

THE FUTURE OUTLOOK

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THE FUTURE OUTLOOK

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REGISTRATION

It is not too early to seek information as to what precinct you live in before voting for the candidates who will be seeking governmental offices; both, Democratic and Republican. We request all of our readers to seek information from the County Board of Elections or the Registrar of your precinct, to be sure that your name is on the books. If you have moved or if you are a new-comer in the city, be sure that your name is listed in your precinct.

General Election Day is November 3, 1970.

Listed here are the various governmental offices of which candidates will be seeking election: County Board of Commissioner, House of Representatives of Guilford County, Senator (State), U. S. Senator, Register of Deeds, Board of Education, Judge of High Point Municipal Court, Congressman of Sixth District. All candidates who will be seeking places in one of these governmental offices will distribute literature based upon his platform. We urge you to read this literature and prepare yourself to vote for your favorite candidate. Ask the candidates questions and urge them to help with the fight for civil rights so that we will not have to go to the streets for our rights. Vote for the candidates who are in favor of the civil rights bill. You cannot vote unless you are properly registered. Please do not start fussing about your rights when you know you have not met the state requirements for voting. Many have this to say, "One must pay his tax, own property or be able to answer questions from the Constitution of the United States. However, this is not required in Guilford County when it comes to voting.

In 1956, one representative from the House of Representatives of Guilford County recommended to put the N.A.A.C.P. out of business. Now if such candidate seeks for election knowing that only about two or three hundred Negroes are properly registered and vote in the Negro precincts, one could easily put the Negro in the "dog house."

Now there are enough Negroes registered in the city limits of Greensboro, not counting the county, High Point, and other little village towns. It is up to our professional and business leaders to see that these citizens exercise their rights and go to the polls to vote on election day. We have observed that there are five thousand Negroes who are registered and qualified to vote. Voting in the general election shouldn't be such an excuse as "I forgot what precinct I live in," or "I worked too late," or "I was reminded to vote, but I had to take my children on a little outing and forgot about it." Please do not let little petty things upset this important event.



The Red Cross Advises . . .

Equip your boat with a motor of a power safe for the boat's size. Your dealer can help you choose the correct motor.

DRIVE SANELY

This Week's Sunday School Lesson

WHAT IS UNIQUE ABOUT OUR FAITH?

Beginning Where You Are

One feature of the 1968 American Baptist Convention was a discussion between Harvey Cox, a Harvard theologian, and Carl F. H. Henry, formerly editor of *Christianity Today*. At one point the two men were asked to pretend they were trying to explain the meaning of the gospel to a scientist. This is what they said:

"Henry: I'd say that what God expects of us is that we should love him with our whole being and our neighbors as ourselves. And we are all miserable sinners. And if we face the future trusting in ourselves, the God of the universe is more righteous than that, and we will simply inherit condemnation that we have brought upon ourselves. And Christ died for our sins and rose again the third day. And he is the author of hope, in the forgiveness of sins that he provides. And we can know him. And what God has in view for me on the basis of redemption is my restoration to fellowship with the living God, and to holiness and to the exhibition, in relation to my neighbor, of what it means to be in the service of my holy Father."

"Cox: I think I would try to say very much the same thing but try to explain what I mean by the language that Dr. Henry has just used. What does it really mean today to say that we are miserable sinners? That we're headed for condemnation? That we're trapped in sin? That we have hope again? Just repeating these phrases to (a scientist) or to anyone else today doesn't fulfill our responsibilities. I think that as a Christian I have to know him personally. . . . I'd like to know who he is, what's worrying him, where his hang-ups and fears are. In telling him that he is a miserable sinner (which he is and which I am) or that we're all headed for condemnation (which we are if we don't change), how do you put content in these words for a person for whom this kind of language has a hollow ring? That's my problem. And I don't think you can simply repeat the phrases. I think you've got to know him and to know what you mean and to put it in a kind of language that will cause something to happen in this man so that he really does have hope, so that he really is dedicated to working for a future and a hope which God has made possible, instead of a kind of phraseological solution."

