

## THE FUTURE OUTLOOK

J. F. JOHNSON Editor & Publisher  
 MISS EMMA P. JOHNSON News Reporter  
 L. A. WISE Staff Photographer

Make all checks payable to and mail to:

### THE FUTURE OUTLOOK

P. O. BOX 20331—GREENSBORO, N. C. 27420  
 PHONE 273-1758

Second Class Postage Paid at Greensboro, N. C.

10c Per Copy Published Weekly \$6.00 Per Year

## Have Patience In Heavy Traffic

The staff of the Future Outlook has reminded our readers in several of our editorials concerning the many suggested ideas about the traffic on Lincoln Street where three of our overcrowded schools are located.

Monday of this week the streets were covered with ice and snow, which remained throughout the day. The highway patrolmen had it broadcast about the danger for those who were driving on the highways in the inclement weather.

The radio, television and the newspapers stressed the idea of being patient—especially at the schools, uptown and around big manufacturing concerns where traffic congestions may develop into a hazard.

I find it is much easier to avoid an accident in inclement weather where the streets are congested with vehicles, if everyone will just be patient and drive carefully, according to the law. They can so easily reach their destination without an accident.

I have had conversations with many of the parents and teachers about the traffic regulations at Lincoln Street. We have Lincoln Junior and Dudley High schools, and the majority of the beginners at the Bluford school to travel this narrow dead-end street.

On every suggestion that has been made there was a handicap. The first suggestion was made on several occasions, to bysect Lincoln street into Tuscaloosa so it would give a throughfare to traffic. The objection to this was that too many outsiders would travel this street all times of the day and night, causing accidents and more problems. At the present the traffic is operated on schedule, which gives everyone an opportunity to be on the alert.

The next suggestion was to place a large neon sign at the end of Lincoln Street stating, "Welcome to our schools; be patient while driving; give the school buses first choice of the street." The objection to the sign was that it would be a good reminder to violate traffic laws.

Big signs and drunken driving has been stated the cause of more accidents on the highways.

On many occasions if one would visit these schools in bad weather you will see all kinds of faces, expressions, and hear all types of criticism from those persons who recently received their driving licenses. They are in a big hurry to let the public know they are able to drive, going nowhere.

The person that has no patience always starts on his journey late, racing with time, anxious to be seen just going nowhere, only to have a collision with some innocent driver.

May we give this praise to the parents and teachers of the Lincoln and Dudley High schools and other drivers on Lincoln Street, for their careful way of avoiding accidents, but too much stress cannot be made in regards to patience just because there has been no accidents during the school year.

It has been said from time to time, "Prepare for War in Time of Peace," "Fire Never Takes a Holiday," or "Drive Carefully—the Life You Save May be Your Own."

We receive quite a bit of news on "Fire Prevention Week," and what students receive certain honors, but not enough stress has come to us concerning traffic regulations around the schools. This subject shouldn't be overlooked.

We will appreciate your opinion on this subject for publication in the paper provided it is typed and double spaced.

## DRIVE SANELY

# This Week's Sunday School Lesson

## THE KINGDOM IS AT HAND Beginning Where You Are

After John the Baptist had been arrested, Jesus withdrew into Galilee. He would no longer live at Nazareth, and Capernaum would become his home. In Galilee he began to preach, saying, "Repent, for the kingdom of heaven is at hand." (Matthew 4:17) This plan on Jesus' part is seen by the writer of the Gospel of Matthew as the fulfillment of a prophecy made by Isaiah. (See Isaiah 9:1-2.)

We need to keep in mind the fact that the Gospels were written long after Jesus' death and resurrection. The authors interpreted the stories about Jesus in the light of their faith as Christians. They saw the significance of events in Jesus' early ministry because they knew what was to follow. We read the story in much the same way.

When Jesus actually took these actions, however, their meaning was often not apparent to his contemporaries. We need to recognize this fact if we are to understand the response of the Jewish people to Jesus and the decision they had to make about him. We see the whole story when we read the Gospels — we know the ending — but they did not and could not see what we do.

Most Jews longed for the coming of God's kingdom, but many persons in the past had claimed to be Messiah and had proved to be false leaders. (See Acts 5:36-37.) Consequently, when any new person began to attract popular attention, the religious leaders were concerned to evaluate his words and actions in the light of their Scripture and traditions. (See Matthew 15:1-2; Mark 3:22; John 1:19; 3:1-2.) God's Messiah would certainly act in harmony with God's word in the past. By this means they tried to decide whether Jesus was, in fact, the Messiah.

