The other idea says that man must wait on God to do everything
(1) Let men lie still, purely submissive and God in his good time will bring salvation
(2) The one sided emphasis of the Reformation
   Man, they said, is so depraved that he can do nothing, but wait on God
(3) This emphasis has lead to a purely other worldly religion (Religion does deal with man ultimate concern, but also his preliminary) It has postponed redemption to beyond the skies By emphasizing man's hepledness and stressing the need for concentrating his efforts on getting his soul prepared for the world to come it has paralyzed social reform, and divorced religion from life No wonder the Marxist call religion an opiate
(4) The idea in everyday life of wait on the Lord
   (3) you dont need a doctor
   (2) you dont need to do anything about race problem
(5) This idea ends up a failure Waiting on the Lord still leaves evil present. This view two is a lack of faith

Then in the failure of these two ideas came another which is distinctly different from either

The Martin Luther King, Jr. Papers Project
“The Conflict in Human Nature,” Sermon at Dexter Avenue Baptist Church

[16 August 1959]
[Montgomery, Ala]

King draws on J WALLACE HAMILTON's sermon “Horns and Halos in Human Nature” to develop this handwritten introduction

“The good that I would, I do not .”

Introduction These words from the pen of the apostle Paul tell us a great deal about the nature of human nature Paul, through the undisputed authority of experience, had learned something basic about man The theology of Paul is not a systematic formulation that he quietly worked out through persistant contemplation Rather, it is a system that grows out of his experience Paul had tried desperately to live up to the demands of the law And yet in the midst of all of his attempts, he failed The good that he wanted to do, he couldn’t do, and the evil he didn’t want to do, he found himself doing This was his tragic and helpless plight
Horns and Halos in Human Nature

now. "Father, forgive them, for they know not what they do. They are ignorant. They are not themselves."

So, when I get the blues about human nature and when I am tempted to lose faith in people or in the future, I turn to Christ. He keeps me believing in common people. He keeps me believing in the future. More than that, he keeps me believing in myself.

Sermon

I. An appeal of the past of the times
   A. Philosophical appeal
   B. Psychological appeal
   C. Biblical appeal of the apostle

II. The lift which rediscovers the times daily

III. Examples of this theme in practices everyday life.

IV. The spiritual tendency to restate the world - either we maintain the evil or we maintain the good.
   1. Rejection: against the evil.
   2. Reconciliation: ... good.

V. Christiant calls for realism at this point.
   By realistically recognizing our plight we can rise up to our selves?" (p. 67).
This experience in the life of Paul is a persistent experience in the life of all. There is a basic conflict in human nature. Man is not all good, and not all bad—a mixture and a conflict. Whenever man seeks the high there is the drudgery of the low. Whenever he seeks to [strikeout illegible] commune with the stars, he feels the blinding gust of dust blocking his vision. Man's quest for the divine is interrupted by the nagging movements of the demonic. From Adam on, the story of man is one of magnificent devotion and shameful degradation. 

The pages of literature, both ancient and modern, abound with illustration of this conflict. 

Man is false of spirit, bloody of hand, a wolf in greediness, a lion in prey.

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3 Hamilton, *Horns and Halos*, p. 59. “From Adam on, it is the story of magnificent devotion and shameful degradation.”

4 Hamilton, *Horns and Halos*, p. 60. “You see it in literature,” referring to “that everlasting warfare in man between the halos and the horns.”

5 Hamilton, *Horns and Halos*, p. 60. “Man is false of spirit, bloody of hand, a fox in stealth, a wolf in greediness, a lion in prey.” Cf. Shakespeare, *King Lear*, act 3, sc. 4

“A Tough Mind and a Tender Heart”

[30 August 1959]

[Montgomery, Ala.]

King elaborates on a dichotomy found in Gerald Hamilton Kennedy’s sermon “The Mind and the Heart” to explore the need for tough-minded and tender-hearted Christians. Citing inaccurate media portrayals of prime ministers Kwame Nkrumah of Ghana and Jawaharlal Nehru of India, King regrets that most individuals do not look beyond the subjective appraisals of the newspaper headlines to the actual truth of the situation. He warns, “The shape of the world today does not permit us the luxury of [soft mindedness]. A nation of soft minded men is purchasing its own spiritual death through an [installment] plan.” King also targets “those hardhearted individuals among us who feel that the only way to deal with oppression is to rise up against the opponent with physical violence and corroding hatred.” He directs his listeners to “another way which combines tough mindedness with tender heartedness. It is tough minded enough to resist evil. It is tender hearted to

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