has life; whoever does not have the Son of God does not have life. <sup>13</sup> I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.*

There are two paths of salvation (methods for saving the world from evil):

***First, the way of reconciliation.*** This is the way of God. He redeems us, rescues, us and brings us into a new relationship with him. Enmity is turned into friendship. To follow this path, you must believe there that the "*Lamb*" on the throne, not a Dragon. To live in this way, you believe the cross was a victory over evil, not a victory of evil. To take this stand is to have more confidence in forgiveness than vengeance.

***Second, the way of retribution.*** This is the way of evil itself. Destroy the enemy or at least create a barrier. Enemies are expunged and expelled. This path is paved with the values of the world system over which the Prince of Darkness reigns. To walk this path you believe that intimidation is better than compassion. The Dragon rules. Retribution, in fact, does not rid us of evil be embeds evil even more deeply in the world and the human heart.

Now we come to 1 John 5:9-14 and its application for Christians as we battle evil in the world. All hinges on verse 11, ***“And this is the testimony: God has given us eternal life, and this life is in his Son.”*** Do you believe that God in Christ bring life to you and the world? Or do you believe the way of compassion and the cross is a false path for fools? Your answer makes all the difference.

***Whoever does not believe God*** (vs. 9-10). The letter of 1 John lays out the evidence we have received concerning God’s way of the cross and compassion. 1-Human beings have told us of the way of compassion and the cross. 2-Jesus has demonstrated compassion through the cross as the way of life. 3-God, in the unfolding story of Israel, leads us to the truth of the cross and compassion. Still, there are those who do not believe.

Here is where we need to put our minds into the first century. Today, to “believe God” means to believe there is a God. In our scientific age of post-enlightenment, it is difficult to some people to get their heads around the fact that there is a God who rules over all. This lack of belief in God’s existence is not the concern in this passage. The issue here is dismissing God’s way of compassion and the cross as a lie; calling God a liar. This is the person who does not believe the way of salvation is the way of reconciliation through compassionate sacrifice. Therefore, this person takes up the values and behaviors of dominating, controlling, and defeating others as the way to live in this world, the way to save themselves.

***Whoever has the Son has life*** (vs. 12-14). To believe in the Son is to change your values and behavior. We have a tendency to reduce “belief” to accepting a few doctrinal prepositions. The doctrine points us in the right direction, but it is demonstrating the life of the Son that is at issue. Are we people of compassionate sacrifice? Do we make it our way of life what is expressed by Paul: *“Do not be overcome by evil, but overcome evil with good” (Romans 12:21).*

If we *have* the Son (not just a doctrinal understanding and acceptance), we can count on two things: *First*, we are on offence, attacking the gates of death. *Second*, we will offend those who stake their life in the domination system of the world. Jesus knew this would happen to us. He prays for us as we shall see in our final Scripture passage for today.

1-You want to point out to the class the two paths of salvation (salvation=a method for ridding the world of evil); reconciliation and retribution. Where do you see the path of retribution at work in the world? In your life? Where do you see the path of reconciliation at work in the world? In your life?

2-If we believed that God is determined to save the world (“eternal life”) through reconciliation, how would we change our behavior? How would we respond to evil when it hits us in the face?

3-Read 1 John 5:9-13. What is the “testimony” about Jesus (hint; the cross and compassion)? What does it mean to “believe” the testimony (hint; a change in our perspective and behavior)? What does it mean if we call God a liar by not believing the testimony (won’t don’t accept the cross and compassion as a way of life)?

4-Read Romans 12:21. Turn the verse into a sentence to be completed by the class; “We are overcome by evil when...” AND, “We overcome evil when...”

