

Ephesians

Practicing Supreme Loyalty to Christ

Lesson #11 for September 9, 2023

Scriptures: Ephesians 6:1-9; Mark 10:13-16; Colossians 3:21,24-25; 1 Peter 2:18-25; 2 Corinthians 5:10.

1. If the Bible is abridged or shortened, is it still *the Bible*? What part could be left out and it is still *the Bible*? Does the message of the Bible change if some of the stories are left out? What about if some of the killings are left out? Or, other detestable behavior and acts? Or, the genealogies? Is a “children’s Bible” with many things deleted still *the Bible*?

[From the Bible study guide=BSG:] **In 2018, an artifact at the Museum of the Bible in Washington, DC, attracted much attention. It was an abridged Bible designed to teach essentials of faith while deleting any passage inciting rebellion by slaves. Published in 1808, the text does not just remove a passage here or there. Ninety percent of the Old Testament is missing, and 50 percent of the New. Of the 1,189 chapters in the Bible, only 232 remain.**

Passages seeming to reinforce the evils [*sic*] [suspect the Bible study guide instead of “reinforce the evils” meant to say, “reinforce the benefits or good aspects”] of slavery, especially in the absence of so much of the Bible’s narrative of “good news,” are left fully intact, including such oft-misused texts as “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ” (*Eph. 6:5*).—*Adult Sabbath School Bible Study Guide** for Sabbath Afternoon, September 2.[†]

2. It has been estimated that many of those who were “slaves” were indentured because they could not pay their debts. How many of us would be slaves if those same rules applied today? It is estimated that 60% of the people living around the Mediterranean Sea at the time of Jesus were “slaves.” How many people in the United States today are in debt? Surely, it is more than 60%! So, how many today are “slaves”?
3. Obviously, Paul lived in a very different cultural setting than what we are used to in the developed world today. There are a few places in the world where slavery is still openly practiced. In Paul’s day, many people had to sell themselves into slavery on a temporary basis to pay their debts. So, notice these words that Paul wrote and his advice for parents, children, masters, and slaves.

Ephesians 6:1-9: ¹ **Children**, it is your Christian duty to obey your parents, for this is the right thing to do. ² “Respect your father and mother” is the first commandment that has a promise added: ³ “so that all may go well with you, and you may live a long time in the land.”

⁴ **Parents**, do not treat your children in such a way as to make them angry. Instead, bring them up with Christian discipline and instruction.

⁵ **Slaves**, obey your human masters with fear and trembling; and do it with a sincere heart, as though you were serving Christ. ⁶Do this not only when they are watching you, because you want to gain their approval; but with all

your heart do what God wants, as slaves of Christ. ⁷Do your work as slaves cheerfully, as though you served the Lord, and not merely human beings. ⁸Remember that the Lord will reward everyone, whether slave or free, for the good work they do.

⁹ **Masters**, behave in the same way towards your slaves and stop using threats. **Remember that you and your slaves belong to the same Master in heaven, who judges everyone by the same standard.**—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., Ephesians 6:1-9). New York: American Bible Society [abbreviated as *Good News Bible*].^{††} [We will repeat these verses as we study them in more depth throughout this lesson. It is important to recognize that *obedience* actually involves two steps: (1) Listening to the instruction, and then, (2) Doing what one is told. In Greek, these two steps are dealt with separately. The obedience that is commanded in Ephesians 6 is to “humbly listen.” There may be reasons why we cannot or should not comply!][‡]

4. ***Try to imagine what it would be like for a master and a slave in Paul's day to worship in the same Christian house church, sitting next to each other.***
5. Children have had a very different and often difficult status at various times in this world's history. What should be the right relationship between parents and their children?

Ephesians 6:1-3: ¹ Children, it is your Christian duty to obey your parents, for this is the right thing to do. ² “Respect your father and mother” is the first commandment that has a promise added: ³ “so that all may go well with you, and you may live a long time in the land.”—*Good News Bible*.*

Matthew 18:1-5,10: ¹ At that time the disciples came to Jesus, asking, “Who is the greatest in the Kingdom of heaven?”

