radical change, and certainly this change is needed. I would certainly welcome the
day to come when there will be a nationalization of industry. Let us continue to
hope, work, and pray that in the future we will live to see a warless world, a better
distribution of wealth, and a brotherhood that transcends race or color. This is the
gospel that I will preach to the world. At this point I must thank you a million times
for introducing me to such a stimulating book. You are sweet and thoughtful
indeed.

As to your visit to Atlanta, I would rather not go into a detail discussion over it
because I see that it can break up a beautiful relationship. I see that you are much
more influenced by other people than you are by me, as maybe you would rather
spend your vacation with them since they have all the answers. Nevertheless, [?] still
extend to you the invitation and hope that you will come. It hurt me very much to
know that you believe that I would invite you to Atlanta and then mistreat you, espe-
cially as nice as I've been to you in the past. Oh well I guess all of us have a little of the
unappreciative attitude in us.

If you are coming let me know so that I can make the arrangements. If you don't
desire to come also let me know soon and I assure you that [?] won't mention it to
you any more. Of course if you don't come I will know that you have no confidence
in me and I will proceed to think out our courtship in those lines. I hope [strikeout illegible] we won't have to break up about this trip.

Give my regards to [Scottie?] and the other member of the gang. Be sweet and
remember that daddy still loves you.

Eternally yours,

[signed] "Martin"

P.S. Hope you can read my bad writing.

ALS CSKC

5 King may refer to Scott's sister Edythe Scott.

"Loving Your Enemies"

[31 August 1952]
[Atlanta, Ga]

In this handwritten outline, the earliest known version of this oft-given sermon, King
invokes Jesus' call for people to love their enemies as a solution to the problems facing
modern society. He contends that Jesus' teaching was not "the pious injunction of a

1 "Loving Your Enemies" Rev King, Jr's Subject," Atlanta Daily World, 30 August 1952. For a later
example of this sermon that follows this early outline, see King, "Loving Your Enemies," Sermon Delivered
"utopian dreamer" King continues, "This command is an absolute necessity for the survival of our civilization. Love is the key to the solution of the world's problem, yes even love for enemies"

I

In the 5th Chapter of Matthew's gospel verses 42 and 3 we find these pressing words flowing from the lips of our Lord and Master "ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

A

Historical setting

1. Hebrew idea of tooth for tooth
2. Tribal God idea
3. Love was binding only in the tribe

In the midst of this Jesus comes out with a new and revolutionary idea. He says in substance love not only your neighbors and friends, but love even your enemies.

B

Man's reaction to this command

1. Over the years men have looked upon this command as an impractical ideal. Many people are convinced that it just isn't possible. Many would say that this is just additional proof that Jesus was an impractical idealist of yesterday who never quite came down to earth.

   Yet far from being the impractical idealist, Jesus has become the practical realist and the words of our text glitter in our eyes with a new pertinence. Instead of being the pious injunction of a utopian dreamer, this command is an absolute necessity for the survival of our civilization. Love is the key to the solution of the world's problem, yes even love for enemies.

II

The inscrutability of enemies. [strikeout illegible] all of us have enemies. Hardness of the command. I think Jesus realized that it was hard.

III

How does one go about Loving his enemy

1. First analyze self. We may be somewhat [responsible?]

   a. It is true that some people hate others for no reason
   b. However there might be causes on your end. You might have done something in the past.
   c. Notice the international situation. Communism is our enemy because of many of our blunders.

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2 Matthew 5:43–44
3 This idea can be found throughout the Pentateuch, for an example, see Exodus 21:24
Quote Jesus “How can you see the beam mote etc.4
(2) Always be willing to see the good points in your enemy
(3) When the possibility of defeating your enemy presents itself, you must not do it
This would not follow with all out war between nations This deals with enmity between individuals

IV Why Should one Love his enemy
(1) Because the process of hate for hate brings disaster to all involved
(2) Because hate distorts the whole personality
(3) Because love has within in a redemptive power

AD CSKC Sermon file, folder 1, “Loving Your Enemies”

4 Cf Matthew 7 3-5

After Christmas, What?

[28 December 1952]
[Atlanta, Ga]

During his holiday break from graduate school, King delivered a version of the following handwritten sermon outline at Ebenezer1 He asks, “Will Christmas mean just another item in our social calendar or will it mean a new life and new attitudes resulting from our encounter with Christ?”

Luke 2 282

Introduction For the past few days we have made our symbolic journeys and pilgrimages to Bethlehem. We have symbolically knelt before the infant Jesus at his manger There we have beheld him in all of his grandeur and glory And In the midst of this sublime experience we have sung melodious [tunes?] that have shaken the very fiber of our soul reached high heaven Now as [must make [our way?] back to our various homes we leave Bethlehem and make our way back to our various

1 “‘After Christmas, What?’ to Be Rev M L King, Jr’s Topic,” Atlanta Daily World, 27 December 1952 King also preached a sermon with this title as one of his final homilies at Dexter Avenue Baptist Church in December 1959 (Dexter Avenue Baptist Church, Program, Sunday services, 27 December 1959)

2 “Then he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people A light to lighten the Gentiles, and the glory of thy people Israel” (Luke 2 28-32) Luke 2 25-35 concerns Simeon, a man who had been waiting for a messiah for Israel