

In the World . . .

“And now I am no more in the world, but these are in the world . . .” (John 17:11).

Use this news story from recent days to help your students see the relevance of this week’s Sunday school lesson from the Standard Lesson Commentary®/Standard Lesson Quarterly.

CHRISTIANS UNDER ATTACK

On Sunday, a Coptic Christian church building and a Christian-owned apartment complex were burned during a five-hour riot in Cairo. The attacks came from the Salafis, an extremely conservative Muslim group. The sect has been involved in numerous attacks on Christians in recent months. Egypt’s new military government apparently has done little to stop the violence. News reports of Sunday’s riots said both Christians and Muslims were involved in the bloodshed, with 12 people dying as a result. Each side claimed the other initiated the carnage. Witnesses called the prolonged struggle a “frenzy of violence.”

CHRISTIANS AT WORSHIP

John’s vision offers us a scene of praise. Among those worshipping around the throne of God are Christians who have endured severe persecution. The divine promise is that they will serve God forever, and all the deprivations they experienced for the sake of Christ will be behind them. Their pain and tears will be forgotten as they worship their Lord. It is a scene of great comfort!

1. Was it right for the Christians who were attacked in Cairo to respond with deadly and/or non-deadly force in self-defense? Why, or why not?
2. Do you personally know Christians who have suffered or are suffering for their faith? Describe their situation.
3. Should we consider all resistance to the Christian faith to be “persecution”? Why, or why not?
4. If John were writing today, how might the promise of being led to springs of living water be stated in imagery that speaks to our culture?
5. When was a time that the promises given to the saints in Revelation 7 comforted you when life brought you pain and tears?
6. Why is worshipping God a proper response in helping you deal with life’s trials?

—Charles R. Boatman

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