Before you react to these two statements, read the rest of the lesson. After studying the Scripture, you can return to this conversation and see what insights you have gained.

Searching The Scriptures

The Scripture for this lesson is Acts 17:22-28a; Ephesians 2: 8-9; Hebrews 1:1-4. Selected verses are printed below.

Hebrews 1:1-4

1 In the many and various ways God spoke of old to our fathers by the prophets; 2 but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created

the world. 3 He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has obtained is more excellent than theirs.

Acts 17:22-28a

22 So Paul, standing in the middle of the Are-op'agus, said: "Men of Athens, I perceive that in every way you are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. 24 The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. 26 And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, 27 that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, 28 for 'In him we live and move and have our being.'"

Memory Selection: For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. —2 Corinthians 4:6

Exploring The Questions

In general, one must ask of every passage of Scripture the five W's: who, what, when, where, and why. Who wrote the passage? What was he writing about? When did he write? Where was he writing? Why did he write. Some of these questions will be more important at certain times than others.

When and where the Scripture was written is somewhat important for our understanding of this particular passage from Hebrews. We need to know that the writer of Hebrews was trying to speak to second-generation Christians in Rome. And the setting for Paul's sermon in Athens is obviously important for understanding that message.

At times we will need to see how the verses under consideration fit into the message of the entire chapter or even the whole book. But in this lesson the most important questions are what and why.

The what question is really the question of theology. What was the writer of Hebrews trying to say about Jesus, and what do we learn about the nature of God in Acts 17? The next section of the lesson will discuss these questions.

But let me suggest quite openly that our main concern in this lesson will be to draw out the implications of the way these writers presented their material. That is, why did they write as they did? I think at this point we can gain much insight for our own lives.

Finding Help

With Your Questions

The writer of the Hebrews

passage is talking about Jesus, but he is not concerned to tell us about an event in the life of Jesus. He wants us to understand Jesus' significance — who he was and what he did. But why does he use such exalted language?

The Purpose of Hebrews

The writer was a man who knew the Hebrew traditions. He knew about the prophets, about angels, and about the Jewish sacrificial system. We see all of this in the first four verses of Chapter 1. But the writer was also familiar with Greek thought. Verse 3 in particular is telling: Jesus "reflects the glory of God and bears the very stamp of his nature."

Greek thought, particularly that of Plato, held the idea that this world is only an imperfect copy of an ideal world that exists somewhere else. Likewise, everything in this world has its perfect counterpart in that other world.

In using the type of language we see in the first part of verse 3, therefore, our writer was adapting the thought forms of Greek philosophy to help explain who Jesus is. He was saying that Jesus is the final, complete, and perfect revelation. He is not just an imperfect copy. Jesus Christ is as closely related to God as are the rays to the sun itself.

The Book of Hebrews addressed itself to the task of proving that Christianity is superior to Judaism. By the time it was written, the church was composed of second-generation Christians. They were beginning to return to their old Jewish beliefs and practices. Thus we have in Hebrews an attempt to persuade them of their error.

Jesus, the writer argued, is superior to the prophets and the angels and even to Moses. Christ's sacrifice was full and perfect and complete — superior to the sacrifices offered by the Levitical priests.

William Barclay sums up the message of Hebrews in these words:

"So to the Greek the writer to the Hebrews said: 'You are looking for the way from the shadows to reality; you will find it in Jesus Christ.' So to the Jew the writer to the Hebrews said: 'You are looking for that perfect sacrifice which will open the way to God which your sins have closed; you will find it in Jesus Christ.' To the writer to the Hebrews Jesus was the one person on earth who gave access to reality and access to God. This is the key-thought of the whole letter."

Paul in Athens

We turn now to the passage from Acts. Scholars disagree on whether Paul actually gave this speech as it is reported in Acts. Some accept the account as we have it. Both the setting and the theology fit what we know of Paul and of Athens, these scholars argue.

Athens was a city of culture, of philosophy, and of inquiry. Paul was doubtless thought to be a traveling lecturer on philosophy and as such was brought before the Areopagus — a body charged with oversight of all lecturing in the city. Scholars

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