² So Jesus called a child, made him stand in front of them, ³and said, “I assure you that unless you change and become like children, you will never enter the Kingdom of heaven. ⁴The greatest in the Kingdom of heaven is the one who humbles himself and becomes like this child. ⁵And whoever welcomes in my name one such child as this, welcomes me.... [Perhaps, the most important characteristic of a child is his/her capacity to grow in every way: Physically, socially, mentally, and spiritually. If a child fails to grow in any way (except spiritually), the parents and the doctor become very alarmed!]

¹⁰ “See that you don't despise any of these little ones. Their angels in heaven, I tell you, are always in the presence of my Father in heaven.”—*Good News Bible*.*[‡]

Mark 10:13-16: ¹³ Some people brought children to Jesus for him to place his hands on them, but the disciples scolded the people. ¹⁴When Jesus noticed this, he was angry and said to his disciples, “Let the children come to me, and do not stop them, because the Kingdom of God belongs to such as these. ¹⁵I assure you that whoever does not receive the Kingdom of God like a child will never enter it.” ¹⁶Then he took the children in his arms, placed his hands on each of them, and blessed them.—*Good News Bible*.*

[From the writings of Ellen G. White=EGW:] **The poorest and humblest were not afraid to approach Him [Jesus]; even little children were attracted to Him. They loved to climb upon His lap and to kiss that pensive face, benignant [kindly, benevolent] with love.**—Ellen G. White, *Testimonies for the Church*,* vol. 3, 422.1; *Bible Training School**[€] January 1, 1909, par. 4.^{†‡} [Did this happen while Jesus was teaching and/or preaching?][‡]

6. These were words of wisdom from Paul, writing from prison where he could be executed any day just for being a Christian and promoting Christianity. He wrote to the Ephesians, Colossians, etc., who worshiped in their small, Christian, house churches in western Turkey which was then known as Asia Minor. Paul wrote in regard to how parents should relate to children and children to parents and how masters should relate to slaves and slaves to masters. As you can imagine, these ideas were quite revolutionary!
7. For whatever reason, **Paul thought it was necessary at that point in his life to take on several of the major social problems of his culture.** Wives versus husbands, children versus parents, masters versus slaves, etc. Why do you think he did that? It is very significant to notice that in each case where there seemed to be mistreatment, Paul encouraged both the perpetrators and the sufferers to **realize that God is their true Master** and that there are times when it is necessary to disobey whoever it is that claims to be the master. Thus, **Paul's command to obey was not absolute.**

[EGW:] **[When the commands of unbelieving parents] contradict the requirements of Christ, then, painful though it may be, they [children] must obey God and trust the consequences with him.**—Ellen G. White, *Review and Herald*,* November 15, 1892, par. 2; *The Adventist Home**[¶] 293.3.^{†‡}

8. Paul significantly increased the impact of his statements about parents and children by quoting directly from the Old Testament. The fifth commandment obviously encourages children to obey their parents because such action has with it a great reward.
9. Do you think the fact that Paul was in prison for what he was teaching made his messages more forceful? Or, less so? How would you respond to a pastor like that? Along with his advice to parents and children, masters and slaves, husbands and wives, Paul gave other directions. He included advice to avoid all kinds of evil practices such as lying, greed, living like a heathen, etc. He decried sexual immorality, indecency, and greed of any kind. If we as Christians were to follow Paul's advice in Ephesians 4-6, how different would our churches be? And the world? Would people be attracted?
10. The **treatment of children** was a particular problem in Paul's day. A father felt that, legally, he had absolute control over all of his children, even to the point of putting his own children to death if they disobeyed! However, notice these interesting contrasts from Paul.

Ephesians 6:4: Parents, **do not treat your children in such a way as to make them angry.** Instead, bring them up with Christian discipline and instruction.—*Good News Bible*.^{*†}

Colossians 3:21: Parents, **do not irritate your children, or they will become discouraged.**—*Good News Bible*.^{*†}

[BSG:] Sirach, a Jewish document available in Paul's day, advises fathers about the treatment of their sons: "He who loves his son will whip him often. . . . Pamper a child, and he will terrorize you; play with him, and he will grieve you. . . . Discipline your son and make his yoke heavy, so that you may not be offended by his shamelessness" (*Sirach 30:1, 9, 13, NRSV*).—*Adult Sabbath School Bible Study Guide** for Monday, September 4.^{†§} [This was considered to be Scripture by many in Paul's day and by some today!][‡]

