

THE FUTURE OUTLOOK

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"Do As You Please"

This is a proverb that the editor dreamed of while he was a patient in the hospital.

Do as you please, keep God busy. You will surely be successful in all you undertake. Do as you please, give God a rest, you will surely be good business for doctors, hospitals and funeral directors.

The synonymy and antinomy describe and give the meaning of God, which he uses along with three active verbs, "God is the spirit", "God is love," "God is truth," ye that trust him, motivate all three of these active verbs.

For the last ten or twelve years the different races, churches, schools, homes and community organizations have been in deep grievements. Therefore they are marching, they are dissatisfied because the big boss has been mistreating them or they don't want to be ruled or governed by their leaders.

What is the big question? The little employee is not satisfied with his salary. His boss disagrees with his joining a union, to bring about a better relationship between them. Sometimes they have to march all day and night. If their grievements are right, that motivating power of God, truth, the spirit help to keep them walking. The love of their fellow men keep them walking with each other. This is done until something is done profitable.

Many people have been living under poor conditions and they remain that way until someone tries to help, then they become dissatisfied. God is resting.

Some ten or twelve years ago, when the students of A&T College marched down town and sat at the counter to be served, they were asked to leave. They had that motivated spirit and more went back each day, until all the cafes, motels, hotels and places where black people were not allowed to go, opened their doors to all the people. That type of grievement spread all over the country. People all over began to march against unrighteousness. Do as you please, put God first and his spirit will spread.

Can one say that the students of Dudley High are all together wrong, in their grievement that they are having at this time. Can one put themselves in their place, not only in the grievement of Dudley but the big university of New York, Boston and several other colleges who are marching under grievances. There are several hundred highly educated people, to help direct the many who have been thrown in jail because of their dissatisfaction.

A few Sundays ago we celebrated Easter, in memory of the occasion when God sent his son to die for his people.

The young students in college and community are marching because of grievement. Would they be any better now in the war where many are fighting and souls are suffering and dying for the big boss, who just sits there. They say its his duty to his country. Over here the black are put in their place, but over there in the war there is no place and the bullets know no color.

If these students at Dudley are in the wrong, if they love their parents and teachers and they say they are in the wrong. There God is resting. They should be taught love as it is quoted in the Bible: "If ye love me, Ye will keep my commandments." In many cases teen-agers don't think of this kind of love, until its too late. The young girl will surely call on mother when she runs around at night and comes up with an illegitimate child. This grievement always has been, is now and forever shall be.

It is up to you. Do as you please, give God a rest or keep him busy.

DRIVE SANELY

This Week's Sunday School Lesson

HOW TO STUDY AND UNDERSTAND THE BIBLE

12. Keys to Understanding The Bible

What Is Our Concern?

"I am an American," This apparently simple statement may mean many different things, depending on when and where it is said. If it is spoken in a meeting of an ultrapatriotic men's club, it may be a cheap attempt to establish a reputation for being one of the good guys. At a foreign immigration desk, it may be spoken hesitantly, because the speaker does not know if he will be met by friendliness or hostility. If it is said to a member of the Viet Cong, the speaker risks a bullet through the head.

"I am an American" is an expression of self-identification. The four words identify the speaker with a particular culture and nationality and, above all, with a particular history. The one who says them can no longer be anonymous. He has declared and committed himself.

Consider also the words "I am a Christian." They too are an expression of self-identification. With what tradition and history do they identify us? What commitment do they carry with them? Do they not declare that we have accepted the biblical tradition as our personal history?

This lesson is the first in a unit of four (May 18 through June 8) entitled "How to Study and Understand the Bible." Our concern in this lesson is to study what it means to see in the biblical view of life a definition of ourselves.

Before You Read the Scripture

In this study we must examine both the printed passages and also the other passages suggested.

John 5:37-47. The setting is a controversy between Jesus and the Jews. The Fourth Gospel does not use the word Jew primarily as a racial or religious name. For the writer of the Gospel of John the term the Jews is a semitechnical term for those persons who rejected Jesus' claim to be the Revealer of God on the ground that divine revelation was completed in the Law of Moses. (5:18, 39, 45-47).