Our task is the same — to determine for ourselves whether Jesus is the Messiah. If we accept him as such, we must then ask ourselves, What does this mean for my life?

Some persons reject Jesus as the Messiah, saying he is nothing more than a prophet. They say he was an ethical teacher who laid no claim to being the Messiah, a prophet who believed God was about to inaugurate his kingdom by bringing the world to a sudden end. They see him as one who went about warning men to prepare for this end by repentance and obedience.

We have already learned in the lesson for December 7 that Jesus interpreted the role of the Messiah in a new way — as the suffering servant. We shall see that this new meaning had an influence on the concept of the Kingdom that Jesus proclaimed to his people as being near at hand.

Galilee as a region was supposed to be open to new ideas. How would they receive Jesus' teachings?

### Searching The Scriptures

The Scripture for this lesson is Isaiah 11:1-5; 61:1-4; Matthew 4:12-25; 9:35-38; Acts 2:22-36.

Selected verses are printed below.

Matthew 4:12-17, 23-25

12 Now when he heard that John had been arrested, he withdrew into Galilee; 13 and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naph'tali, 14 that what was spoken by the prophet Isaiah might be fulfilled: 15 "The land of Zebulun and the land of Naph'tali, toward the sea, across the Jordan, Galilee of the Gentiles— 16 the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." 17 From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

23 And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. 24 So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. 25 And great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan. Matthew 9:35-38

35 And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. 36 When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful, but the laborers are few; 38 pray therefore the Lord of the harvest to send out laborers into his harvest."

### Memory Selection:

Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

—Matthew 4:17

### Exploring The Questions

In seeking to understand the writings of the New Testament we must make the effort to approach them from the point of view of their writers. One major reason is this:

Our culture and our ways of thinking about life and the world differ in many ways from those of persons in the first century. Consequently the meaning of various words and actions is often different. If we do not take note of such differences, we may make the mistake of interpreting them according to our own ways of thinking and thereby miss the meaning intended by the original writer.

Therefore we need first to try to determine the original meaning of a passage or an event. After we have done this to the best of our ability, we must then see what it has to say to us in our day.

In this lesson we will consider such major questions as the following: Did Jesus teach that the Kingdom was present or future or both? What specific meaning did the phrase the kingdom of heaven have for the people of Jesus' day?

A further question we ought

to consider throws light on the preceding ones: Why was conflict so often the result of Jesus' teaching about the Kingdom? (See, for example, Mark 3:6.) What caused this reaction of conflict between Jesus and the guardians of religion?

In this lesson we need to consider, of course, the meaning of the Kingdom in Jesus' teaching; but our main concern should be to find some light on the problem of being a Christian in the last third of the twentieth century.

If we are to be realistic in our interpretation of Scripture, we have to face the uncomfortable questions as well as delight in that which inspires and uplifts. If we know why people rejected Jesus in his day, we may better understand why he is set aside or disregarded in our day. As we study the reactions of the people of his day, we may begin to recognize just how much we share these reactions ourselves. This, after all, is the reason for the study of the Bible — to know our own hearts concerning this Man from Nazareth.

### Finding Help With Your Questions

Although God is often referred to in the Old Testament as a king, the expression the kingdom of God does not appear there. The later prophets taught that God is King both of Israel and of all the earth. Their understanding was that he had already established his kingship over Israel; they were sure that he would finally be acknowledged as king over all the earth.

In that day God would vindicate his people Israel. Somehow all the suffering, defeat, captivity, and humiliation they had endured would have a rich and satisfying meaning. In the meantime Israel lived in the dynamic hope that God reigns and shall reign.

Actually the word we translate as kingdom would be better translated as "kingship," "rule," or "reign." It does not refer to a geographical area over which God rules but to the fact of his reign in the hearts and lives of persons. The emphasis is upon God's authority rather than a place over which this authority is exercised.

Part of God's authority as king lay in his ability to accomplish all he had promised concerning Israel. Israel knew God as one who had acted, time and again, to save his people. He visited them in Egypt and made them his people. In the course of their history he came again and again. He would come finally to judge the wickedness of the earth and to establish his kingdom of righteousness.

The lesson passages from Isaiah (11:1-5; 61:1-4) speak of this ideal and hope of God's rule. It included bringing justice in society, producing positive good, restraining evil, ensuring personal integrity in the earthly ruler himself.

### The Hope in Jesus' Day

This much, then, was the common expectation among the people of Jesus' day. Yet we have to reckon with the centuries of waiting. Generations died without seeing the begin-

(Continued on Page 3)