11. In dealing with children, Paul used his usual tactic, providing two opposing ideas in contrast: "Do not provoke your children to anger," followed by a positive one: "Bring them up in the discipline and instruction of the Lord." (Ephesians 6:4, *ESV**)

[BSG:] In Paul's day, fathers had complete legal power over their children, who were regarded as his property. Fathers had the right to inflict violent punishment, even death, on their children. Indeed, in some respects a father's power over his children exceeded a master's authority over his slaves. Paul is not endorsing such power but is boldly clarifying and reshaping family relationships. In the context of a supreme loyalty to Christ, Paul invites Christian fathers to rethink their use of power since children who are provoked to anger will not be well positioned to accept "the discipline and instruction of the Lord" (*Eph. 6:4, ESV*).—*Adult Sabbath School Bible Study Guide** for Monday, September 4.^{†§} [In some places in Africa, the children are still regarded as being the personal property of the father. Many in Africa believe that the mother is just a garden where the father "plants his seed."] [‡]

[EGW:] Fathers and mothers, in the home you are to represent God's disposition. You are to require obedience, not with a storm of words, but in a kind, loving manner.... [Remember the discussion at the end of item #3 above regarding the word *obedience* in New Testament Greek. If the request is reasonable, it should be followed by action.]

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction....

No license is given in God's Word for parental severity or oppression or for filial disobedience. The law of God, in the home life and in the government of nations, flows from a heart of infinite love.—Ellen G. White, *Child Guidance** 259.2-5.[‡]

12. In these passages, Paul and Ellen White have dealt with a wide variety of interpersonal relationships. So, what does that mean in our day? If God loves all of His children, shouldn't we practice being like Him?
13. Then Paul **turned to talking about slavery**. He told slaves who were slaves when they became Christians not to try to escape from their slavery unless they have an opportunity to do that legally. They should obey their masters as far as possible, so long as it was not in contradiction with being slaves of Jesus Christ. Serving Christ always was to take priority. See Ephesians 6:5-9; Colossians 3:22-4:1; 1 Corinthians 7:20-24; 1 Timothy 6:1-2; and 1 Peter 2:18-25.

14. In each of these passages, Paul called for us to treat all whom we deal with as fellow brothers or sisters in Christ. This should be true because we all have one ultimate Master, the Lord Jesus Christ.

15. Not all slaves were treated terribly in Paul's day.

[BSG:] Slavery in the Greco-Roman world could differ from the later version in the New World in significant ways. It was not focused on a single ethnic group. Urban, household slaves were sometimes offered opportunities for education and could work as architects, physicians, and philosophers. Freedom sometimes occurred for these household slaves after a limited period of service, though most slaves never gained their freedom. In an attempt to acknowledge such differences, a number of recent Bible versions translate the Greek term *doulos* ("slave") in Ephesians 6:5–8 as "bondservant."—*Adult Sabbath School Bible Study Guide** for Tuesday, September 5.^{†§} [See John 15:15.][‡]

16. Nevertheless, slavery is a terrible evil. There is never justification for practicing it. Notice these words from Paul's day. These are the words of an ex-slave.

[BSG:] The cry of ex-slave Publius Syrus is haunting: "It is beautiful to die instead of being degraded as a slave." Given the full range of these realities, the translation of *doulos* as "slave" is to be preferred (*NIV, NRSV*), especially since these slaves are living under the threat of their masters (*Eph. 6:9*).—*Adult Sabbath School Bible Study Guide** for Tuesday, September 5.^{†§}

17. Paul did not ask people just to release their earthly slaves; he had a plan to transform society completely. Look at what is happening in our world today. The news is filled with episodes of murder. Is that what we want our children to grow up learning?