This passage is saying that the meaning of the Old Testament becomes clear only in the light of the ministry of Christ. The Scriptures witness to him, and Moses speaks of him. (Verses 39, 46)

The word glory in verses 41 and 44 means "approval." Although approved by God, Jesus was rejected by men. (Verse 41) The reason was that his hearers did not really care about divine approval. All they wanted was approval from one another. (Verse 44)

John 16:12-15. After Christ's death his followers would be without the direct guidance of their great Leader. Theoretically Jesus could have prepared them for the new situation by telling them in advance what to do. But this would have been too much for them to take. (Verse 12) They would have to

depend on the guidance of the Spirit when the time came. (Verse 13) The new form of guidance would create no gulf between Jesus' teaching and the life of the church, because the Spirit, Father, and Son are one. (Verses 14-15).

Acts 8:26-35. The courts of Eastern monarchs regularly included castrated men (eunuchs). Since their condition removed them from sexual temptation, they could safely be admitted to the most intimate aspects of court life. They often rose to high positions.

The territory south of the first cataract of the Nile was a Negro kingdom (Ethiopia), ruled by queens who bore the title Candace (KANN-duh-see). (Verse 27) The eunuch whom Phillip encountered had become interested in Judaism. He may have been a convert. At any rate he had visited Jerusalem and was on his way home when Phillip met him.

The angel (the Greek word means "messenger") of the Lord (verse 26) should not be thought of as being physically visible to Phillip. In verse 29 the one who speaks to Phillip is called "the Spirit." The ancient world attributed to angels and spirits the inner promptings and convictions that today we tend to describe in psychological terms.

Acts 17:10-12. On his second missionary journey Paul, accompanied by Silas, crossed from Asia Minor into Macedonia. Their preaching in the synagogue in Thessalonica led to a street riot, and they had to flee to Bereoa, about forty miles away. There they found a more open-minded ("noble") audience and had some initial success. (Verse 11) But emissaries from Thessalonica stirred up trouble and they had to move on. (Verses 13-15)

The apostles preached first in the synagogues of the cities they visited. In these centers of prayer and Bible study they encountered not only Jews but also converts from paganism (proselytes) and pagans attracted by Jewish doctrine and morality but not fully committed to Judaism. From the last two groups came the "Greek women" who believed. (Verse 12)

James 1:22-25. The "word" in this passage is not the Bible but the church's preaching about Christ. This preaching, like a law, requires obedience, but obedience brings liberty. Hence the word concerning Christ is "the perfect law, the law of liberty."

What the Scripture Says

The Scripture for today is John 5:37-47; 16:12-15; Acts 8:26-35; 17:10-12; James 1:22-25. Selected verses are printed below. See Home Bible study suggestions in the back of the quarterly.

John 16:12-15

12 "I have yet many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he

will declare to you the things that are to come. 14 He will glorify me, for he will take what is mine and declare it to you. 15 All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."

Acts 17:10-12

10 The brethren immediately sent Paul and Silas away by night to Be-roe'a; and when they arrived they went into the Jewish synagogue. 11 Now these Jews were more noble than those of Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so. 12 Many of them therefore believed, with not a few Greek women of high standing as well as men.

James 1:22-25

22 But be doers of the word, and not hearers only, deceiving yourselves. 23 For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; 24 for he observes himself and goes away and at once forgets what he was like. 25 But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.

Memory Selection: You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me.

—John 5:39

How We Understand The Scripture

The Scripture passages for this lesson come together like building blocks, forming a pattern of the way the Bible is to be understood from the Christian point of view.

1. The Bible bears witness to the acts of God. The mightiest of God's acts is the life, death, and resurrection of Jesus Christ. The Old Testament history, the record of God's acts in the life of Israel, points toward Jesus Christ. The first acts of the drama cannot be understood apart from its final scene. (John 5:39, 45-47)

2. The purpose of God and the purpose of Jesus Christ are identical. (John 16:15) The Bible testifies to this all-important fact, but it is not the only witness. The Spirit of God, working in the experience of the believer, leads him into new truth. (John 16:13) But the new truth merely puts the old message in a new form, applicable to new and changing circumstances. The direction the Spirit points out is that contained in the unified purpose of God and Christ. (John 16:14-15)

3. In Bereoa, Paul and Silas preached a word of hope for a new life and a revitalized future. It was received "with all eagerness." (Acts 17-11) But before committing themselves to it, the Bereoans measured what they had heard against what the Scriptures told them about the nature and activity of God.

4. The converts in Bereoa heard the word preached, confirmed its validity by a study of the Scripture, and believed.

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