### **John 17:6-19 We Overcome the Evil of the World**

*“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup> Now they know that everything you have given me comes from you. <sup>8</sup> For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup> I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup> All I have is yours, and all you have is mine. And glory has come to me through them. <sup>11</sup> I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. <sup>12</sup> While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.*

*<sup>13</sup> “I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. <sup>14</sup> I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. <sup>15</sup> My prayer is not that you take them out of the world but that you protect them from the evil one. <sup>16</sup> They are not of the world, even as I am not of it. <sup>17</sup> Sanctify them by the truth; your word is truth. <sup>18</sup> As you sent me into the world, I have sent them into the world. <sup>19</sup> For them I sanctify myself, that they too may be truly sanctified.*

The Prince of Darkness, the Evil One himself, oversees the value system of the world. He despises and works against all who would try to break barriers and battle evil with good. Think of the values of the domination system and the values of the Kingdom of Christ

#### ***The Domination System***

Blessed are the self contained  
Blessed are invincible

#### ***The Kingdom of God***

Blessed are the poor in spirit  
Blessed are those who mourn

Blessed are the strong and powerful  
Blessed are satisfied with themselves

Blessed are those who judge others  
Blessed are those with hidden agendas  
Blessed are the warmongers  
Blessed are those who persecute

Blessed are the meek  
Blessed are those who hunger  
and thirst for Righteousness  
Blessed are the merciful  
Blessed are the pure in heart  
Blessed are the peacemakers  
Blessed are the persecuted

Below are key verses in John where the use of the word “world” signifies the values and behaviors of the “domination system.” Read the verses with “domination system” replacing the word “world.”

*John 14:16-17 - And I will ask the Father, and he will give you another counselor to be with you forever -- the Spirit of Truth. The domination system cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.*

*John 14:30-31 - I will not speak with you much longer, for the prince of this system of domination is coming. He has no hold on me, but the system must learn that I love the Father and that I do exactly what my Father has commanded me.*

*John 16:11 - The prince of this domination system now stands condemned.*

*John 16:33 - In this system of domination, you will have trouble. But take heart! I have overcome the system.*

*John 17:9-11 - Father, I am not praying for the domination system, but for those you have given me, for they are yours...I will remain in the system of domination no longer, but they are still in the system, and I am coming to you. Holy Father, protect them by the power of your name..."*

*John 17:15-17 - My prayer is not that you take them out of the system but that you protect them from the evil one. They are not of the domination system, even as I am not of it. Sanctify them by the truth; your word is truth.*

*John 18:36 - My Kingdom is not of this worldly system of domination. If it were, my servants would fight to prevent my arrest...but now my kingdom is from another place.*

Returning to our text in John 17, notice what Jesus does for us and in us as we carry on the battle against evil with the weapons of compassion and the cross:

Jesus gives us the words God gave him.

Jesus gives us the full measure of his joy.

Jesus prays for our protection from the evil one.

Jesus asks God to sanctify us.

To close this lesson, let's turn to one more verse that talks about the *world*. We need to remember this verse in order to keep the lesson in perspective. In this verse, the word "*world*" does not mean the system that dominates, control, and death. This verse describes the *world* as God intended, the *world* as it is fallen, and the *world* that God will restore again. It is this world that "*God so loved that he gave his one and only son, that whoever believes in him will have life eternal*" (John 3:16).

1-Share the comparative lists of the Domination System (system of evil in the world) and the Kingdom of God (salvation of God in the world). When and where do you see the Domination System at work? When and where do you see the Kingdom of God at work? Which one do you think will win? If you believe the Kingdom of God is the true way of salvation, how should we live?

2-Share the verses in the lesson that replace the term "world" (John's term for the evil system in the world) with the term "Domination System" (evil seeks to dominate, control, and destroy). What insights do these verses bring to your thinking and understanding of evil? From these verses, what does it mean to be "worldly" (hint; to be part of the system of evil)?

3-Read John 17:6-19 and ask the class to look for and underline the following truths in the paragraphs:

- Jesus gives us the words God gave him.
- Jesus gives us the full measure of his joy.
- Jesus prays for our protection from the evil one.
- Jesus asks God to sanctify us.

Of these petitions of Jesus in his prayer, which one is most comforting for you today as you face evil in the world?