[BSG:] "His vision was not for *manumission* [release from slavery] of slaves in the Roman Empire. Rather his view was about something other than *legal manumission, that is, a new creation sibling-based fellowship on the basis of adoption as children of God*. . . . For Paul the social revolution was to occur in the church, in the body of Christ, at the local level, and in the Christian house church and household."—Scot McKnight, *The Letter to Philemon* (Grand Rapids, MI: Eerdmans Publishing, 2017), pp. 10, 11.—[as quoted in *Adult Sabbath School Bible Study Guide** for Tuesday, September 5].^{†§} [Review the story of Philemon and Onesimus in the book of Philemon.][‡]

18. **Unfortunately, some have misquoted and misused Paul's statements as an excuse for perpetrating slavery down through the generations.**

19. In Ephesians, Paul said slaves must serve their masters not just when they are being watched, but always because God is always watching—and so are our guardian angels. Our behavior must be up to the highest standard at all times. He asked slaves to think of the fact that they were serving Christ in whatever they did. Summarizing Paul's approach to slaves, notice these particular points from the Bible study guide:

- Their slave masters are diminished by Paul as their "earthly masters," pointing toward the real and heavenly Master (*Eph. 6:5, ESV; emphasis added*).

- They are to serve “with fear and trembling, with a sincere heart, *as you would Christ*” (*Eph. 6:5, ESV; emphasis added*).
- Paul notes this substitution most clearly in arguing that Christian slaves are to offer genuine service as slaves, not of their masters, but as “**slaves of Christ**” (*Eph. 6:6, NIV*).
- In performing their service, they are to do “the will of God from the heart,” offering heartfelt service directed to God (*Eph. 6:6, NIV*).
- Paul invites positively motivated service, offered “as to the Lord and not to man” (*Eph. 6:7, ESV*).—*Adult Sabbath School Bible Study Guide** for Wednesday, September 6.^{†§}

20. Paul assured Christian slaves that they will be treated fairly in the end by Christ and will receive a reward for whatever they have done.

21. **Why do you suppose Scripture does not blatantly and outrightly condemn slavery?**

In Paul’s day, slavery was so widely practiced that trying to condemn it would have immediately placed him in opposition to the Roman government and would have prevented him from proceeding with his Christian work, ending his life even earlier.

22. Paul also had some very clear comments for Christian masters.

2 Corinthians 5:10: For all of us must appear before Christ, to be judged by him.

We will each receive what we deserve, according to everything we have done, good or bad, in our bodily life.—*Good News Bible*.*

Colossians 3:24-25: ²⁴Remember that the Lord will give you as a reward what he has kept for his people. For Christ is the real Master you serve. ²⁵And wrongdoers will be repaid for the wrong things they do, because **God judges everyone by the same standard**.—*Good News Bible*.^{*†}

[BSG:] Assuming that you are a Christian slave master who is listening to Ephesians being read out in your house church, how might you react to this counsel, offered in the presence of your slaves? *Eph. 6:9*.—*Adult Sabbath School Bible Study Guide** for Thursday, September 7.^{†§}

Ephesians 6:9: Masters, behave in the same way towards your slaves and stop using threats. Remember that you and your slaves belong to the same Master in heaven, who **judges everyone by the same standard**.—*Good News Bible*.^{*†}

23. We would hope that Christian slave masters would treat their slaves as Christ would treat them if He were their earthly Master.

24. Paul forbade what were then common practices used with slaves such as beatings, sexual abuse, being sold (and thus being separated from loved ones), extreme labor as a punishment, starvation, shackles, branding, even death. (See *Adult Sabbath School Bible Study Guide** for Thursday, September 7.) He reminded masters that they would be judged by God for all of those things they did to their slaves. Each of us will stand before the judgment seat of God.

1 Peter 2:20: For what credit is there if you endure the beatings you deserve for having done wrong? But **if you endure suffering even when you have done right, God will bless you for it**.—*Good News Bible*.^{*†}

25. After having listened to Paul's counsel to their masters, do you suppose the slaves responded to ill-treatment by saying: "Just wait until you are judged by God for your behavior"? In Paul's day or today, would a slave dare to say that to his/her master?
26. Paul gave a very interesting, logical summary of how Christian slaves should be treated in the small book of Philemon. Notice these summary words:

Philemon [1:]15-16: ¹⁵ It may be that Onesimus was away from you for a short time so that you might have him back for all time. ¹⁶And now he is not just a slave, but much more than a slave: he is a dear brother in Christ. How much he means to me! And **how much more he will mean to you, both as a slave and as a brother in the Lord.**—*Good News Bible*.^{*†‡} [While Onesimus was a fairly common name in Paul's day, it is interesting to notice that a number of years later there was a church leader in Ephesus named Onesimus! Could it have been the former slave? Is that a major reason why the book of Philemon was included in Scripture?][‡]

27. So, **what promises did Paul actually give to slaves?**

[BSG:] Much of Paul's language in Ephesians would be especially heartening for Christian slaves: adoption as sons (*Eph. 1:5*); redemption (*Eph. 1:7*); inheritance (*Eph. 1:11, 14; Eph. 3:6*); being enthroned with Jesus (*Eph. 2:6*); becoming "fellow citizens," "members of the household of God" (*Eph. 2:19, ESV; compare Eph. 3:14, 15*), and integral parts of the body of Christ (see *Eph. 3:6, Eph. 4:1–16*). Ephesians 6:5–9 activates all the teaching in the letter as operative in the relationships between slaves and slave masters, including the counsel about speech (*Eph. 4:25–32*) and sexual ethics (*Eph. 5:1–14*).—*Adult Sabbath School Bible Study Guide*^{*} for Thursday, September 7.^{‡§} [How do you think Christian slaves and their Christian masters will relate to each other if they both get to heaven?][‡]

28. Considering what we have studied so far in this lesson, what changes need to be made among church members today in our relationships, especially to children? Have we as individuals carefully followed biblical advice in dealing with our children? Consider the following questions from the Bible study guide:

- What does it mean for Adventists that love for children is identified as evidence of "a people prepared for the Lord"? *Luke 1:17 (quoting Mal. 4:6)*. [See *Luke 1:17* as quoted below. What is the final *Elijah message* to the world? As a/the remnant people, we are supposed to be the ones carrying this message to the world.]
- Paul's obvious respect for children suggests a searching question: What is our responsibility to extend the care of Christ to children who have experienced violence, sexual abuse, and shame in their early lives? In view of research on the profound impact of adverse childhood experiences (or ACEs; see [<https://www.cdc.gov/violenceprevention/> reference listed but not as a hyperlink] ...), what is our responsibility toward them? [*Adverse Childhood Experiences* (ACE) are common. About 64% of U.S. adults reported they had experienced at least one type of ACE before age 18, and nearly 1 in 6 (17.3%) reported they had experienced four or more types of ACEs.—From the CDC website referenced.]

- As an extension of Paul’s respect for children and Jesus’ care for them, what responsibilities does the church have to nurture and protect the children in its care? What systems and procedures need to be in place to do so?
- Paul’s counsel to slaves and slave masters, Ephesians 6:5–9, is often applied to the relationships between employees and employers. In what ways might this be appropriate? What dangers present themselves in doing so?
- Slavery remains a painful reality in our world, with more than 40 million people enslaved (according to “The Global Slavery Index,” [<http://www.globallslaveryindex.org/> reference listed but not as a hyperlink] ...). As free people whose spiritual forebears were firmly committed to the abolition of slavery, what are our responsibilities to these enslaved sons and daughters of God as we sing of Christ, “Chains shall he break, for the slave is our brother, and in his name all oppression shall cease” (lyrics to “O Holy Night,” public domain)?—*Adult Sabbath School Bible Study Guide** for Friday, September 8.†§

Luke 1:17: “He will go ahead of the Lord, strong and mighty like the prophet Elijah. He will bring fathers and children together again; he will turn disobedient people back to the way of thinking of the righteous; he will get the Lord’s people ready for him.”—*Good News Bible*.*

29. Would it be correct to summarize what we have studied by saying that we should treat all people, even those from different generations and from different social classes, as Christ would treat them? How do we know how Christ would treat them? How do we know what Jesus would do?
30. It should be very clear that Paul did not approve of slavery in spite of the fact that some critics claim he did. Do you see a significant difference between the way parents should relate to children and the way employers should relate to employees? What would be those differences? And why? Do we as Christians treat all of those that we interact with on a daily basis as Christ would treat them?
31. First of all, children are given to us as a gift from the Lord and are meant to be educated and trained according to God’s principles. We do not have that same responsibility for employees.
32. Children should be brought up, learning to do household chores according to their abilities at whatever age. Chores should not be thought of as punishments but rather as education.
33. Our lesson suggests that the story of Joseph in Egypt under Potipher is a good example of how employees should relate to their employers. Does that seem fair to you? Is it wise counsel?
34. The Seventh-day Adventist Church has some very clear advice about children and their families. In our fundamental belief number 23:

[BSG:] **“God blesses the family and intends that its members shall assist each other toward complete maturity. Increasing family closeness is one of the earmarks of the final gospel message. Parents**

are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married persons.”—Seventh-day Adventist Church, “What Adventists Believe About Marriage and the Family,” available from <https://www.adventist.org/marriage-and-the-family/>.—[as quoted in *Adult Teachers Sabbath School Bible Study Guide** 147].^{†‡}

35. From observing what happens in our society, it is clear that harsh treatment of children and youth often leads to very dysfunctional behavior later in life.

[BSG:] “By contrast, examples from Scripture as well as a large body of research confirm the effectiveness of more gentle forms of discipline that allow children to learn through reasoning and experiencing the consequences of their choices. Such milder measures have been demonstrated to increase the likelihood children will make life-affirming choices and espouse parental values as they mature.” This statement invites the churches to become a “safe place” for children, providing “emotional and spiritual healing” for affected children.—Executive Committee of the General Conference of Seventh-day Adventists, “Nurture and Protection of Children,” June 23, 2010, available from [<https://www.adventist.org/official-statements/nurture-and-protection-of-children> reference listed but not as a hyperlink].... Similar statements, including practical recommendations, were issued in 1997 (“Child Sexual Abuse,” voted by the Spring Meeting of the General Conference Executive Committee, April 1, 1997, in Loma Linda, California).—*Adult Teachers Sabbath School Bible Study Guide** 147-148.[‡]

36. While Adventists hopefully do not need or have a specific passage about slavery, notice these words from fundamental belief number 14:

[BSG:] “Unity in the Body of Christ,” proclaims that “in Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation” (available from [<https://www.adventist.org/beliefs/> reference listed but not as a hyperlink] ...). Even if the church had not voted on a statement specifically addressing slavery, related statements on poverty and human relations have been adopted, such as “Homelessness and Poverty” (General Conference president, Neal C. Wilson, July 5, 1990, released at the General Conference Session in Indianapolis, Indiana, available from [<https://www.adventist.org/official-statements/homelessness-and-poverty/> reference listed but not as a hyperlink]....—*Adult Teachers Sabbath School Bible Study Guide** 148.[‡]

37. Have you had experiences with unfair treatment when you were a child? Or, perhaps have you been tempted to mistreat your own children? Notice these thought questions from the Bible study guide:

1. Perhaps you have been mistreated or maltreated by your parents in the past. Even so, what are three principles in Ephesians 5 and 6 that could serve as guiding principles for raising your own children? How can these same principles help you to heal from the scars of your past familial relationships?
2. Perhaps, on the other hand, the Word of God, in Ephesians 6, and the Holy Spirit convince you that you have been on the path of mistreating your spouse and your children. Based on a renewed study of Ephesians 5 and 6, make a three-step plan to gain freedom from this situation. Suppose you do not have this problem, but you know someone who is struggling in such a situation. How can you help him or her?
3. If, in the light of this study, you realize you have lived a life of disobedience and contempt in relation to your parents, what are three ways you could remedy this situation?
4. There seems to be a close connection between abusive relationships in the family and church and the departure of young people from the church. What can you as a family and/or as a church do about this phenomenon? How can we find a balance between correcting the behavior of the young people and letting them know of our constant, unshakeable love for them?
5. The prophet Malachi in Malachi 4:5, 6 prophesied about the return of Elijah to the people of God with a message of inter-generational reconciliation. Our own salvation is, in fact, the reconciliation that God works out between us—His sinful children—and Himself, as our Father (2 Cor. 5:18–21). Throughout his Epistle to the Ephesians, Paul talks about this same reconciliation, in Christ, between us and God. This vertical reconciliation will be reflected in our family, social, and work relations. What are three ways your church could become a center for the promotion of intergenerational and social reconciliation in the larger community?—*Adult Teachers Sabbath School Bible Study Guide** 149.†§

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